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H. E. Granger —

May 8th,
1878.

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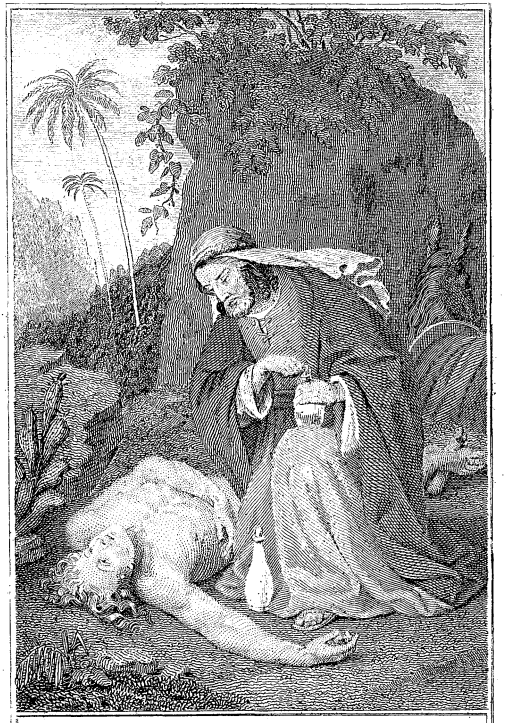

GO AND DO THOU LIKE MANNER. LUKE X. 37.

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ST. JOHN'S MANUAL:

A GUIDE TO THE

PUBLIC WORSHIP AND SERVICES

OF

THE CATHOLIC CHURCH,

AND A

COLLECTION OF DEVOTIONS

FOR THE PRIVATE USE OF THE FAITHFUL.

New York:
T. W. STRONG,
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599 *BROADWAY.*

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Entered according to Act of Congress, in the year 1856,

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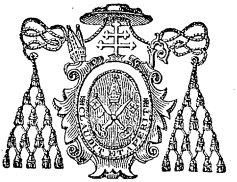

"St. John's Manual" having been duly examined, we hereby approve of its publication.

+ John
Abp. of N. York.

New York, *Aug.* 25, 1856.

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MANNER OF BAPTIZING AN INFANT BY A LAY PERSON IN CASE OF DANGER OF DEATH.

Any person, whether man, woman, or child, may baptize an infant, in case of danger of death.

Take common water, pour it on the head or face of the child, and while you are pouring it, say:

"I BAPTIZE THEE IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN."

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PREFACE.

St. John's Manual is, it is hoped, the most complete and accurate prayer-book ever offered to the Catholic community in the United States. Many of the present books of devotion being reprints of European works, are far from conforming to the Roman office books as authorized for use in this country, and are devoid of such explanations as to enable the uninstructed to follow our service. The St. John's Manual conforms strictly to the rules of the Holy See in this regard. It gives ample prayers for morning and evening, the Ordinary of the Mass, with full and comprehensive explanations never before introduced, and the Collects, Epistles, and Gospels for all the Sundays and holidays of the year; a variety of devotions for Mass; ample instruction and prayers for the Sacraments of Baptism, Penance, the Holy Eucharist, Confirmation, Extreme Unction, and Matrimony, and the order of administering each, the order of the Visitation of the Sick, Burial of the Dead, and the Itinerary.

Under the head of General Devotions, are comprised a selection from the best and most approved sources, of Devotions to the Holy Trinity, Our Lord, His Blessed Mother, the Angels and Saints, with many Litanies, including the beautiful ones of Pope Pius VI.,

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never before given in English. The prayers for the different states of life, for various seasons and circumstances, and especially the prayers for the use of the sick, have been compiled with the utmost care from the works of canonized Saints and approved ascetical writers.

In order to avoid the necessity of recurring to other books, it includes the Office of Holy Week, the Little Office of the Blessed Virgin, of the Immaculate Conception, and of the Dead.

In a word, the compilers have conscientiously endeavored to draw from the holy service books of the Church, as published by the authority of the Councils of Baltimore, from the works of her canonized Saints and approved ascetics and theologians, such prayers and instructions as may meet the wants of the faithful, and render this Manual the best and most complete Catholic Prayer-Book for devotional and family use yet published.

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The Calendar.

The Calendar is a table of the feasts of the year. Of these there are two sorts: some affixed to certain days, and called Immovable; others which vary according to certain rules, and are called Movable.

The Immovable Feasts are found in the Calendar, properly so called. Holy days of obligation, as the Epiphany, are printed in large capitals; holy days of devotion, such as the Purification of the B. V. Mary, are in smaller capitals; the festivals of Saints, where not of obligation or special devotion, in ordinary type

The Movable Feasts are found in a table by themselves. This table shows, in three columns, the Dominical Letter, the Golden Number, and the Epact. These are the means of computing the time when Easter falls in each year. The Church, in the first Council of Nice, decided that the festival of Easter should be celebrated on the Sunday following the first full moon after the vernal equinox. By the last correction made in the Calendar, by Pope Gregory XIII., in 1582, this vernal equinox is considered as falling on the 21st of March. Easter may consequently fall on any day between March 22d and April 25th.

The Dominical Letter marks the Sunday: the Calendar has a letter opposite each day, and the days with the dominical letter of the year are Sundays. In leap-years there are two letters, the first of which answers till the 25th of February, the other for the rest of the year.

The Epact is the moon's age on the first of January or of March in each year. By this, Easter is easily found. Thus, in 1857, the Epact is 4; that is, the moon will be four days old on the 1st of March, and there will be a new moon on the 27th; the full moon will fall 14 days later on the 10th of April. The dominical letter of the year is *d*. Look, then, in the Calendar for the first *d* after this date, and you find it on April 12th, which is Easter Sunday in that year.

The Golden Number, shows the order of the Epacts, which are the same every nineteen years.

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TABLE

OF

MOVABLE FEASTS.

The Year of our Lord.	Dominical Letter.	Golden Number.	The Epact.	Septuagesima Sunday.	Ash Wednesday.	Easter Sunday.
1856	f e	14	23	Jan. 20	Feb. 6	March 23
1857	d	15	4	Feb. 8	Feb. 25	April 12
1858	c	16	15	Jan. 31	Feb. 17	April 4
1859	b	17	26	Feb. 20	March 9	April 24
1860	A g	18	7	Feb. 5	Feb. 22	April 8
1861	f	19	18	Jan. 27	Feb. 13	March 31
1862	e	1	*	Feb. 16	March 5	April 20
1863	d	2	11	Feb. 1	Feb. 18	April 5
1864	c b	3	22	Jan. 24	Feb. 10	March 27
1865	A	4	3	Feb. 12	March 1	April 16
1866	g	5	14	Jan. 28	Feb. 14	April 1
1867	f	6	25	Feb. 17	March 6	April 21
1868	e d	7	6	Feb. 9	Feb. 26	April 12
1869	c	8	17	Jan. 24	Feb. 10	March 28
1870	b	9	28	Feb. 13	March 2	April 17
1871	A	10	9	Feb. 5	Feb. 22	April 9
1872	g f	11	20	Jan. 28	Feb. 14	March 31
1873	e	12	1	Feb. 9	Feb. 26	April 13
1874	d	13	12	Feb. 1	Feb. 18	April 5
1875	c	14	23	Jan. 24	Feb. 10	March 28
1876	b A	15	4	Feb. 13	March 1	April 16
1877	g	16	15	Jan. 28	Feb. 14	April 1
1878	f	17	26	Feb. 17	March 6	April 21
1879	e	18	7	Feb. 9	Feb. 26	April 13
1880	d c	19	18	Jan. 25	Feb. 11	March 28
1881	b	1	*	Feb. 13	March 2	April 17
1882	A	2	11	Feb. 5	Feb. 22	April 9
1883	g	3	22	Jan. 21	Feb. 7	March 25
1884	f e	4	3	Feb. 10	Feb. 27	April 13
1885	d	5	14	Feb. 1	Feb. 18	April 5
1886	c	6	25	Feb. 21	March 10	April 25
1887	b	7	6	Feb. 6	Feb. 23	April 10
1888	A g	8	17	Jan. 29	Feb. 15	April 1
1889	f	9	28	Feb. 17	March 6	April 21
1890	e	10	9	Feb. 2	Feb. 19	April 6

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TABLE

OF

MOVABLE FEASTS.

The Year of our Lord.	Ascension Day.	Whit-Sunday.	Corpus Christi.	Sundays after Whits.	First Sunday of Advent.
1856	May 1	May 11	May 22	28	Nov. 30
1857	May 21	May 31	June 12	25	Nov. 29
1858	May 13	May 23	June 3	26	Nov. 28
1859	June 2	June 12	June 23	23	Nov. 27
1860	May 17	May 27	June 7	26	Dec. 2
1861	May 9	May 19	May 30	27	Dec. 1
1862	May 29	June 8	June 19	24	Nov. 30
1863	May 14	May 24	June 4	26	Nov. 29
1864	May 5	May 15	May 26	27	Nov. 27
1865	May 25	June 4	June 15	25	Dec. 3
1866	May 10	May 20	May 31	27	Dec. 2
1867	May 30	June 9	June 20	24	Dec. 1
1868	May 21	May 31	June 11	25	Nov. 29
1869	May 6	May 16	May 27	27	Nov. 28
1870	May 26	June 5	June 16	24	Nov. 27
1871	May 18	May 28	June 8	26	Dec. 3
1872	May 9	May 19	May 30	27	Dec. 1
1873	May 22	June 1	June 12	25	Nov. 30
1874	May 14	May 24	June 4	26	Nov. 29
1875	May 6	May 16	May 27	27	Nov. 28
1876	May 25	June 4	June 15	25	Dec. 3
1877	May 10	May 20	May 31	27	Dec. 2
1878	May 30	June 9	June 20	24	Dec. 1
1879	May 22	June 1	June 12	25	Nov. 30
1880	May 6	May 16	May 27	27	Nov. 28
1881	May 26	June 5	June 16	24	Nov. 27
1882	May 18	May 28	June 8	26	Dec. 3
1883	May 3	May 13	May 24	28	Dec. 2
1884	May 22	June 1	June 12	25	Nov. 30
1885	May 14	May 24	June 4	26	Nov. 29
1886	June 3	June 13	June 24	23	Nov. 28
1887	May 19	May 29	June 9	25	Nov. 27
1888	May 10	May 20	May 31	27	Dec. 2
1889	May 30	June 9	June 20	24	Dec. 1
1890	May 15	May 25	June 5	26	Nov. 30

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The Calendar.

JANUARY.

1	A	CIRCUMCISION OF OUR LORD.
2	b	Octave of St. Stephen.
3	c	Octave of St. John the Apostle.
4	d	Octave of the Holy Innocents.
5	e	Vigil of Epiphany.
6	f	EPIPHANY OF OUR LORD.
7	g	*St. Lucian, Martyr.*
8	A	*St. Severinus, Bishop.*
9	b	*St. Julian and Companions, Martyrs.*
10	c	*St. Nicanor.*
11	d	St. Hyginus, Pope and Martyr.
12	e	*St. Tatiana, Martyr.*
13	f	Octave of Epiphany.
14	g	St. Hilary, Bishop and Doctor.
15	A	St. Paul, first hermit.
16	b	St. Marcellus, Pope and Martyr.
17	c	St. Anthony, Abbot.
18	d	Chair of St. Peter at Rome.
19	e	St. Canute, King and Martyr.
20	f	Sts. Fabian and Sebastian, Martyrs.
21	g	St. Agnes, Virgin and Martyr.
22	A	Sts. Vincent and Anastasius, Martyrs.
23	b	Espousals of the Blessed Virgin Mary.
24	c	St. Timothy, Bishop and Martyr.
25	d	CONVERSION OF ST. PAUL, the Apostle.
26	e	St. Polycarp, Bishop and Martyr.
27	f	St. John Chrysostom, Bishop and Doctor.
28	g	St. Raymond, of Pennafort, Confessor.
29	A	St. Francis of Sales, Bishop, of Geneva.
30	b	St. Martina, Virgin and Martyr.
31	c	St. Peter Nolasco, Confessor, Founder of the Order of Our Lady for the Redemption of Captives.

Second Sunday after Epiphany, Most Holy Name of Jesus.

FEBRUARY.

1	d	St. Ignatius, Bishop and Martyr.
2	e	PURIFICATION OF THE BLESSED VIRGIN MARY.
3	f	St. Blaise, Bishop and Martyr.
4	g	St. Andrew Corsini, Bishop.
5	A	St. Agatha, Virgin and Martyr.
6	b	St. Titus, Bishop and Confessor.
7	c	St. Romuald, Abbot.
8	d	St. John of Matha, Confessor.
9	e	St. Apollonia, Virgin and Martyr.
10	f	St. Scholastica, Virgin.
11	g	*St. Antherus, Pope and Martyr.*
12	A	*St. Telesphorus, Pope and Martyr.*
13	b	*St. Catharine of Ricci, Virgin.*
14	c	St. Valentine, Priest and Martyr.
15	d	Sts. Faustin and Jovita, Martyrs.
16	e	*St. Gregory X., Pope and Confessor.*
17	f	*St. Hyginus, Pope and Martyr.*
18	g	St. Simeon, Bishop and Martyr.
19	A	*St. Conrad, Confessor.*
20	b	*St. Eleutherius, Bishop and Martyr.*
21	c	*St. Severinus, Bishop and Martyr.*
22	d	St. Peter's Chair at Antioch.
23	e	St. Peter Damian, Bishop and Doctor.
24	f	ST. MATHIAS, Apostle.
25	g	*Blessed Sebastian at Puebla, Confessor.*
26	A	*St. Margaret of Cortona, Penitent.*
27	b	*St. Leander, Bishop and Confessor.*
28	c	*St. Romanus, Abbot.*

Friday after Ash-Wednesday, Most Sacred Passion of our Lord.

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MARCH.

1	d	*St. John Mary Bonomo, Confessor.*
2	e	*St. Simplicius, Pope and Confessor.*
3	f	*St. Cunegundis, Empress of Germany.*
4	g	St. Casimir, King of Poland, Confessor.
5	A	*St. John Joseph of the Cross, Confessor.*
6	b	St. Colette, Virgin.
7	c	St. Thomas Aquinas, Confessor and Doctor.
8	d	St. John of God, Confessor.
9	e	St. Frances of Rome, Widow, Foundress of the Oblates.
10	f	The Forty Martyrs of Sebaste.
11	g	*St. Eulogius, Priest and Martyr.*
12	A	St. Gregory the Great, Pope and Doctor.
13	b	*St. Euphrasia, Virgin.*
14	c	*St. Matilda, Queen of Germany.*
15	d	*St. Zachary, Pope and Confessor.*
16	e	*St. Cyriacus and Companions, Martyrs.*
17	f	St. Patrick, Bishop, and Apostle of Ireland.
18	g	St. Gabriel, Archangel.
19	A	St. JOSEPH, Spouse of the B. V. Mary, Patron of North America.
20	b	*St. Cuthbert, Bishop and Confessor.*
21	c	St. Benedict, Abbot, Founder of the Benedictines.
22	d	*St. Catharine of Genoa, Virgin.*
23	e	*St. Victorian, Martyr.*
24	f	*St. Simon, Martyr.*
25	g	ANNUNCIATION OF THE B. V. MARY.
26	A	St. Ludger, Bishop.
27	b	*St. Rupert, Bishop.*
28	c	*St. Sixtus, Pope and Confessor.*
29	d	*St. Eustace, Abbot.*
30	e	*St. John Climacus, Abbot.*
31	f	*B. Nicholas Vanden Flue.*

Friday after 1st Sunday of Lent, office of the Most Sacred Crown of Thorns.

Friday after 2d Sunday of Lent, office of the Spear and Nails.

APRIL.

1	g	*St. Hugh, Bishop of Grenoble, Confessor.*
2	A	St. Francis de Paul, Confessor, Founder of the Minims.
3	b	*St. Benedict a Sancto Philadelphio, or the Black, Confessor.*
4	c	St. Isidore, Bishop and Confessor.
5	d	St. Vincent Ferrer, Confessor.
6	e	St. Sixtus, Pope and Martyr.
7	f	*St. Celestine, Pope and Confessor.*
8	g	*St. Dennis, Bishop of Corinth, Confessor.*
9	A	*St. Catharine of Bologna, Virgin.*
10	b	*St. Mechthildis, Virgin.*
11	c	St. Leo, Pope and Doctor.
12	d	*St. Julius, Pope and Confessor*
13	e	St. Hermenegild, Martyr.
14	f	Sts. Tiburtius, Valerian, and Maximus, Martyrs.
15	g	*St. Peter Gonzales or St. Elmo, Confessor.*
16	A	*St. Fructuosus, Bishop, of Braga.*
17	b	St. Anicetus, Pope and Martyr.
18	c	*B. Mary of the Incarnation, Foundress of the French Carmelites.*
19	d	St. Leo, Pope and Confessor.
20	e	*St. Agnes of Monte Pulciano.*
21	f	St. Anselm, Bishop and Doctor.
22	g	Sts. Soter and Caius, Popes and Martyrs.
23	A	St. George, a Soldier, Martyr.
24	b	St. Fidelis of Sigmaringen, Martyr.
25	c	St. Mark the Evangelist.
26	d	Sts. Cletus and Marcellinus, Popes and Martyrs.
27	e	*St. Turribius, Bishop of Lima, Confessor.*
28	f	St. Vitalis, Martyr.
29	g	St. Peter, of Verona, Martyr.
30	A	St. Catharine of Sienna, Virgin.

Friday after 3d Sunday of Lent, office of the Five Wounds.

Friday after 4th Sunday of Lent, office of the Most Precious Blood.

2d Sunday after Easter, Patronage of St. Joseph.

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MAY.

1	b	STS. PHILIP AND JAMES, Apostles.
2	c	St. Athanasius, Bishop and Doctor.
3	d	Finding of the Holy Cross.
4	e	St. Monica, Widow.
5	f	St. Pius V., Pope and Confessor.
6	g	St. John the Apostle, before the Latin Gate.
7	A	St. Stanislaus, Bishop and Martyr.
8	b	Apparition of St. Michael the Archangel.
9	c	St. Gregory Nazianzen, Bishop and Doctor.
10	d	St. Antoninus, Bishop and Confessor.
11	e	*St. Francis of Hieronimo, Confessor.*
12	f	St. Nereus and Companions, Martyrs.
13	g	*St. Jeremias, Prophet and Martyr.*
14	A	St. Boniface, Martyr at Tarsus.
15	b	*St. Isidore, Confessor, Patron of laborers.*
16	c	St. Ubald, Bishop and Confessor.
17	d	St. Paschal Baylon, Confessor.
18	e	St. Venantius, a boy, Martyr.
19	f	St. Peter Celeštine, Pope and Confessor.
20	g	St. Bernardine of Sienna, Confessor.
21	A	*St. Felix of Cantalice, Confessor.*
22	b	St. John Nepomucen, Martyr for the secret of the Confessional.
23	c	*B. Andrew Bobola, Martyr.*
24	d	BLESSED VIRGIN MARY, "Help of Christians."
25	e	St. Gregory VII., Pope and Confessor.
26	f	St. Philip Neri, Confessor, Founder of the Oratory.
27	g	St. Mary Magdalen of Pazzi, Virgin.
28	A	*St. Urban, Pope and Martyr.*
29	b	*St. Boniface, Pope and Martyr.*
30	c	St. Felix, Pope and Martyr.
31	d	St. Petronilla, Virgin.

This month is dedicated to the Blessed Virgin, as the month of Mary.

JUNE

1	e	*St. Eleutherius, Pope and Martyr.*
2	f	St. Marcellinus and Companions, Martyrs.
3	g	*St Clotilda, Queen of France.*
4	A	St. Francis Caraccioli, Confessor.
5	b	*St. Boniface, Apostle of Germany.*
6	c	St. Norbert, Bishop and Confessor, Founder of the order of Premonstratensians.
7	d	*St. Paul, of Constantinople, Bishop and Martyr.*
8	e	*St. Medard, Bishop.*
9	f	Sts. Primus and Felician, Martyrs.
10	g	St. Margaret, Queen of Scotland.
11	A	ST. BARNABAS, APOSTLE.
12	b	St. John a Facundo, Confessor.
13	c	St. Anthony of Padua, Confessor.
14	d	St. Basil the Great, Bishop and Doctor.
15	e	St. Vitus and Companions, Martyrs.
16	f	St. John Francis Regis, Confessor.
17	g	*Sts. Marcian and Nicander Martyrs.*
18	A	Sts. Marcus and Marcellianus, Martyrs.
19	b	St. Juliana de Falconieri, Virgin.
20	c	St. Silverius, Pope and Martyr.
21	d	St. Aloysius Gonzaga, Confessor.
22	e	St. Paulinus, Bishop and Confessor.
23	f	Vigil.
24	g	NATIVITY OF ST. JOHN THE BAPTIST.
25	A	St. William, Abbot, Founder of the Congregation of Monte Virgine.
26	b	Sts. John and Paul, Martyrs.
27	c	*St. Ladislaus, King.*
28	d	St. Irenæus, Bishop and Martyr.
29	e	STS. PETER AND PAUL, Apostles.
30	f	Commemoration of St. Paul, Apostle.

2d Friday after Corpus Christi Feast of the Sacred Heart.

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JULY

1	g	Octave of the Nativity of St. John the Baptist.
2	A	VISITATION OF THE BLESSED VIRGIN MARY.
3	b	*St. Paul, Pope and Confessor.*
4	c	*St. Udalric, Bishop of Augsburg.*
5	d	*St. Peter of Luxemburg, Bishop.*
6	e	Octave of St. Peter and St. Paul.
7	f	St. Leo, Pope and Confessor.
8	g	St. Elizabeth, Queen of Portugal.
9	A	*The nineteen Martyrs at Gorcum, in Holland.*
10	b	Seven Brothers, Martyrs.
11	c	St. Pius, Pope and Martyr.
12	d	St. John Gualbert, Abbot, Founder of the order of Vallumbrosa.
13	e	St. Anacletus, Pope and Martyr.
14	f	St. Bonaventure, Bishop and Doctor.
15	g	St. Henry, Emperor and Confessor.
16	A	B. V. MARY of Mount Carmel.
17	b	St. Alexius, of Rome, Confessor.
18	c	St. Camillus of Lellis, Confessor, Founder of the order of Regular Clerks for serving the sick.
19	d	St. Vincent of Paul, Confessor, Founder of the Lazarists, and of the Sisters of Charity.
20	e	St. Jerome Emilian, Confessor, Founder of the Regular Clerks of Somascha.
21	f	St. Praxedes, Virgin.
22	g	St. Mary Magdalen.
23	A	St. Apollinaris, Bishop and Martyr.
24	b	St. Christina, Virgin and Martyr.
25	c	ST. JAMES, APOSTLE.
26	d	St. Ann, Mother of the B. V. MARY.
27	e	St. Pantaleon, Martyr.
28	f	St. Nazarius and Companions, Martyrs.
29	g	St. Martha, Virgin.
30	A	Sts. Abdon and Sennen, Martyrs.
31	b	St. Ignatius, Founder of the Society of Jesus.

AUGUST

1	c	St. Peter's Chair.
2	d	St. Alphonsus Liguori, Founder of the order of the Redemptorists.
3	e	Finding of the relics of St. Stephen.
4	f	St. Dominic, Founder of the order of the Dominicans.
5	g	Dedication of St. Mary of the Snows.
6	A	TRANSFIGURATION OF OUR LORD.
7	b	St. Cajetan, Confessor.
8	c	St. Cyriacus and Companions, Martyrs.
9	d	St. Romanus, Martyr.
10	e	St. Lawrence, Martyr.
11	f	Sts. Tiburtius and Susanna, Martyrs.
12	g	St. Clare, Virgin, Foundress of the Poor Clares.
13	A	Sts. Hippolyte and Cassian, Martyrs.
14	b	Vigil.
15	c	ASSUMPTION OF THE B. V MARY.
16	d	St. Hyacinth, Confessor.
17	e	Octave of St. Lawrence.
18	f	St. Agapitus, Martyr.
19	g	*St. Philumena, Virgin and Martyr.*
20	A	St. Bernard, Abbot and Doctor.
21	b	St. Jane Frances de Chantal, Foundress of the Visitation Nuns.
22	c	Octave of the Assumption.
23	d	St. Philip Beniti, Confessor.
24	e	ST. BARTHOLOMEW, Apostle.
25	f	St. Louis, King of France.
26	g	St. Zephyrinus, Pope and Martyr.
27	A	St. Joseph Calasanctius, Confessor.
28	b	St. Augustine, Bishop and Doctor, Founder of the Augustinian rule, followed by the Augustinians, Ursulines, Hospital Nuns, &c.
29		
30	c	Beheading of St. John the Baptist.
31	d	St. Rose of Lima.
	e	St. Raymond Nonnatus.
		Sunday within the Octave of the Assumption, the Feast of St. Joachim, Father of our Blessed Lady

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SEPTEMBER.

1	f	St. Giles, Abbot.
2	g	St. Stephen, King and Confessor.
3	A	*St. Euphemia and Companions, Virgins and Martyrs.*
4	b	*St. Rose of Viterbo, Virgin.*
5	c	*St. Lawrence Justinian, Confessor.*
6	d	*St. Antoninus, Martyr.*
7	e	*St. Regina, Virgin.*
8	f	NATIVITY OF THE BLESSED VIRGIN MARY.
9	g	St. Gorgonius, Martyr at Nicomedia.
10	A	St. Nicholas of Tolentino, Confessor.
11	b	St. Protus and Companions, Martyrs.
12	c	*Holy Name of Mary.*
13	d	*St. Philip, Martyr.*
14	e	Exaltation of the Holy Cross.
15	f	Octave of the Nativity of the Blessed Virgin Mary.
16	g	Sts. Cornelius and Cyprian, Martyrs.
17	A	Stigmata of St. Francis of Assisi.
18	b	St. Joseph a Cupertino, Confessor.
19	c	St. Januarius, Bishop and Martyr.
20	d	St. Eustace and Companions, Martyrs.
21	e	ST. MATTHEW, APOSTLE.
22	f	St. Thomas of Villanova, Bishop and Confessor.
23	g	St. Linus, Pope and Martyr.
24	A	OUR LADY OF MERCY.
25	b	*B. Peter Claver, Apostle of Carthagena.*
26	c	Sts. Cyprian and Justinus, Martyrs.
27	d	Sts. Cosmas and Damian, Martyrs.
28	e	St. Wenceslaus, Duke and Martyr.
29	f	Dedication of St. Michael's Church at Rome.
30	g	St. Jerome, Priest and Doctor.

Sunday within the Octave of the Nativity of the Blessed Virgin, Feast of the Holy Name of Mary.

The Sunday following the Octave, Feast of the Seven Dolors.

OCTOBER.

1	A	St. Remy, Bishop and Confessor.
2	b	Feast of the Holy Angel Guardians.
3	c	*St. Gerard, Abbot.*
4	d	St. Francis, Founder of the Friars Minors.
5	e	St. Placidus and Companions, Martyrs.
6	f	St. Bruno, Confessor, Founder of the Carthusians.
7	g	St. Mark, Pope and Confessor.
8	A	St. Bridget of Sweden, Widow.
9	b	St. Denis and Companions, Martyrs.
10	c	St. Francis Borgia, Confessor.
11	d	*St. Canicus, Abbot.*
12	e	*Our Lady of Pilar.*
13	f	St. Edward the Confessor, King of England.
14	g	St. Callistus, Pope and Martyr.
15	A	St. Teresa, Virgin, Reformer of the Barefooted Carmelites.
16	b	*St. Gall, Abbot.*
17	c	St. Hedwige, Queen of Poland, Widow.
18	d	St. Luke, Evangelist.
19	e	St. Peter of Alcantara, Confessor.
20	f	St. John Cantius, Priest, Confessor.
21	g	St. Ursula, Patroness of the Ursuline Nuns, with her Companions, Martyrs.
22	A	*St. Mary of Salome, Widow.*
23	b	FEAST OF OUR MOST HOLY REDEEMER.
24	c	St. Raphael, Archangel.
25	d	Sts. Chrysanthus and Daria, Martyrs.
26	e	St. Evaristus, Pope and Martyr.
27	f	Vigil.
28	g	STS. SIMON AND JUDE, Apostles.
29	A	*St. Narcissus, Bishop and Martyr.*
30	b	*B. Alphonsus Rodriguez, Confessor.*
31	c	*Vigil of All Saints.*

1st Sunday of October, Feast of the Holy Rosary of the B. V. Mary.

3d Sunday of October, Feast of the Maternity of the B. V. Mary.

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NOVEMBER.

1	d	ALL SAINTS.
2	e	All Souls, or Commemoration of the Faithful departed.
3	f	*St. Malachy, Bishop of Armagh, Confessor.*
4	g	St. Charles, Bishop and Confessor.
5	A	*St. Zachary, Father of St. John Baptist.*
6	b	*St. Leonard, Hermit.*
7	c	*St. Willibrod, Bishop of Utrecht.*
8	d	Octave of All Saints.
9	e	Dedication of St. Savior's or St. John Lateran.
10	f	St. Andrew Avellino, Confessor.
11	g	St. Martin, of Tours, Bishop and Confessor.
12	A	St. Martinus, Pope and Martyr.
13	b	St. Diego of Alcala, Confessor.
14	c	St. Stanislaus Kostka, Confessor.
15	d	St. Gertrude, Virgin.
16	e	*B. Paul of the Cross, Founder of Passionists.*
17	f	St. Gregory Thaumaturgus, Bishop and Confessor.
18	g	Dedication of the Churches of St. Peter and St. Paul at Rome.
19	A	St. Elizabeth of Hungary, Widow.
20	b	St. Felix of Valois, Confessor, Founder of the order of Trinitarians.
21	c	Presentation of the Blessed Virgin Mary.
22	d	St. Cecilia, Virgin and Martyr.
23	e	St. Clement, Pope and Martyr.
24	f	St. John of the Cross, Confessor.
25	g	St. Catharine, Virgin and Martyr.
26	A	St. Peter of Alexandria, Bishop and Martyr.
27	b	*B. Leonard, of Port Maurice, Confessor.*
28	c	*St. Gregory, Pope, Confessor.*
29	d	St. Saturninus, Martyr.
30	e	ST. ANDREW, Apostle.

2d Sunday of November, Feast of the Patronage of the B. V. Mary.
Sunday nearest to the Feast of St. Andrew, First Sunday of Advent.

DECEMBER.

1	f	*St. Eloy, Bishop of Noyon, Confessor.*
2	g	St. Bibiana, Virgin and Martyr.
3	A	St. Francis Xavier, Confessor, Apostle of the Indies.
4	b	St. Peter Chrysologus, Bishop and Doctor.
5	c	St. Sabbas, Abbot.
6	d	St. Nicholas, Bishop and Confessor.
7	e	St. Ambrose, Bishop and Doctor.
8	f	IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY, Patronal Feast of the United States.
9	g	St. Leocadia, Virgin.
10	A	St. Melchiades, Pope and Confessor.
11	b	St. Damasus, Pope and Confessor.
12	c	*Our Lady of Guadalupe, Patronal Feast in Mexico and California.*
13	d	St. Lucy, Virgin and Martyr.
14	e	*St. Eulalia, Virgin and Martyr.*
15	f	Octave of the Immaculate Conception.
16	g	St. Eusebius, Bishop and Martyr.
17	A	*St. Lazarus, Bishop and Confessor.*
18	b	Expectation of the Blessed Virgin Mary.
19	c	*St. Nemesis and Companions, Martyrs.*
20	d	Vigil.
21	e	ST. THOMAS, APOSTLE.
22	f	*Sts. Cyril and Methodius, Confessors, Apostles of the Sclavonians.*
23	g	St. Servulus, Confessor.
24	A	Vigil.
25	b	NATIVITY OF OUR LORD.
26	c	St. Stephen, the Deacon, Protomartyr.
27	d	ST. JOHN, Apostle and Evangelist.
28	e	Holy Innocents.
29	f	St. Thomas à Becket, Archbishop of Canterbury and Martyr.
30	g	St. Sabinus, Bishop of Spoleto, Confessor.
31	A	St. Sylvester, Pope and Confessor.

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Feasts and Fasts

DURING THE YEAR.

Holy Days of Obligation.

* The Circumcision of our Lord.
* The Epiphany.
* The Annunciation of the Blessed Virgin Mary.
The Ascension.
* Corpus Christi, or the Feast of the Blessed Sacrament.
The Assumption of the Blessed Virgin Mary.
All Saints.
The Nativity of our Lord, or Christmas Day.

Fasting Days.

All days in Lent except Sundays.

Fridays in Advent.†

The Vigils of Pentecost, the Assumption of the Blessed Virgin Mary, of All Saints, and of the Nativity of our Lord (Christmas Eve).

The Ember Days, or Quarter Tenses, which occur four times a year, and are: the Wednesdays, Fridays, and Saturdays—1. Immediately after the first Sunday of Lent; 2. In Whitsun-week; 3. Immediately after the 10th of September; 4. Immediately after the third Sunday of Advent.

When a Fasting Day falls on Sunday, it is kept on the preceding Saturday.

To fast is to abstain from flesh meat, and to eat but one full meal in the day, not before 12 o'clock, noon. Besides this, a collation (about one-fourth of a meal)

* Not Holy Days of Obligation in many of the western dioceses.
† Not in some western dioceses.

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is allowed in the evening. All who have reached the age of twenty-one, are required to observe the Fasting-days, unless exempted for sufficient cause.

The Holy See also exhorts all to fast on the Saturday previous to the Sunday on which the feast of St. Peter and St. Paul is celebrated.

In the several dioceses throughout the United States, these general rules are modified more or less by the rules for Lent promulgated by the Ecclesiastical authority.

Days of Abstinence.

All Fridays in the year.

All Saturdays, except those which fall between December 25th, and February 2d, both included.

All Sundays in Lent.

When Christmas Day falls on Friday, abstinence is not of precept.

A day of abstinence is that on which the regular number of meals is allowed, but flesh meat is forbidden; and is to be observed by all who have attained the age of reason, unless for sufficient cause to the contrary.

Dispensation to use flesh meat on all Saturdays "not restricted by a fast," has been granted to the faithful, in the United States, until 1860. Accordingly, the Saturdays of Lent, and the Ember Days, and the Vigils above named, when they fall on a Saturday, are still days of abstinence from flesh meat.

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Summary of Christian Doctrine.

The Commandments of God.

Exodus xx. 2.

I. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.

II. Thou shalt not take the name of the Lord thy God in vain.

III. Remember that thou keep holy the Sabbath day

IV. Honor thy father and thy mother.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbor.

IX. Thou shalt not covet thy neighbor's wife.

X. Thou shalt not covet thy neighbor's goods.

The Six Precepts of the Church.

The Church commands the faithful—

I. On Sundays and Holy Days of Obligation, to be present devoutly at the sacrifice of the mass; to abstain from servile works, and to keep those days holy.

II. To abstain from flesh-meat on all days of fasting and abstinence; and on fast-days to eat but one meal.

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III. To confess their sins at least once a year.

IV. To receive the Blessed Sacrament at least once a year, and that at Easter, or during the Paschal Season, which begins, in this country, on the first Sunday of Lent, and ends on Trinity Sunday.

V. To contribute to the support of their Pastors.

VI. Not to marry within the fourth degree of kindred, nor privately without witnesses; nor to *solemnize* marriage at certain prohibited times.

1. The Fourth Council of LATERAN, *Can.* 21, ordained, "That all the faithful of both sexes, after they come to the years of discretion, shall, in private, faithfully confess all their sins, at least once a year, to their own pastor; and take care to fulfil, to the best of their power, the penance enjoined them; receiving reverently, at least at EASTER, the sacrament of the Eucharist, unless, perhaps, by the counsel of their own pastor, for some reasonable cause, they judge proper to abstain from it for a time: otherwise let them be excluded out of the Church while living; and when they die, be deprived of Christian burial."

2. The Solemnizing of Marriage, that is, the celebration of the rite during the mass *pro sponso et sponsa*, is forbidden, from the first Sunday of Advent, till after Twelfth Day; and from the beginning of Lent till Low Sunday.

THE SACRAMENTS ARE SEVEN.

1.	Baptism, ...	*Matt.* xxviii. 19.
2.	Confirmation, ...	*Acts* viii. 17.
3.	Holy Eucharist, ...	*Matt.* xvi. 26.
4.	Penance, ...	*John* xx. 23.
5.	Extreme Unction, ...	*James* v. 14.
6.	Holy Orders, ...	*Luke* xxii. 19.
7.	Matrimony, ...	*Matt.* xix. 6.

THE THEOLOGICAL VIRTUES ARE THREE.

Faith,——Hope,——Charity.

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The Cardinal Virtues are Four.

1. Prudence,
2. Justice,
3. Fortitude,
4. Temperance.

The Gifts of the Holy Ghost are Seven.

Isaias xi. 2-3.

1. Wisdom,
2. Understanding,
3. Counsel,
4. Fortitude,
5. Knowledge,
6. Piety,
7. The fear of the Lord

The Fruits of the Holy Ghost are Twelve.

1. Charity,
2. Joy,
3. Peace,
4. Patience,
5. Longanimity,
6. Goodness,
7. Benignity,
8. Mildness,
9. Fidelity,
10. Modesty,
11. Continency
12. Chastity.

The Three Eminent Good Works.

1. Alms-deeds—2. Prayer—3. Fasting.

The Three Evangelical Counsels.

1. Poverty—2. Chastity—3. Obedience.

The Six Sins against the Holy Ghost.

1. Presumption on God's mercy,
2. Despair,
3. Impugning the known truth,
4. Envy at another's spiritual good,
5. Obstinacy in sin,
6. Final impenitence.

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The Four Sins which Cry to Heaven for Vengeance.

1. Wilful murder,
2. The sin of Sodom,
3. Oppression of the poor,
4. Defrauding the laborer of his wages.

Nine ways of being Accessary to another's Sin.

1. By Counsel,
2. By Command,
3. By Consent,
4. By Provocation,
5. By Praise or Flattery,
6. By Concealment,
7. By Partaking,
8. By Silence,
9. By Defence of the ill done.

The Seven Deadly Sins, and the opposite Virtues.

1. Pride,	Humility,
2. Covetousness,	Liberality,
3. Lust,	Chastity,
4. Anger,	Meekness,
5. Gluttony,	Temperance,
6. Envy,	Brotherly love,
7 Sloth,	Diligence.

The Spiritual Works of Mercy are Seven.

1. To admonish sinners,
2. To instruct the ignorant,
3. To counsel the doubtful,
4. To comfort the sorrowful,
5. To bear wrongs patiently,
6. To forgive all injuries,
7. To pray for the living and the dead.

The Corporal Works of Mercy are Seven.

1. To feed the hungry,
2. To give drink to the thirsty,
3. To clothe the naked,
4. To visit and ransom the captives,
5. To harbor the harborless,
6. To visit the sick.
7. To bury the dead.

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The Eight Beatitudes.

St. Matt. v.

1. Blessed are the Poor in spirit; For theirs is the kingdom of heaven.
2. Blessed are the Meek; For they shall possess the land.
3. Blessed are they that Mourn; For they shall be comforted.
4. Blessed are they that Hunger and Thirst after Justice; For they shall be filled.
5. Blessed are the Merciful; For they shall obtain Mercy.
6. Blessed are the Clean of Heart; for they shall see God.
7. Blessed are the Peace-makers; for they shall be called the children of God.
8. Blessed are they that suffer Persecution for Justice' sake; For theirs is the Kingdom of Heaven.

A PROFESSION OF CATHOLIC FAITH.

EXTRACTED FROM THE COUNCIL OF TRENT,

By His Holiness Pope Pius IV.

I, [N——], Believe and Profess with a firm faith, all and every one of those things, which are contained in the Symbol of Faith used in the Holy Catholic (*Roman*) Church, viz:—

I Believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God; Light of Light; true God of true God. Begotten, not made; Consubstantial to the Father, by Whom all things were made, Who for us men, and for our salvation, came down from Heaven, and WAS IN

CARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN. Was crucified also for us under Pontius Pilate; He suffered and was buried; and rose again the third day according to the Scripture, and ascended into Heaven; sits at the right hand of the Father, and shall come again with glory to judge both the living and the dead: of Whose Kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life, Who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified; Who spoke by the Prophets. And One, Holy, Catholic and Apostolic Church. I Confess one Baptism for the remission of sins. And I Expect the Resurrection of the dead; and the Life of the world to come. *Amen.*

I most firmly Admit and Embrace Apostolical and Ecclesiastical *Traditions*, and all other Constitutions and Observances of the same Church.

I also admit the Sacred *Scriptures*, according to the sense in which our Holy Mother, the Church, has held, and does hold them, to whom it belongs to judge of the true sense and interpretation of the Holy *Scriptures;* nor will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I profess also, that there are truly and properly *Seven Sacraments* of the New Law, instituted by Jesus Christ our Lord, for the Salvation of Mankind, though not all necessary for every one: viz., Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Order and Matrimony; and that they confer grace: and that of these, *Baptism*, *Confirmation*, and *Holy Order*, cannot be reiterated without sacrilege. I also receive and admit the *Ceremonies*, which the Catholic Church admits and approves of, in the solemn Administration of all the above-said Sacraments.

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I Receive and Embrace all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning Original Sin and Justification.

I Profess likewise. that in the Mass is offered to God a True, Proper, and Propitiatory Sacrifice for the Living and the Dead: and that *in the Most Holy Sacrament of the Eucharist there is truly, really, and substantially present, the Body and Blood*, together with the Soul and Divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the Bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calls *Transubstantiation*.

I Confess also that, under each kind, Christ is whole and entire, and a True Sacrament is received.

I constantly Hold that there is a Purgatory, and that the Souls therein detained are helped by the suffrages of the Faithful. Likewise, that the Saints reigning together with Christ, are to be honored and invocated; that they offer prayers to God for us; and that their Relics ought to be venerated.

I most firmly Assert that the Images of Christ, and of the Mother of God, ever a Virgin, and also of the Saints, are to be had and retained, and that due honor and veneration are to be given them.

I also Affirm that the power of Indulgences was left by Christ to the Church, and that the use of them is most wholesome to Christian People.

I Acknowledge the Holy Catholic Apostolic Roman Church to be the Mother and Mistress of all Churches; and I Promise true obedience to the Bishop of Rome, the Successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ on earth.

I also undoubtedly Receive and Profess all other

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things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent; and I also Condemn, Reject, and Anathematize all things contrary thereto, and all Heresies whatsoever condemned, rejected, and anathematized by the Church.

This True Catholic Faith, out of which none can be saved, I now truly Profess and truly Hold. And I, [N——], Promise to hold, and profess the same whole and entire, with God's Assistance, to the end of my life. *Amen.*

DAILY REMEMBRANCE.

Remember, Christian Soul, that thou hast this day, and every day of thy earthly pilgrimage—

God to glorify,
Jesus to imitate,
The Angels and Saints to invoke,
A soul to save,
A body to mortify,
Sins to expiate,
Virtues to acquire,
Hell to avoid,
Heaven to gain,
Eternity to prepare for,
Time to profit by,
Neighbors to edify,
The world to despise,
Devils to combat,
Passions to subdue,
Death perhaps to suffer,
And judgment to undergo.

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment: and the second is like to this—Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets.—*St. Matt.* xxii. 37.

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Of Prayer.

1. Its Excellence and Power.—2. Its Necessity. 3. Its Conditions.

§ 1. *The Excellence and Power of Prayer.*

PRAYER, says St. John Chrysostom, is the foundation and root of all virtues, and of all good to men. By Prayer we are raised to be with the Angels, and even to the presence of God Himself, out of Whose infinite and admirable mercy we are found worthy to speak with Him, and make known to Him our petitions. When a God of infinite majesty deigns to hearken to His sinful creatures, it is in itself an inconceivable favor: but He does more, He absolutely binds himself to man in prayer.

Our Lord himself declares:

"Amen, Amen, I say unto you, if you ask the Father any thing in my name, He will give it you" (*John* xvi. 23).

Holy Writ abounds with numberless examples of the excellence and efficacy of Prayer. It purges the soul from sin. The Publican in the Gospel said but this prayer, "O Lord, be merciful to me, a sinner," and yet he went down into his house, delivered from his sins.

Prayer is our strong shield against all dangers in this world and the next, and against our enemies visible and invisible—most especially the great enemy of all. By the prayer of Moses on the Mountain, Josue prevailed over the Amalekites: by prayer Jeremias was

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comforted in his dungeon, Daniel was triumphant among the lions, and the penitent thief on the cross entered Paradise.

Prayer penetrates the heavens, even to the throne of God, and obtains from Him all graces and helps of soul and body, necessary to salvation. It is the refuge and consolation of the Christian, banishes his pains, lightens his burdens, sweetens his happiness, sheds upon him a peace which the world cannot give, lifts him, as on wings, even to the presence of his Maker, and confirms him in everlasting glory.

§ 2. *The Necessity of Prayer.*

Although to the infinite wisdom of God our wants be already known, yet Prayer is necessary as the most acceptable acknowledgment we can make of our entire dependence on Him, and of our obligation every hour and moment of our lives, to recur to the succor of His overflowing mercy and omnipotence. This necessity of Prayer He has been pleased to enforce upon us in a variety of ways in the Scriptures.

Ask, and it shall be given you, says our Lord (*Matt.* vii. 7). We are required to *ask*, before we can obtain. And to impress upon us our own utter helplessness without His saving grace; again: *Without me, you can do nothing* (*John* xv. 5).

Prayer is necessary, because it is the communication of the soul with God, without which the soul languishes and is lost, as the body without the soul perishes. Hearken to the Divine warning: *Watch ye and pray, that ye enter not into temptation* (*St. Matt.* xxvi. 41). It is said by a great Saint and doctor of the Church, St. Thomas, that without continual prayer, we cannot enter Heaven: for though all sins are remitted in Baptism, there still remain the concupiscence of the flesh to assail us from within, and the world and the devil to attack us from without.

It is in Holy Writ a most remarkable and solemn instance of the necessity of Prayer, that so long as Moses on the mountain held up his hands in prayer, the children of Israel prevailed over the Amalekites; but when, becoming wearied, he held up his hands no

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longer, victory inclined to the Amalekites. Shall we not then *pray always and not faint?*

§ 3. *Of the Conditions of Prayer.*

Whatever may be said of the excellence, efficacy, and necessity of Prayer, the proper mode of performing that holy action is beyond doubt the chief thing of all to the purposes of this book, and the salvation of the Christian.

He hath learned to live well, says St. Augustine, *who hath learned to pray well.*

It is even so. A good life and good prayer help one another; nor can one exist without the other. A good life enforces prayer; and prayer preserves and promotes a good life.

To pray well, it is not enough to be exact in the making of prayers, devotions, and other such offices of piety. All, even the reprobate, can say off, or read, prayers and devotions. It is necessary to entertain actually the sentiments we express with our lips, or at least to have an earnest desire thereof; remembering what is written: *This people honor me with their lips, but their heart is far from me:* And the reproach to the sinner, "Why dost thou declare my justices?"

An illustrious saint, who, by his life and writings, has greatly enforced the virtue of prayer, says its most necessary conditions are threefold: 1. FAITH; 2. HUMILITY; and, 3. PERSEVERANCE.

We should pray with FAITH; that is, with an entire and child-like confidence that our prayers will be heard by our Heavenly Father. St. James, even when inculcating the necessity of prayer, adds: *But let him ask in faith, nothing wavering.... Therefore let not him* (that wavereth) *think that he shall receive any thing of the Lord* (St. James i. 6, 7). Our Blessed Redeemer exhorts us: *All things whatsoever ye ask when ye pray, believe that you shall receive, and they shall come unto you* (St. Mark xi. 24). Since in the noblest and most divine of all prayers, given to us from the lips of Christ Himself, we are allowed to call the Almighty, "FATHER," should we not approach Him in prayer with faith and confidence as little children?

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Prayer should be *humble*. It is especially said: *God resisteth the proud and giveth grace to the humble* (St. James iv. 6). And again: *The prayer of him that humbleth himself shall pierce the clouds, and he will not depart until the Most High behold* (Ecclus. xxxv. 21). That is, the prayer of an humble soul penetrates the very heavens to the throne of God, and thence departs not until it has found favor in His sight: and however weighty may have been the sins of such a soul, its supplications shall not be rejected. For, *A contrite and humbled heart, O Lord, thou wilt not despise* (Ps. l. 19). Thus, while the prayers of the proud Pharisee were disregarded, the simple ejaculation of the humble Publican, "Lord, be merciful to me, a sinner," brought him the priceless treasure of salvation.

The end crowns the work, hence prayer should have the quality of *perseverance*. This our Blessed Redeemer has vouchsafed to inculcate upon us in the most affectionate and impressive manner, by the parable of the man who refused to give the loaves asked by his friend knocking at his door at midnight, until after the most importunate demands: *Yet if he shall continue knocking, I say to you, although he will not rise and give because he is his friend, yet because of his importunity he will rise and give him as many as he needeth* (Luke xi. 8); giving us to understand, that though the issue of our prayers appears not immediately, and is even put off for a season, yet we are not therefore to cease our supplications, but insist more earnestly. For (as St. Augustine says), if to be freed from importunity such a friend gave, even against his will, the loaves that were asked of him, how much more will the God of goodness, Who exhorts us to ask, and is offended when we do not ask, give what we seek from Him? It is a mournful and instructive truth, that many sinners are converted by divine grace, and obtain pardon of their sins; but because they omit to pray with perseverance for God's help to maintain them in the paths of virtue, they relapse into their former, or greater, sins, and "the last state of that man is worse than the first."

So much, therefore, being clear as to the *excellence*, *efficacy*, *necessity*, and *conditions* of prayer, we come now

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to the requisites which should immediately attend the Act of Prayer in the Christian.

THE ACT OF PRAYER.

Prayer is twofold, vocal and mental. Our present purpose is to treat of vocal prayer, though much that we say applies to both. Here take heed not to understand by vocal prayer that which needs only the lips to utter it. The heart and thoughts, the intention and understanding, must be in it, or it is in vain. Without this, prayer is as the chaff without grain, blossoms without fruit, the body without the soul. Wherefore, the use of words, rites, ceremonies, and forms, as kneeling, &c., to move the spirit, and bend it to the great work of prayer. Behold Abel and Cain, two brothers: God sees each of them offering unto Him, but according to the different spirit of each did He distinguish between their offerings, so that He is said to have had regard only to the sacrifice of Abel.

§ 1. Before Prayer, Vocal or Mental.

Prepare thy soul, and be not as a man that tempts God (Ecclus. xviii. 23).

1. Setting aside all other business, choose such time and place as are most free from noise and distraction, and may *give you power, without impediment, to attend upon our Lord* (1 Cor. vii. 35).

2. Think seriously on what you are about to do. It is to God your creator, and the Almighty Lord of Heaven and earth, you are to speak; to offer Him praises; to lay before Him your wants and infirmities; to beg His help and graces. You, that are dust and ashes, are about to deal with the Most High. With what recollection, reverence, devotion, piety, and humility should you be filled in the presence of Infinite Majesty!

3 Remember that you are about to pray to Him

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Who holds in abomination the formal prayers of the unrepenting sinner. Excite in yourself a hearty sorrow for your sins, and make a short Act of Contrition.

4. Propose to yourself some good intention, or, rather, many. Unite your prayers with those of the whole Church, for the greater glory of God, your own and your neighbor's salvation, the overcoming of some particular vice, the obtaining of some special grace or virtue.

5. Beg God's help to pray with devotion, attention, and profit. Resolve not wilfully to allow your mind to wander from your prayer, and if distractions arise, to resist and repulse them.

§ 2. During Vocal Prayer.

Bearing in mind what has been already said of the conditions of prayer generally, the three great essentials of the Act of Prayer are *Attention*, *Devotion*, and *Reverence*.

1. *Attention* is the serious application of the mind to the meaning and object of the words, so as to understand perfectly what you read, and what you ask. This is to pray in understanding with the Apostle, 1 Cor. xiv. 15. For the procuring and securing of this attention, you should, 1. Deliver your words, not hastily, or indistinctly, but deliberately and fully; 2. Keep your mind free from idle fancies, vain curiosities, or worldly business, recalling your thoughts as often as they wander, from earth to Heaven; to that end also keeping a guard upon your exterior senses, so that your eyes may not see, nor your ears hear, aught to the distraction of your soul; and, 3. Pause now and then to recollect yourself, and to renew your remembrance of the Divine Presence, if necessary, weighing the words and sentences, and considering what consolation and instruction may be therein.

2. *Devotion* consists in exciting and producing such feelings and affections as correspond with the sense of what you repeat. For example, in reading the Psalms your heart must keep pace with the Psalmist's words, as St. Augustine says: "By fearing where he fears; by loving where he loves; by praising where he praises;

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by sorrowing where he sorrows; by supplicating where he supplicates; by humbling yourself where he confesses his own nothingness, &c. Thus only can you pray in spirit with St. Paul, and not incur the heavy displeasure of God with those insincere and undevout prayers which He reproves, saying: 'These people draw near to me with their mouth, and honor me with their lips, but their heart is far from me'" (Isa. xxix. 13).

3. *Reverence* is, 1. Inwardly—that profound sense of the awful majesty of Him with Whom you speak in prayer, as shall take possession of your heart and soul; and, 2. Outwardly—such dress, posture, and comportment of the body as shall best correspond therewith, promote attention and devotion, and testify your subjection to Almighty God, and entire dependence on Him for every grace and favor you enjoy, even for the lightest breath you draw. Such was the prayer of the Publican, who, standing afar off, would not so much as lift his eyes towards Heaven; but knocked his breast, saying: "God be merciful to me, a sinner" (St. Luke xviii. 13).

It is to be noted, however, that all such exterior carriage and actions are to be avoided as serve to distract others, or savor in yourself rather of conceit or singularity than of Devotion and Reverence.

§ 3. After Prayer.

The end crowns the work of Prayer; the fruit whereof depends much on its beginning, more on its progress, and most on its conclusion: and therefore, *Better is the end of Prayer* than the beginning (Ecc. vii. 9).

Be mindful, therefore, to conclude your prayers properly.

Admitted by the King of kings to confer with Him on your own concerns, that being done, beware how you turn your back on Him, and depart without any sign of your reverence or gratitude. Therefore, examine with yourself the issue of your prayers. Grieve for their defects, and resolve to avoid them for the future: then humbly offer them, how imperfect soever, to God,

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beseeching Him to accept them for the end or intention you proposed to yourself, in saying them in union with the prayers of the Blessed Virgin Mother and all the Saints, through the abundant merits of Christ His Blessed Son. All this may be done very easily and briefly, according to the forms hereafter given.

Conclusion.—If we have sought at some length to move the devout reader to a proper sense of the Excellence, Merits, and Requisite Conditions of Prayer, it is that he might not unprepared approach so great a subject. Suffice it now to say, that in this Book will be found a diversity of Prayers and Exercises proper to stir up pious affections, and the practice of all virtues. As in a banquet, various meats are set before the guests that each may take according to his tastes; so here this variety of prayers and devotions is adapted to the different inclinations of men, or the same at different times, each having a sweetness and savor of its own, and all answering to the varying inclinations or necessities of readers. Let each one take what he feels is fitted for him at the time, and use all to his own salvation and the greater glory of God; remembering, sometimes, if he should deem it worthy, to offer up a prayer for those that have bestowed some labor on this Book, were it but a single ejaculation to the Most High.

A Prayer

Which may be used with Profit before any Prayer, Meditation, or Pious Exercise.

ALMIGHTY and everlasting God, I, an unworthy sinner, but the work of Thy hands, come into Thy presence to praise Thee because Thou art my God, my Lord, my Creator, my Saviour, and my Preserver; Who alone, I know, canst bestow gifts profitable to my own and my neighbor's salvation, because Thou art su-

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premely powerful; nor can I doubt Thy will, because Thou art supremely good: to Whom all creatures in heaven and earth owe praise, and can never praise as Thou meritest to be praised.

But wretch that I am, how unworthy, alas, and unprepared, from the countless number of my sins do I come to pray to Thee! From the bottom of my heart I am sorry that I have ever offended Thee, my God, Who art supremely good, Whom I ought to have praised and loved above all things.

But Thou of Thy mercy make me worthy, and cleanse me from all my iniquities, with the precious blood of Thy Son Jesus Christ, my Saviour. Deliver also my heart from all vain, hurtful, and idle thoughts, that I may be able to adore and praise Thee in spirit and in truth, and obtain what I purpose humbly to ask of Thy infinite goodness; and this according to the good pleasure of Thy most gracious will, to which in all things I cheerfully bow myself. But how can one who is an unprofitable servant find grace in Thy sight? Look, O Father, upon the face of Thy Christ, in whom Thou art well pleased; in whose name I humbly entreat Thee mercifully to hear me.

Behold, I offer Thee His most ardent prayers, devout affections, and holy desires, His most holy thoughts, words, and works, and all the merits of His Life, Passion, and Death, that from their union and perfection all my defects may be supplied, and that by Him as our Mediator and Advocate, this my obedient service, may be pleasing to Thee, O Eternal Father!

And oh, that with the affection, zeal, and fervor

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of the Most Blessed Mother and Virgin Mary, of the holy angels, and of all the blessed, especially my Patrons (*naming them*), I may be able to worship Thee, love Thee, and praise Thee!

And this to the end that Thou mayest take away from me all, especially (*name the particular sin or fault you wish to overcome*) that is displeasing to Thee in me. Thy eyes see my imperfection, O Searcher of hearts! And that Thou mayest bountifully bestow on me grace and virtues most necessary to me, as these (*name the particular virtue you wish to acquire*), that I may the more worthily serve Thee in my vocation. That I may do all things to the greater glory of Thy name, and to my own and my neighbor's salvation, especially of those to whom I am most especially bound.

This only, O Lord, is the earnest desire of my soul to serve Thee, please Thee, and adhere to Thee, now and forever. For Thou art my God and my all. *Amen.*

A Shorter Prayer.

Open, O Lord, my mouth to bless Thy holy name: cleanse, too, my heart from all vain, perverse, and distracting thoughts; enlighten my understanding, inflame my heart that I may worthily, attentively, and devoutly offer this prayer (*or* recite this office), and merit to be heard in the sight of Thy divine majesty. Through Christ our Lord. *Amen.*

Lord, in union with that divine intention, wherewith Thou Thyself didst here below offer praise to God, I offer this to Thee.

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Another.

Inspire, O Lord, we beseech Thee, our actions by Thy Spirit, and further them by Thy aid, that all our prayers and works may ever begin and end alike with Thee. Through our Lord.

A Prayer

To be said after Prayer, Meditation, or other Pious Exercise.

Most merciful God, Who of Thy infinite goodness hast vouchsafed to permit me, a sinner, to stand and praise Thee in Thy presence; forgive me, I pray Thee, all the errors which I have admitted into my prayers, whether through dryness, negligence, or natural infirmity; that my prayer may not be turned to sin, and my enemy boast against me, that he wounds me with the very weapons with which he was to have been wounded himself.

Regard, O Lord, my humility and my toil, and pardon me all my faults, through Thy only-begotten Son, in whom Thou art well pleased. Let me please Thee in prayer as well as in deed, though, alas, there is much in it that is defective. But Thou wilt not, O Holy Father, despise it, if Thou look upon the face of Thy Christ; for Thou hast heaped upon Him all the treasures of Thy grace and bounty; that we might be rich through His abundance.

Confirm, O God, that which Thou hast wrought in me; for I have sworn and determined to keep the judgments of Thy justice. Make me love Thy

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commandments above gold and the topaz, that I may love Thee and be loved by Thee, to all eternity. Amen.

A Shorter Prayer.

Receive, O most merciful God, my dutiful services, through the intervention of the merits of Thy only-begotten Son Christ Jesus, and also of the prayers of the most Blessed Virgin Mary and of all Thy saints.

And if I have done any thing worthy of praise, favorably regard it; and that which has been done negligently, mercifully pardon. Who, in the perfection of the Trinity, livest and reignest, God, world without end.

Another.

To the most holy and undivided Trinity, the humanity of our Crucified Lord Jesus Christ, the most blessed, and glorious, and fruitful integrity of the ever Virgin Mother, and the host of all the Saints, be everlasting praise, honor, power, and glory, from every creature, and to us the remission of all our sins forever and ever. Amen.

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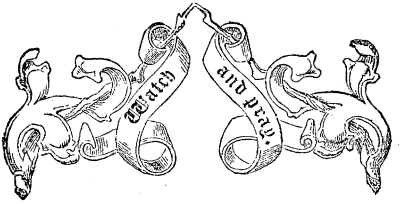

Prayers and Exercises

FOR DAILY USE.

MORNING EXERCISE.

General Remarks.

AS soon as you awake, make the sign of the cross devoutly, and fervently offer your heart, with its best affections, to your good Father in Heaven, Who has guarded you from all danger during the night. Fix your hour of rising the preceding night; and give yourself the good, though mortifying habit of leaving your bed, as if it were on fire, the moment the appointed hour has arrived. Do not, to obtain a momentary indulgence, sacrifice your first waking moments to that subtle enemy who seeks in all things our destruction. Begin the day, as you hope to end it, by taking up your cross, and walking in the footsteps of Him Who is the Way, the Truth, and the Life. Recite your morning prayers carefully, looking on them as the first-fruits of the day, which should be consecrated to God with peculiar fervor. On the fidelity with which this first duty is performed, depends the success of all the actions of the day. We cannot foresee the trials, accidents, and temptations which await us during its progress; therefore it is prudent to invoke the Sovereign Arbiter of all events, the Giver of all graces, the

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Author of all good. We are so weak, so beset by temptations, so liable to reverses, that our only safety is in God, who is infinitely merciful, and ever ready to assist all who invoke Him with confidence. Never omit the sacred duty of morning Prayer, but consecrate to it your first free moments, lest you may afterwards be interrupted in its discharge; and daily repeat the same form of prayer, by which means you will more surely avoid distraction. Offer the whole day to God, with every action and occurrence that it includes: this general oblation will supply for any omission in offering the detail of your occupations, and will render them all meritorious. Remember that this day may be the last of your life, and resolve to spend it in the most perfect manner.

Pious Practices while Rising and Dressing.

1. Our earliest moment on awaking belongs, by an especial prerogative, to God, as the first-fruits of the day, and He is most jealous of His rights. On this moment, in a great measure, will depend your whole day. Give it, then, to God, with your whole heart. Make the sign of the cross, not only as a safeguard against the enemy, but as a profession of faith, and an invocation of the Three Divine Persons of the Most Holy Trinity and thanksgiving to them, especially for the great Mystery of Redemption; then use the following ejaculatory prayer, or any other which your devotion may prompt:

"O my God! to Thee do I watch at break of day. I offer Thee all my thoughts, words, and actions this day, to Thy honor and glory, and for my salvation, with the intention of gaining all the indulgences which Thy holy Church has accorded."

2. Rise immediately, and without a moment's hesitation, as though your guardian angel said to you, "Arise, quickly" (Acts xii. 7). Remember the promise

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of Eternal Wisdom: "They that in the morning early watch for me shall find me. He that shall find me shall find life, and shall have salvation from the Lord" (Prov. viii. 17, 34). And hear the words of reproach: "What! could you not watch one hour with me?" (Matt. xxvi. 40). "How long wilt thou sleep, O sluggard? when wilt thou rise out of thy sleep?" (Prov. vi. 10). Dread the fate of the foolish virgins, who "slumbered and slept," and heard the dread sentence, "Amen! I know you not."

Be assured that the observance of this simple rule of *rising early and promptly*, besides affording you more time for your devotions, will give you a great increase of fervor and recollection in your spiritual affairs of the day. Experience shows, on the contrary, that a little laziness in the morning leaves a certain dulness and tepidity in your interior which are dangerous to the Christian life, and expose you to be disordered and overcome by the least contradiction and temptation. At rising, consider how precious to millions of poor lost souls would be the opportunities of this one day, now dawning upon you, and say:

"Our Lord Jesus Christ, guide and keep me this day, and grant me to rise with Thee to life everlasting."

3. Dressing yourself with modesty and recollection, reflect, from time to time, that if so much care is taken of the body, in defending it from the changes of the seasons, how much greater should yours be in adorning your soul to appear in the sight of God, and guarding it from the temptations of the day! Even the minutest actions in dressing may prompt some peculiar sentiment of piety. Thus, in so trifling an act as that of combing your hair, you may reflect, that since not a hair of your head falls without God's permission, your confidence in His good Providence should be unbounded. Above all things, let not your clothing, which, as a mark of man's fall from innocence, should be our perpetual confusion, ever excite in you sentiments of weak vanity or conceit. When dressed, say:

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"Lord, why should dust and ashes be proud! Keep far from me all sinful conceits and vain-glory, and adorn me with modesty and humility, and the gifts and graces of Thy Holy Spirit."

O most amiable Jesus! the true spouse of my soul, give me the wedding garment of divine love and perpetual charity.

If you wear a habit, kiss it affectionately, with a tender feeling of the happiness of your vocation; and do the same if you wear only a scapular. Look on it as the livery of Heaven, and pray that it may be to you a sign and pledge of your being clothed here with sanctity, and hereafter with glory. As:

O dear Lord, may this vesture, which is the outward sign of my earthly alliance with Thee, the Divine Spouse of my soul, become to me Thy sign and shield against sin and temptation here, and thy robe of righteousness and glory hereafter.

4. While washing, or at first taking the holy water, earnestly wish that you might thus cleanse your soul from sin, and say:

Saving blood of Jesus, cleanse me: water from the side of Christ, wash away my sins, and purify my soul!

Wash me yet more from my iniquities, and cleanse me from my sin.

Grant me, O Lord, such waters of penance as shall wash me from even the least stain of sin.

5. When dressed, pause a moment to direct your intention, then kneel down and say the Morning Prayers. If you are to read them aloud, do so without unseemly hurry, on the one hand, or unnecessary tediousness on the other; but with such distinctness, deliberation,

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and reverence, as shall manifest, in the most edifying manner, your own attention to what you repeat, and animate the devotion of those that hear you.

Our prayers and devotions must consist of acts of adoration, homage, praise, and thanksgiving to God for His mercies, of confession for our sins, resolution of amendment, oblation of ourselves to God's service, prayers for pardon and grace for ourselves and others, &c. All forms of prayer are composed, more or less, of these parts, though not always in the same order. Each person is at liberty to please himself, both as to the form and arrangement of his prayers. Some forms are useful, if not necessary, for all. We shall give several of those forms which have been most approved, and are most used, to suit the different tastes of different minds, and to afford to all the advantages of occasional variety. Each should select according to his wants, blending with them such other devotions as his piety may prompt, in all liberty of spirit.

Morning Prayer.

Make the Sign of the Cross, saying :

In the name of the ✠ Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and forever. *Amen.*

Blessed be the holy and Immaculate Conception of the Blessed Virgin Mary.*

Come, Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Send forth Thy Spirit, and they shall be created, and Thou shalt renew the face of the earth.

* Indulgence, 100 days. (Pius VI.)

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O God, Who hast taught the hearts of the faithful by the light of Thy Holy Spirit, grant us, by the same Spirit, to have a right judgment in all things, and evermore to rejoice in His consolation, through Jesus Christ our Lord. *Amen.*

1. An Act of Faith in the Presence of God

O my God, I firmly believe that Thou art here present, and perfectly seest me, and observest all my actions, all my thoughts, and the most secret motions of my heart. I acknowledge that I am not worthy to come into Thy presence, nor to lift up my eyes unto Thee, because I have so often sinned against Thee. But Thy goodness and mercy invite me to come unto Thee. Assist me, therefore, with Thy Holy Spirit, and teach me to pray to Thee as I ought.

The Lord's Prayer.

Our Father, Who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil. *Amen.*

The Angelical Salutation.

Hail, Mary, full of grace, our Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now, and at the hour of our death. *Amen.*

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The Apostles' Creed.

I believe in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into Heaven; and sitteth at the right hand of God, the Father Almighty; from thence he will come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

2. An Act of Adoration and Thanksgiving.

O Eternal God! Father, Son, and Holy Ghost; the Beginning and End of all things; in Whom we live, and move, and have our being; prostrate before Thee in body and soul, I adore Thee with the most profound humility. I praise and bless Thee, and give Thee thanks for all the benefits which Thou hast conferred upon me; that Thou hast created me out of nothing, made me after Thine own image and likeness, redeemed me with the precious blood of Thy Son, and sanctified me with Thy Holy Spirit. I thank Thee that Thou hast called me into Thy Church, assisted me by Thy grace, so often admitted me to Thy sacraments, borne with my ingratitude so long, watched over me by Thy special providence; blessed me, notwithstanding my sins and utter unworthiness, with the continuance of Thy gracious protection;

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and for all the innumerable blessings which I owe to Thy undeserved bounty. Particularly this morning, I thank Thee for having preserved me during the night past, and for bringing me in safety to the beginning of another day. O my God, how good art Thou unto me! What return can I make unto Thee for all that Thou hast done unto me? I will bless Thy holy name, and serve Thee truly all the days of my life. Bless the Lord, O my soul, and let all that is within me praise His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee.

Here call to mind the chief sins of your past life, and make resolutions against the temptations and dangerous occasions you may probably meet with this day.

3. An Act of Contrition, with Good Resolutions.

O my God, how little have I served Thee in time past! how greatly have I sinned against Thee! I acknowledge my iniquity, and my sin is always before me. But I repent, O Lord, I repent. I am heartily sorry that I have lost that time in offending Thee which Thou gavest me to be employed in Thy service, in advancing the good of my own soul, and obtaining everlasting life. I detest all the sins which I have committed against Thy Divine Majesty, and I resolve never to commit them any more. I am sorry, above all things, that I have offended Thee, because Thou art infinitely good, and sin is infinitely displeasing to Thee. I love Thee with my whole heart—at least I desire so to do; and I firmly purpose, by the help of Thy grace, to serve Thee more faithfully for the time to come.

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Receive, I beseech Thee, the offering I now make to Thee of the remainder of my life. I renew the vows and promises made in my baptism. I renounce the devil, and all his works; the world, and all its pomps. I now begin, and will endeavor to spend this day according to Thy holy will, performing all my actions so that they may be pleasing unto Thee. I will take particular care to avoid the failings I am so apt to commit, and to exercise the virtues most agreeable to my state and employment.

4. An Oblation.

I offer to Thee, O my God, the life and death of Thy only Son; and with them these my affections and resolutions, my thoughts, words, deeds, and sufferings of this day, and of all my life, in honor of Thy adorable Majesty; in thanksgiving for all Thy benefits, in satisfaction for my sins, and to obtain the assistance of Thy grace; that, persevering to the end in doing Thy holy will, I may love and enjoy Thee forever in Thy glory.

5. A Petition.

Thou knowest, O God, how weak and unable I am to do good. Leave me not to myself, but take me under Thy protection, and give me grace faithfully to comply with these holy resolutions. Enlighten my understanding with a lively faith, raise up my will to a firm hope, and inflame it with an ardent charity. Strengthen my weakness, and cure the corruption of my heart; grant that, overcoming my enemies, both visible and invisible, I may make good use of Thy grace, and vouchsafe

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to add to these blessings the inestimable gift of final perseverance.

V. Unto Thee, O Lord, I have lifted up my voice.

R. And early in the morning my prayer shall come before Thee.

V. Let my mouth be ever filled with Thy praises.

R. That I may sing of Thy glory, and all the day long of Thy greatness.

V. Turn away Thy face, O Lord, from my sins.

R. And blot out all my iniquities.

V. Create in me a clean heart, O God.

R. And renew a right spirit within me.

V. Cast me not away from Thy presence.

R. And take not Thy Holy Spirit from me.

V. Restore unto me the joy of Thy salvation.

R. And strengthen me with a perfect spirit.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. Vouchsafe, O Lord, this day,

R. To keep us without sin.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

V. Let Thy mercy be upon us, O Lord.

R. As we have put our trust in Thee.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

A Collect.

O Lord God Almighty, Who hast safely brought me to the beginning of this day, defend me in the same by Thy mighty power; that this day I may

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fall into no sin, but that my words may always proceed, and my thoughts and actions be directed, to the performance of Thy justice, through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever. Amen.

O Lord God, King of heaven and earth, vouchsafe this day to direct and sanctify, to rule and govern our hearts and bodies, our thoughts, words, and deeds, in Thy law, and in the works of Thy commandments; that henceforth and forever, O Saviour of the world, we may be protected and saved, through Thy mighty help, Who livest and reignest forever and ever. Amen.

O Almighty Father! let no unworthy motive, I implore Thee, actuate me this day; and grant me Thy grace to turn away my eyes from all that can be displeasing in Thy sight. Grant me, out of the fulness of Thy unspeakable mercy, grace to avoid (*name some particular fault*), and to practise the virtue of (*name the virtue you need most*).

Guard me and uphold me through whatever trials and temptations it shall be Thy holy will that I meet.

"Teach me to do Thy will, for Thou art my God" (Ps. clii. 12).

MORNING HYMN.

Jam lucis orto sidere.

Now doth the sun ascend the sky,
And wake creation with its ray:
Keep us from sin, O Lord, Most High!
Through all the actions of the day.

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Curb Thou for us th' unruly tongue;
  Teach us the way of peace to prize;
And close our eyes against the throng
  Of earth's absorbing vanities.

Oh, may our hearts be pure within!
  No cherish'd madness vex the soul!
May abstinence the flesh restrain,
  And its rebellious pride control.

So when the evening stars appear,
  And in their train the darkness bring,
May we, O Lord, with conscience clear,
  Our praise to Thy pure glory sing.

To God the Father glory be,
  And to His sole-begotten Son;
The same, O Holy Ghost! to Thee,
  While everlasting ages run!

Litany of the Holy Name of Jesus.

(Indulgence of 300 days.—Sixtus V.)

Kyrie eleison.
Kyrie eleison.
Christe eleison.
Christe eleison.
Kyrie eleison.
Kyrie eleison.
Christe audi nos.
Christe exaudi nos.
Pater de cœlis Deus,

Fili Redemptor mundi Deus,
Spiritus Sancte Deus,
Sancta Trinitas, unus Deus,
Jesu, Fili Dei vivi,

Jesu, Splendor Patris,

Miserere nobis.

Lord have mercy.
Lord have mercy.
Christ have mercy.
Christ have mercy.
Lord have mercy.
Lord have mercy.
Christ hear us.
Christ graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,

Jesus, Son of the living God,
Jesus, Splendor of the Father,

Have mercy on us.

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Jesu, Candor lucis æternæ,		Jesus, Brightness of Eternal Light,
Jesu, Rex gloriæ,		Jesus, King of glory,
Jesu, Sol justitiæ,		Jesus, the Son of justice,
Jesu, Fili Mariæ Virginis,		Jesus, Son of the Virgin Mary,
Jesu, admirabilis,		Jesus, most admirable,
Jesu, Deus fortis,		Jesus, the mighty God,
Jesu, Pater futuri sæculi,		Jesus, Father of the world to come,
Jesu, magni consilii Angele,		Jesus, the Angel of great counsel,
Jesu, potentissime,		Jesus, most powerful,
Jesu, patientissime,		Jesus, most patient,
Jesu, obedientissime,		Jesus, most obedient,
Jesu, mitis et humilis corde,		Jesus, meek and humble of heart,
Jesu, Amator castitatis,		Jesus, Lover of chastity,
Jesu, Amor noster,	*Miserere nobis.*	Jesus, our Beloved,
Jesu, Deus pacis,		Jesus, the God of peace,
Jesu, Auctor vitæ,		Jesus, the Author of life,
Jesu, Exemplar virtutum,		Jesus, the Example of all virtues,
Jesu, Zelator animarum,		Jesus, the zealous Lover of souls,
Jesu, Deus noster,		Jesus, our God,
Jesu, Refugium nostrum,		Jesus, our Refuge,
Jesu, Pater pauperum,		Jesus, the Father of the poor,
Jesu, Thesaurus fidelium,		Jesus, the Treasure of the faithful,
Jesu, Bone Pastor,		Jesus, the Good Shepherd,
Jesu, Lux vera,		Jesus, the true Light,
Jesu, Sapientia Æterna,		Jesus, the Eternal Wisdom,
Jesu, Bonitas infinita,		Jesus, infinite Goodness,
Jesu, Via et Vita nostra,		Jesus, our Way and our Life,

Have mercy on us.

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Jesu, Gaudium Angelorum,	Jesus, the Joy of the Angels,	*Have mercy on us.*
Jesu, Magister Apostolorum,	Jesus, the Master of the Apostles,	
Jesu, Doctor Evangelistarum,	Jesus, the Teacher of the Evangelists,	
Jesu, Fortitudo Martyrum,	Jesus, the Strength of Martyrs,	
Jesu, Lumen Confessorum,	Jesus, the Light of Confessors,	
Jesu, Puritas Virginum,	Jesus, the Purity of Virgins,	
Jesu, Corona Sanctorum omnium,	Jesus, the Crown of all Saints,	
Propitius esto.	Be merciful.	*Spare us, O Jesus.*
Parce nobis, Jesu.	*Spare us, O Jesus.*	
Propitius esto.	Be merciful.	*Graciously hear us, O Jesus.*
Exaudi nos, Jesu.	*Graciously hear us, O Jesus.*	
Ab omni peccato,	From all sin,	*Jesus, deliver us.*
Ab ira tua,	From Thy wrath,	
Ab insidiis diaboli,	From the snares of the devil,	
A spiritu fornicationis,	From the spirit of fornication,	
A morte perpetua,	From everlasting death,	
A neglectu inspirationum tuarum,	From neglect of Thy inspirations,	
Per mysterium sanctæ Incarnationis tuæ,	Through the mystery of Thy holy Incarnation,	
Per Nativitatem tuam,	Through Thy Nativity,	
Per Infantiam tuam,	Through Thine Infancy,	
Per divinissimam Vitam tuam,	Through Thy most divine Life,	
Per Labores tuos,	Through Thy Labors,	
Per Agoniam et Passionem tuam,	Through Thine Agony and Passion,	
Per Crucem et Derelictionem tuam,	Through Thy Cross and Dereliction,	
Per Languores tuos,	Through Thy Weariness and Faintness,	

Miserere nobis.

Libera nos, Jesu.

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Per Mortem et Sepulturam tuam,
Per Resurrectionem tuam,
Per Ascensionem tuam,

Per Gaudia tua,
Per Gloriam tuam.
Agnus Dei, qui tollis peccata mundi,

Parce nobis, Jesu.
Agnus Dei, qui tollis peccata mundi,

Exaudi nos, Jesu.

Agnus Dei, qui tollis peccata mundi,

Miserere nobis, Jesu.
Jesu, audi nos.
Jesu, exaudi nos.

V. Confitebimur tibi, Deus.
R. Et invocabimus Nomen tuum.

Oremus.

Domine Jesu Christe, qui dixisti, "Petite, et accipietis; quærite, et invenietis; pulsate, et aperietur vobis;" quæsumus, da nobis petentibus divinissimi tui amoris affectum, ut te toto corde, ore et opere diligamus, et a tua nunquam laude cessemus.

Libera nos, Jesu.

Through Thy Death and Burial,
Through Thy Resurrection,
Through Thine Ascension,
Through Thy Joys,
Through Thy Glory,
Lamb of God, Who takest away the sins of the world,
Spare us, O Jesus,
Lamb of God, Who takest away the sins of the world,
Graciously hear us, O Jesus.
Lamb of God, Who takest away the sins of the world,
Have mercy on us, O Jesus.
Jesus, hear us.
Jesus, graciously hear us.

V. We will praise Thee, O God.
R. And we will call upon Thy Name.

Let us pray.

O Lord Jesus Christ, Who hast said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" grant, we beseech Thee, to us who ask the gift of Thy divine love, that we may love Thee with our whole heart, in word and work, and never cease from showing forth Thy praise.

Jesus, deliver us.

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Sancti Nominis tui timorem pariter et amorem fac nos habere perpetuum: quia nunquam tua gubernatione destituis, quos in soliditate tuæ dilectionis instituas. Qui vivis et regnas Deus in sæcula sæculorum. Amen.

Grant that we may have a perpetual fear and love of Thy holy Name; for Thou never failest to direct and govern those whom Thou instructest in Thy true and solid love. Who livest and reignest, God, forever and ever. Amen.

Deus, qui unigenitum Filium tuum constituisti humani generis Salvatorem, et Jesum vocari jussisti; concede propitius, ut cujus sanctum nomen veneramur in terris, ejus quoque aspectu perfruamur in cœlis. Per eundem Dominum nostrum. Amen.

O God, Who hast appointed Thine only-begotten Son the Saviour of mankind, and hast commanded that he should be called Jesus; mercifully grant that we may enjoy in heaven the blessed vision of Him Whose holy name we venerate on earth. Through our same Lord. Amen.

Vel,

Deus qui gloriosissimum nomen Domini nostri Jesu Christe, unigeniti Filii tui, fecisti fidelibus tuis summo suavitatis affectu amabile, et malignis spiritibus tremendum atque terribile; concede propitius ut omnes, qui hoc nomen Jesu devote venerantur in terris, sanctæ consolationis dulcedinem in præsenti percipiant et in futuro gaudium exultationis, et interminabilis jubilationis obtineant in cœlis. Per eundem Dominum nostrum Jesum Christum Fili-

Or,

O God, Who hast made the most glorious name of our Lord Jesus Christ, Thine only-begotten Son, so lovely to Thy faithful, that their hearts are ravished with delight, and so terrible to the spirits of evil that they tremble before it; mercifully grant that all who devoutly venerate this name Jesus on earth, may experience the sweetness of a holy consolation in the present life, and attain unto joys unspeakable, and never-ending glory hereafter in heaven.

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um tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Through the same our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. *Amen.*

Salve Regina.

(For reciting the "Salve Regina" in the morning, and the "Sub Tuum" in the evening, with their proper V. and R., there is a plenary indulgence on two Sundays in each month, on All Saints, and on every feast of the Blessed Virgin; and in the article of death; also, an indulgence of seven years and seven quarantines every Sunday, and a hundred days every other day of the week.)

SALVE, Regina, Mater misericordiæ; Vita, dulcedo, et spes nostra, salve.

Ad te clamamus, exules filii Hevæ;

Ad te suspiramus, gementes et flentes in hac lacrymarum valle.

Eia ergo, Advocata nostra,

Illos tuos misericordes oculos ad nos converte;

Et Jesum, benedictum fructum ventris tui,

Nobis post hoc exilium ostende,

O clemens, O pia, O dulcis Virgo Maria.

V. Dignare me laudarete Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

V. Benedictus Deus in sanctis suis.

R. Amen.

Hail, holy Queen, Mother of mercy;

Our life, our sweetness, and our hope, all hail.

To thee we cry, poor banished sons of Eve;

To thee we sigh, weeping and mourning in this vale of tears.

Therefore, O our Advocate,

Turn thou on us those merciful eyes of thine;

And after this our exile, show us

The blessed fruit of thy womb, Jesus,

O merciful, O kind, O sweet Virgin Mary.

V. Make me worthy to praise thee, O holy Virgin.

R. Give me strength against thy enemies.

V. Blessed be God in His saints.

R. Amen.

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Prayer to the Blessed Virgin Mary.

O blessed Virgin Mary, unspotted Mother of my God and Saviour Jesus Christ, be thou a mother to me, since thy adorable Son has been pleased to call us all His brethren, and to recommend us all to thee, in the person of His beloved disciple. Take me and mine under thy holy protection, and continually represent to the eternal Father, in our behalf, the merits of the death and passion of thy Son our Saviour.

Prayer to all Saints and Angels.

O all ye glorious angels and saints, and you in particular, my holy patrons, N. and N., happy citizens of the heavenly Sion, pray for us poor children of Eve, to our common Lord, by the merits of our common Mediator, that we may ever love Him and serve Him here, till we come with you to love, praise, and enjoy Him for all eternity.

Prayer to your Guardian Angel.

(A plenary indulgence every month, on the 2d of October, and in the article of death, for reciting it every morning and evening: a partial one of 100 days every time.)

Angel of God, who art my guardian, enlighten, guard, direct, and govern me, who have been committed to thee by the supernal clemency. *Amen.*

Glory be to the Father, &c.

General Offering.

Accept, O holy Father, Almighty and Eternal God, these prayers which I Thy unworthy servant offer unto Thee, my true and living God, for my

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innumerable sins, offences, and negligences, and for all faithful Christians, living and dead, especially my kindred, and such as I am especially bound to pray for, that they may be profitable unto my salvation and theirs unto life eternal. Amen.

God the Father, ✠ bless me; Jesus Christ defend me; the virtue of the Holy Ghost enlighten me and sanctify me now, and for evermore.

✠ Glory be to the Father, and ✠ to the Son, and ✠ to the Holy Ghost; now and for evermore.

A Shorter Form of Morning Prayer.

✠ In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Adoration and Thanksgiving.

Almighty God, Who, dwelling in the highest heavens, vouchsafest to regard the lowest creature on earth; I humbly adore Thy sacred Majesty, and with all the powers of my soul exalt and praise Thy name for the infinite blessings Thou hast so freely bestowed on me; for electing me in Thy love, and creating me in Thy own image; for redeeming me by Thy Son, and sanctifying me with Thy Holy Spirit; for preserving me in all the chances and accidents of this life, and raising up my thoughts to the hope of a better; and particularly this morning, that Thou hast protected me from the dangers of the night, and hast brought me safely to the beginning of this day

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Continue, O Lord, Thy mercy to me; and as Thou hast awakened my body from sleep, so raise my soul from sin, that I may walk soberly and chastely, as in the day, in all holy obedience before Thy face.

Offering.

I desire to spend this day in Thy divine service; and therefore I now offer up to Thee all my thoughts, words, and actions, that they may be all consecrated to Thee by a pure intention of Thy greater glory, in union with that pure intention with which our Lord Jesus Christ performed all His actions in His mortal life. I beg that my whole soul, with all its powers, may be ever Thine; that my memory may be always recollected in Thee, that my understanding may always be enlightened by Thy truth, and my will always inflamed by Thy love.

The Lord's Prayer.

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

The Angelical Salutation.

Hail Mary, full of grace, our Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.

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The Apostles' Creed.

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven; and sitteth at the right hand of God, the Father Almighty; from thence He will come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The Confiteor, or General Confession.

I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael, the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly, in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore I beseech blessed Mary, ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on me; forgive me my sins; and bring me to life everlasting. Amen.

May the Almighty and merciful Lord grant me ✠ pardon, remission, and absolution of all my sins. Amen.

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O Lord God Almighty, Who hast safely brought me to the beginning of this day, defend me in the same by Thy mighty power; that this day I may fall into no sin, but that my words may always proceed, and my thoughts and actions be directed to the performance of Thy justice, through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God for ever and ever. Amen.

Petition.

O God the Father, who saidst in the beginning, Let there be light, and it was made; enlighten my eyes, that I may never sleep in sin, lest at any time the deceits of the enemy, or my own corruption, should prevail against me.

O God the Son, most beautiful and true light, shining in darkness, and enlightening every one that comes into the world; dispel all clouds of ignorance, and give me a right understanding, that in Thee, and through Thee, I may see and know the Father; Whom to know is to live; and to serve, is to reign forever.

O God the Holy Ghost, Who inflamest the wills of all those in whom Thou vouchsafest to dwell with heavenly affection; pour into my mind the gifts of holy charity, that, despising all vain and transitory things, I may, with a continual desire, long for the true and everlasting joys of Thy heavenly kingdom.

O holy Trinity, one God, defend me this day from the deceits and temptations of the devil, keep me from all sin, and preserve me from sudden and unprovided death. Raise up, O God, my body

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from sleep and drowsiness, and my soul from sin, that I may praise and glorify Thy holy name, to Whom belongs all benediction, and honor, and wisdom, and thanksgiving, now and forever. Amen.

Give me grace, O Lord, to do what Thou commandest, and command what Thou pleasest.

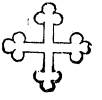
Give me grace to suffer what Thou permittest, and permit what Thou pleasest.

O holiest Virgin, Mother of my God, and my especial Patroness! show thyself my mother, and take me under thy protection this day.

Angel of God, who art my guardian, enlighten, guard, direct, and govern me, who have been committed to thee by the supernal clemency Amen.

And ye, O holy saints (N. N.), my chosen and beloved patrons, intercede for me to God, that, by the guidance of His grace, I may love, and rejoice, and praise Him here; and hereafter, with you, behold His face for all eternity. Amen.

The blessing of God Almighty, the Father, Son, and Holy Ghost, descend upon me, and dwell in my heart forever. Amen.



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FURTHER PRAYERS FOR MORNING.

Acts of Faith, Hope, and Charity.

(Plenary indulgence once a month, and in the article of death, if recited daily. Partial indulgence seven years and seven quarantines, each time.—BENEDICT XIII. and XIV.)

AN ACT OF FAITH.

O my God, I firmly believe all the sacred truths Thy holy Catholic Church believes and teaches, because Thou hast revealed them, Who neither canst deceive nor be deceived.

AN ACT OF HOPE.

O my God, relying upon Thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of Thy grace, and life everlasting, through the merits of our Lord and Saviour Jesus Christ.

AN ACT OF CHARITY.

O my God, I love Thee with my whole heart and soul, purely because Thou art infinitely worthy and deserving of my love. I love also my neighbor as myself for the love of Thee; I forgive all who have injured me, and ask pardon of all whom I have injured.

ACTS OF FAITH, HOPE, AND CHARITY.

By Pope Pius VI.

ACT OF FAITH.

I firmly believe that there is only one God in nature and essence, but three Divine persons, namely, God the Father, God the Son, and God the Holy Ghost: that God is a being infinitely

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perfect; that He rewards good and punishes evil, that God the Son became man, suffered, and died for us; that the soul of man is immortal, and that God's grace is necessary to obtain salvation. I believe all that God has revealed, and by the Holy Catholic Church has ordered us believe. And I believe all this because God, Who is the Eternal Truth and Infinite Wisdom, neither can deceive, nor be deceived.

Act of Hope.

Almighty God! Father of infinite mercy, by Thy grace and my co-operation I hope from Thee, with a firm confidence, eternal salvation, the remission of my sins, and all other means which are necessary for salvation; I hope for all this, because Thou my God hast promised it, Who art infinitely good, faithful in thy promises, and all-powerful to fulfil them.

Act of Charity.

My God and my all! I love Thee with my whole heart, with my whole soul, with my whole mind, and with all my strength, purely and solely because Thou art infinitely perfect and infinitely good in Thyself, and also to us. I desire to be united with Thee forever, and to do all that pleases Thee in order to maintain a perfect union with Thee, O my God! I love my neighbor as myself for Thy love.

OTHER ACTS OF FAITH, HOPE, AND CHARITY.

Act of Faith.

O my God! I firmly believe that Thou art one only God, the Creator and Sovereign Lord of

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heaven and earth, infinitely great and infinitely good. I firmly believe that in Thee, one only God, there are three Divine Persons, really distinct, and equal in all things—the Father, the Son, and the Holy Ghost. I firmly believe that Jesus Christ, God the Son, became man; that He was conceived by the Holy Ghost, and was born of the ever Immaculate Virgin Mary; that He suffered and died on a Cross to save and redeem us; that He arose the third day from the dead; that He ascended into heaven; that He will come at the end of the world to judge mankind; and that He will reward the good with eternal happiness, and condemn the wicked to the everlasting pains of hell. I likewise most firmly believe, that out of His infinite love to us, He has left us in the most adorable sacrament of the altar, His own most precious Body and Blood, His soul and His divinity, for our spiritual good and for our sacrifice; and that He has left in His Church the power of forgiving sins. I believe these and all other articles which the Holy Roman Catholic Church proposes to our belief, because Thou, my God, the infallible truth, hast revealed them; and Thou hast commanded us to "hear the Church, which is the pillar and ground of truth." In this faith I am firmly resolved, by Thy holy grace, to live and die.

An Act of Hope.

O my God! Who hast graciously promised every blessing, even heaven itself, through Jesus Christ, to those who keep Thy commandments; relying on Thy infinite power, goodness, and mercy, and

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on Thy sacred promises to which Thou art always faithful, I confidently hope to obtain pardon of all my sins, grace to serve Thee faithfully in this life, by doing the good works Thou hast commanded, and which, with Thy divine assistance, I now firmly purpose to perform, and eternal happiness in the next; through my Lord and Saviour Jesus Christ.

An Act of Charity.

O my God! I love Thee with my whole heart and soul, and above all things, because Thou art infinitely good and perfect, and most worthy of all my love; and for Thy sake I love my neighbor as myself. Mercifully grant, O my God! that having loved Thee on earth, I may love and enjoy Thee forever in heaven. Amen.

The Angelus.

(Indulgence 100 days every time, and to those who recite it daily at the sound of the bell, a plenary indulgence once a month.—Benedict XIV.)

In Catholic countries, and in religious houses even here, the Angelus bell is rung in the morning, at noon, and in the evening. Great indulgences have been conferred on this devotion in honor of the mystery of the Incarnation; and where the bell is not rung, they may be gained by reciting it about the times specified. It should be said kneeling, except on Saturday evening and on Sunday.

I. *V.* Angelus Domini nuntiavit Mariæ.	I. *V.* The Angel of the Lord announced unto Mary.
R. Et concepit de Spiritu Sancto.	*R.* And she conceived of the Holy Ghost.
Ave, Maria, &c.	Hail, Mary, &c.

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II. *V.* Ecce ancilla Domini.

R. Fiat mihi secundum verbum tuum.

Ave, Maria, &c.

III. *V.* Et Verbum caro factum est.

R. Et habitavit in nobis.

Ave, Maria, &c.

II. *V.* Behold the handmaid of the Lord.

R. Be it done unto me according to Thy word.

Hail, Mary, &c.

III. *V.* And the Word was made flesh.

R. And dwelt among us.

Hail, Mary, &c.

Oremus.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde, ut qui, angelo nuntiante, Christi filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur; per eundem Christum Dominum nostrum. Amen.

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of his resurrection; through the same Christ our Lord. Amen.

During the Paschal season, that is, from Holy Saturday at noon to Trinity Eve at noon, instead of the foregoing, the following is said, standing.

Regina Cœli lætare, Alleluia.

Rejoice, O Queen of Heaven, Alleluia.

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Quia quem meruisti portare, Alleluia.

Resurrexit sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria, Alleluia.

R. Quia Dominus surrexit vere, Alleluia.

For He of whom Thou wast meet to be the mother, Alleluia.

Hath arisen, as He foretold, Alleluia.

Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary! Alleluia.

R. Because our Lord hath truly risen, Alleluia.

Oremus.

Deus, qui, per resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es, præsta quæsumus, ut per ejus Genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum. Amen.

Let us pray.

O God, Who by the resurrection of Thy only Son, our Lord Jesus Christ, didst vouchsafe to gladden the world, grant that by the intercession of His Virgin Mother, we may receive the joys of eternal life, through the same Christ our Lord. Amen.

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Meditation, or Mental Prayer.

(A plenary indulgence once a month to all who meditate half or even a quarter of an hour a day.—BENEDICT XIV.)

The most serious business of the interior life is Mental Prayer, of which some spiritual writers and even Saints have spoken, as if it were almost necessary to salvation: certain it is that it is necessary to perfection, and that there can be no spiritual life without it. For mental prayer means the occupation of our faculties upon God, not in the way of thinking or speculating about Him, but stirring up the will to conform itself to Him, and the affections to love Him. The subject on which the mind is engaged are the works of God, as well as His perfections; but above all, the sacred Humanity of our Blessed Lord. The length of time to be spent in it will vary with individual cases; and there are a variety of methods out of which all may choose; but it is most important to keep to a method once adopted. The following is the method introduced by St. Ignatius, and for which most books of meditation are adapted.

METHOD OF MEDITATION.

Preparation for meditation is remote or immediate.

Remote Preparation consists in prayer for the gift of meditation, in removing the obstacles, which are, a good opinion of ourselves, dissipation of mind, negligent custody of the senses, and all that tends to wean us from God; and lastly, in obtaining the necessary aids, humility, simplicity, purity, a custody of the senses, and some degree of mortification.

Immediate preparation consists in carefully reading the matter of our meditation over-night; in thinking of it as we go to sleep and as soon as we awake in the morning, so as to exclude all dissipating thoughts and images.

These two preparations are followed by an act of adoration, and a preparatory prayer.

Then picture to yourself the matter of the meditation, if an incident in the life of our Lord, endeavoring to fix it so as to prevent the mind from wandering, and

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in a short prayer solicit earnestly the grace you especially seek to gain.

After all these comes the body of the meditation, which consists in three things, the use of the memory, the use of the understanding, and the use of the will.

Memory.—To apply the memory, put to yourself the following questions, as to the mystery or text. Who? What? Where? With what means? Why? How? When? For instance, if you meditate on the text, "What will it profit a man," &c., ask, Who says this? You must answer, "Jesus Christ, the Son of the living God, who neither can deceive nor be deceived," &c. What is this doctrine that he declares?

If on the Nativity: "Who is thus born in a stable?" &c.

The object of these queries is to fill the mind well with the matter in all its bearings, so that the understanding may apply it to ourselves.

Understanding.—We next apply the subject of the meditation to ourselves, we draw conclusions, we weigh motives, we examine past and present conduct, and we anticipate future dispositions. To do this the following questions will materially aid us.

What am I to think about this? What practical lesson am I to draw from it? What motives persuade me to it? How have I hitherto acted? What must I do in future? What obstacle must I remove? What means shall I take?

Will.—The understanding thus convinced, we must now adopt resolutions and produce affections; and for the latter it is well to have texts of Scripture, or words of the saints in our mind, to express our various emotions. As to our resolutions, they must be few, suitable, practical, and, if possible, with reference to the very day.

Having thus finished the body of the meditation, we conclude by pious and somewhat familiar colloquies with God, Our Lady, or the Saints, begging the fruit we need, rejoicing in the mystery, praising, giving thanks, &c.

Then we may close with an Our Father, and a Hail Mary, or other short prayers.

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Act of Adoration.

What am I about to do? Who am I, O Father Almighty, that I dare present myself before Thee? The heavens cannot contain Thy glory, the Angels and Saints ever sing Thy praises, and how shall I, who am but dust and ashes, offer Thee aught? Overwhelm me with a sense of my dependence and of Thy condescension, and accept the homage of my being, which I now humbly offer Thee. Forgive me any irreverence in Thy awful presence, and reject not Thy weak and sinful creature.

Preparatory Prayer.

O my God! prostrate before Thee I implore Thy pardon for the manifold sins by which I have offended Thy Divine Majesty; I detest them from the bottom of my heart, and will endeavor henceforward, by due consideration of Thy holy law, to walk in the way of Thy service. I render the homage of my being and life, and consecrate all my powers to Thee. Grant me Thy grace, O Lord, to meditate now in a manner pleasing to Thy Divine will, and let all my thoughts, words, and actions be directed to Thy honor and glory and my own salvation. Amen.

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ON SANCTIFYING STUDY.

Especially by Young Persons.

As study is the chief duty of the young, it is most important to sanctify it. For as it will avail nothing to have obtained success, if nothing has been done for God, so, on the contrary, the most trifling school duty is meritorious if offered to Him.

First, Look on study as next in importance to spiritual duties; since submission to the will of God, obedience to parents, and justice to self, demand every exertion to acquire useful knowledge.

Secondly, The primary motive in all studies should be to accomplish God's holy will, to please His divine Majesty, and to obey your parents, as likewise those who hold their place.

Thirdly, According to the advice of St. Vincent Ferrer to young persons: "Let devotion accompany your studies: consult God, the giver of all science and ask Him with humility to make you understand what you read and learn. Interrupt your application by short ejaculatory prayers: never begin or end your studies but by prayer. Learning is a gift of the Father of Lights; do not, therefore, consider it as the fruit of your own intellect or industry."

PRAYER.

I offer, O my God! in union with the adorable actions and sufferings of Jesus Christ during His mortal life, the duties I am now going to perform for Thy love, and in obedience to Thy most holy will. I most humbly beg Thy divine blessing, and the light of Thy holy Spirit, that all my studies may tend to Thy greater glory and my eternal salvation; as likewise to the service and edification of my neighbor. Amen.

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MANNER OF SPENDING THE DAY.

Having given God the first-fruits of the day, each enters on his accustomed avocations. But we must not imagine that any moment of the day or any action is wholly our own. For all we must render an account at the moment of our death, a fearful and terrible account. Let us then walk in the presence of God, remembering that though we may forget Him, He never forgets us. Having in our morning prayer offered all our actions, renewed our resolution to combat our predominant failing, and endeavored to foresee the temptations of the day, let us go forth into the battle of life, and endeavor to consecrate each action to God, and recollect ourselves from time to time, to see whether our actions have been pleasing in His sight.

Wherever you go, whatever you do, be always like one who walks in the presence of God. Remember that He is present everywhere, His eye follows you everywhere, and He knows your most secret thoughts.

Begin every thing you undertake with a good intention, and keep in mind the words of the Apostle: "*Whether you eat or drink, or whatever else you do, do all for the glory of God*" (1 Cor. x. 31).

Grace Before and After Meat.

Before Meat.

V. Benedic, Domine, nos et hæc tua dona, quæ de tua largitate sumus sumpturi; per Christum Dominum nostrum.

R. Amen.

V. Bless us, O Lord, and these Thy gifts, which of Thy bounty we are about to receive; through Christ our Lord.

R. Amen.

After Meat.

Agimus tibi gratias, omnipotens Deus, pro

We give Thee thanks, Almighty God, for all

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universis beneficiis tuis; qui vivis et regnas in sæcula sæculorum. Amen.

Thy benefits; Who livest and reignest, world without end. Amen.

Before any Important Action.

Veni Sancte Spiritus! reple tuorum corda fidelium et tuo amoris in eis ignem accende.

Come, Holy Ghost, replenish the hearts of Thy faithful, and enkindle in them the fire of Thy divine love.

V. Emitte spiritum tuum et creabuntur.

V. Send forth Thy Spirit, and they shall be created.

R. Et renovabis faciem terræ.

R. And Thou wilt renew the face of the earth.

Deus qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem spiritu recta sapere et de ejus semper consolatione gaudere. Per Christum Dominum nostrum. Amen.

O God, who hast taught the hearts of the faithful by the light of the Holy Spirit; grant us in the same Spirit to relish what is right, and ever to rejoice in His consolation; Through Christ, our Lord. Amen.

Vel,

Actiones nostras, quæsumus Domine aspirando præveni et adjuvando prosequere; ut cuncta nostra oratio et operatio a te semper incipiat et per te cæpta finiatur. Amen.

Or,

Inspire our actions, O Lord, by Thy grace, and continue them by Thy aid; that every prayer and work of ours may begin with Thee, and by Thee begun, be happily ended. Amen.

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EVENING EXERCISE.

General Remarks.

IF it be a duty of the greatest importance to begin the day well, it is doubtless one of no less consequence to conclude it properly. The new graces conferred on us during the course of the day, and the protection we stand in need of against the dangers of the night, are urgent reasons why we should address ourselves to God, and pray to Him with the utmost gratitude and fervor.

A daily examination of conscience, both in general with regard to our whole conduct throughout the day, and in particular with regard to our predominant vice, passion, or evil custom, and the particular virtue we want to acquire, is strongly recommended by all spiritual writers, as one of the most important duties of a Christian life, and the most profitable exercise we can apply ourselves to, both for the avoiding of sin, and the acquiring of virtue. It is a looking-glass in which we see ourselves in our true colors, and come to the knowledge of our inclinations.

The nightly examination of conscience makes up the principal part of the last exercise of the day. It consists in the following acts: The presence of God, Thanksgiving for His favors, Supplication for light, Examination, Contrition, and Resolution of Amendment.

Never in your evening exercise omit, under any pretext, this most necessary duty: prepare thus for the sacramental confession, which you cannot omit or perform negligently under pain of mortal sin; and still more, forestall thus the terrible judgment which will follow your death. Judge now, condemn now, that you may not then be judged, and perhaps condemned.

The day, with its cares and its troubles, its joys and its sorrows, its good and evil deeds, has reached its

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close, and you are again to commune with God; to appear in the presence of that God to whom in the morning you made so many professions of adoration, homage, love, and fear. Alas! you cannot but feel that many of your promises have been broken, many of your good resolutions forgotten. Full of confusion, then, recall to your mind the awful presence of God, and reflecting on this, read a chapter in some spiritual book, and having attentively prepared the matter of your morning meditation, kneel down to recite your evening prayers. Say them attentively, in the doubt whether you may open your eyes again to the rising sun.

Evening Prayers.

In the name of the ✠ Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for evermore.

Come, O Holy Spirit, replenish the hearts of Thy faithful, and enkindle in them the fire of Thy Divine love.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

O God, Who hast instructed the hearts of the faithful by the light of the Holy Spirit, grant us, in the same Spirit, to relish what is right, and ever to rejoice in His consolation. Amen.

1. Act of Adoration.

Almighty Lord of heaven and earth, I prostrate myself before Thee: with all the angels and

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saints I adore Thee; I acknowledge Thee to be my Creator and my Sovereign Lord, my first beginning and my last end. I render Thee the homage of my being and life, and devote myself to Thy holy service, this day and forever.

I believe in Thee, because Thou art truth itself; I hope in Thee, because Thou art infinitely good; I love Thee with my whole heart, because Thou art infinitely amiable; and I love my neighbor as myself, for the love of Thee.

(The fuller acts of Faith, Hope, and Charity, may be here used, if preferred.)

2. Thanksgiving.

Enable me, O Lord, to return Thee due thanks for all Thy inestimable blessings and favors. Thou hast thought of me and loved me from all eternity; Thou hast created me out of nothing; Thou hast redeemed me by the precious blood of Thy Divine Son, shed on the cross for me; and, not satisfied with this, Thou hast preserved me from falling into the abyss of eternal misery, when my repeated sins provoked Thee to cut the slender thread of my life; Thou hast, in spite of my repeated rebellions, given me time and grace to repent, and especially hast borne with me this day. Alas! my God, what return can I make for the innumerable blessings Thou hast conferred upon me during the whole course of my life, as well as for the particular favors of this day? O, all ye angels and Saints! unite with me in praising a God of mercy, Who is so bountiful to so unworthy a creature.

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3. Petition for Light.

O Eternal Source of Light! "True light which enlighteneth every man that cometh into this world," enlighten my eyes that I sleep not in the death of sin; illuminate the darkness of my understanding, and dispel those shades of ignorance and error which conceal from me the filth and enormity of my offences. Let me see myself as I am in Thy sight. Discover to me, I beseech Thee, all the sins I have committed this day, whether in thought, word, deed, or omission; grant me a lively sense of their enormity, in order that I may hold them in the utmost detestation, and dread nothing so much as to commit them hereafter.

4. Examination.

Recite the first part of the Confiteor, and pause to examine your conscience; either,

I. Running over the various actions of the day, from rising, remembering the places where, the persons with whom, the employments in which you have been engaged, and see whether in any you have sinned by thought, word, deed, or omission of any duty of your state of life; or,

II. By examining whether you have during the day sinned:

Against God.—By omission or neglect of any devotion or religious duty, or by performing it in a careless, irreverent, or distracted manner; resistance to Divine grace; murmurings; want of confidence and resignation.

Against our Neighbor.—Disobedience to our superiors; neglect of duties of our state of life; neglect of those committed to our care; quarrelling; anger; fraud; scandal; leading our neighbor into sin by counsel, provocation, bad example, bad books, or otherwise; imprecation; detraction; raillery; hardness of heart; of forgiveness; uncharitableness.

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Against Ourselves.—By sloth; anger; idleness; intemperance; impurity in thought, word, or deed; by vanity; human respect; lies; waste of time in reading bad or useless books; or in giving too much of our time to the recreation or entertainment of the body, by neglecting the care of our soul.

Consider also whether you have been faithful to your resolutions of the preceding night, especially with regard to the subject of your particular examen, and endeavor to see whether you have advanced in the ways of God's service.

Then finish the Confiteor. "Therefore," &c.

5. An Act of Contrition.

O Father of mercies! Who desirest not the death of sinners; look upon me, a miserable sinner, according to the multitude of Thy mercies. I acknowledge and confess, and am heartily sorry for all the sins of my past life, and of this day in particular. I cast myself at Thy feet, and beseech Thee to cover all my sins with that infinite love with which Thou hast loved us from all eternity. I grieve from the bottom of my heart that I have been so ungrateful to Thee for Thy benefits, and have so often offended Thee, my God and my chief good. Spare me, I beseech Thee, by the death and love of Jesus Christ Thy Son; and mercifully forgive me whatsoever sins I have this day, or heretofore, committed against Thee, my neighbor, or myself.

(Here you may say the Miserere, or any other act of penance.)

6. A Resolution of Amendment.

O Almighty God! I firmly resolve, here in Thy presence, and before the whole company of heaven, to live more exactly in conformity to Thy will,

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and to the rule of Thy commandments, hereafter I resolve to keep a more strict watch over myself; to correct my faults and evil habits; to attend more diligently to my duties; and to avoid more carefully all sin, and all temptations and occasions of sin.

But without Thy assistance, O Lord, there is no strength in man. Thou, therefore, Who makest me to will that which is good, give me also the power to perform it. Give grace to do what Thou commandest, and command what Thou wilt, that I may live soberly, righteously, and piously in this world, and praise Thee forever with Thy saints in the world to come.

If in your examination you have remembered a mortal sin, be filled with a sense of your fearful position. Renew your act of contrition from the pure love of God, and resolve to confess it as soon as you can find an opportunity of doing so.

7. Intercession.

Here say the Our Father, Hail Mary, and the Apostles' Creed.

Send down Thy blessings, O Lord, on my parents, benefactors, friends, and enemies; protect those whom Thou hast appointed my superiors, temporal and spiritual; comfort the poor, the afflicted, the agonizing, and all prisoners and travellers. God of mercy and compassion! have pity on the souls suffering in purgatory; shorten the period of their torments, and admit them speedily to the mansions of light, repose, and everlasting bliss, purchased for them by the blood of Thy Son, our Redeemer.

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Sub Tuum.

(If recited every evening, and the *Salve Regina* every morning, a plenary indulgence two Sundays in each month, and on every feast of the Blessed Virgin, and in the moment of death, and partial indulgences of 100 days each day, and seven years and seven quarantines each Sunday.)

Sub tuum præsidium confugimus, sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

V. Dignare me laudare te Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

V. Benedictus Deus in sanctis suis.

R. Amen.

We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.

V. Make me worthy to praise thee, O sacred Virgin.

R. Give me strength against thy enemies.

V. Blessed be God in his saints.

R. Amen.

Litany of the Blessed Virgin Mary,

Commonly called "The Litany of Loretto."

(If recited daily, a plenary indulgence on the feasts of the Immaculate Conception, Nativity, Annunciation, Purification, and Assumption. A partial indulgence of 300 days each time it is recited.)

Kyrie eleison.	Lord have mercy.
Kyrie eleison.	*Lord have mercy.*
Christe eleison.	Christ have mercy.
Christe eleison.	*Christ have mercy.*
Kyrie eleison.	Lord have mercy.
Kyrie eleison.	*Lord have mercy.*
Christe audi nos.	Christ hear us
Christe exaudi nos.	*Christ graciously hear us.*
Pater de cœlis Deus, *Miserere nobis.*	God the Father of heaven, *Have mercy on us.*

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Fili Redemptor mundi Deus, *Miserere nobis.*	God the Son, Redeemer of the world, *Have mercy on us.*
Spiritus Sancte Deus, *Miserere nobis,*	God the Holy Ghost, *Have mercy on us.*
Sancta Trinitas, unus Deus, *Miserere nobis.*	Holy Trinity, one God, *Have mercy on us.*
Sancta Maria,	Holy Mary,
Sancta Dei Genitrix,	Holy Mother of God,
Sancta Virgo virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Saviour,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honor,
Vas insigne devotionis,	Singular Vessel of devotion,
Rosa mystica,	Mystical Rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the sick,
Refugium peccatorum,	Refuge of sinners,

Ora pro nobis. — *Pray for us*

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Consolatrix afflictorum,		Comforter of the afflicted,
Auxilium Christianorum,		Help of Christians,
Regina Angelorum,	*Ora pro nobis.*	Queen of Angels,
Regina Patriarcharum,		Queen of Patriarchs,
Regina Prophetarum,		Queen of Prophets,
Regina Apostolorum,		Queen of Apostles,
Regina Martyrum,		Queen of Martyrs,
Regina Confessorum,		Queen of Confessors,
Regina Virginum,		Queen of Virgins,
Regina Sanctorum omnium,		Queen of all Saints,
Regina sine labe concepta,		Queen conceived without sin,
Agnus Dei, qui tollis peccata mundi,		Lamb of God, Who takest away the sins of the world,
Parce nobis, Domine.		*Spare us, O Lord.*
Agnus Dei, qui tollis peccata mundi,		Lamb of God, Who takest away the sins of the world,
Exaudi nos, Domine.		*Graciously hear us, O Lord.*
Agnus Dei, qui tollis peccata mundi,		Lamb of God, Who takest away the sins of the world,
Miserere nobis.		*Have mercy on us.*
Christe audi nos.		Christ hear us.
Christe exaudi nos.		*Christ graciously hear us.*

Ant. Sub tuum præsidium confugimus, sancta Dei Genitrix, nostras de precationes ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

Ant. We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.

V. Ora pro nobis, sancta Dei Genitrix.

V. Pray for us, O holy Mother of God.

R. Ut digni efficiamur promissionibus Christi.

R. That we may be made worthy of the promises of Christ.

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Oremus.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde: ut qui, Angelo nuntiante, Christi Filii tui Incarnationem cognovimus, per Passionem ejus et Crucem ad Resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an Angel, may, by His Passion and Cross, be brought to the glory of His Resurrection. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

EVENING HYMN.

Te lucis ante terminum.

Now with the fast-departing light,
Maker of all! we ask of Thee,
Of Thy great mercy through the night
Our guardian and defence to be.

Far off let idle visions fly;
No phantom of the night molest:
Curb Thou our raging enemy,
That we in chaste repose may rest.

Father of mercies! hear our cry;
Hear us, O sole-begotten Son!
Who, with the Holy Ghost most high,
Reignest while endless ages run.

Prayer of St. Aloysius to the Blessed Virgin.

To thee, O holy Mary, my sovereign Mistress, to thy blessed trust and special charge, and to the

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bosom of thy mercy, this day and every day, and at the hour of my death, I commend myself, my soul and my body; to thee I commit all my hope and all my consolation, my distresses and my miseries, my life and the end thereof; that through thy most holy intercession, and through thy merits, all my works may be directed and disposed according to thy will and the will of thy Son. Amen

Prayer to all the Saints and Angels.

And you, my holy patrons, pray for me. Thou first, O holy Virgin, Mother of my God; thou too, my angel guardian; and ye, my chosen patrons, N. and N., and all ye heavenly citizens, angels, and saints, who praise God unceasingly, even while we sleep; take me under your protection, and commend me to God; that I may be protected from all the snares of our enemies, who are ever ready to hurt us while we sleep.

A Prayer to your Guardian Angel.

Angel of God, who art my guardian, enlighten, guard, direct, and govern me, who have been committed to thee by the supernal clemency.

Conclusion.

Despise not, O Lord, my petitions, for Thine infinite mercies' sake, but accept this my evening sacrifice, and let it ascend as incense in Thy sight.

Visit, we beseech Thee, O Lord, this habitation, and drive far from it all the snares of the enemy. Let Thy holy angels dwell therein to preserve us in peace; and may Thy blessing be upon us forever. Through Christ our Lord. Amen.

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O Eternal Father, I beseech Thee, by the life and death of Thy beloved Son, and by the bowels of Thy mercies, grant that I may persevere unto the end in good works, and die in Thy grace.

O good Jesus, I beseech Thee, by the love of the Eternal Father, and by the last words with which Thou didst commend Thy spirit to Him upon the cross, receive my soul at my last hour.

O Holy Spirit, have mercy on me, and by Thy holy inspiration strengthen me always, but especially at the hour of my death.

O most holy Trinity, one God, have mercy on me now, and at the hour of my death. Amen.

V. Vouchsafe, O Lord, this night,

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

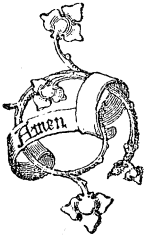
V. Let thy mercy be upon us, O Lord,

R. As we have hoped in Thee.

V. O Lord, hear my prayer,

R. And let my prayer come unto Thee.

Save us, O Lord, waking, and keep us while we sleep, that we may watch with Christ and rest in peace.



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Pious Practices

AFTER EVENING PRAYERS.

Having concluded your evening devotions, prepare to retire to rest—not with a mind given up again to the vanities and follies of the world, but with a deep feeling of your sinfulness, and remembering that death, of which sleep is so striking a figure, may surprise you this very night, and that the torments of hell and the joys of heaven are infinite and eternal.

Prepare then to retire to rest, as if about to descend into the grave, to which your sins condemn you. Occupy your mind with pious thoughts, humiliation, gratitude, and a desire of serving God, that you may so rest and so rise, with God's grace accompanying you through life, that you may one day awake to everlasting joy.

While you are undressing, be careful to observe the utmost modesty, as your angel guardian is by your side, and say—

Strip from my soul, O my Jesus, all the garments of iniquity, all sin and all affection to sin, all pride and vanity, all self-will and self-love, all that is in the least displeasing to Thy divine Majesty, and robe me in the wedding garment of Thy love.

Then commend yourself especially to the Blessed Virgin Immaculate, and the choirs of countless angels, imploring them to watch over you during the night.

When undressed, kneel for a moment by your bedside, and say—

In the name of our Lord Jesus Christ crucified, I lay me down to rest; may He bless, govern, and preserve me, and bring me to everlasting life. **Amen.**

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And recite the following aspirations, to which an indulgence of 300 days is attached.

Jesus, Joseph, and Mary, I offer you my heart, I give you my life.

Jesus, Joseph, and Mary, come to my assistance in my last agony.

Jesus, Joseph, and Mary, may my life close in peace in your love.

Lain down, say:

Bless, O Lord, the repose I am going to take in order to renew my strength, that I may be better able to serve Thee; and all ye saints and angels, but chiefly thou, O mother of God, intercede for me this night, and during the rest of my life, but particularly at the hour of my death.

Finish the day as you have begun it, in flying to the protection of God. The few moments before sleep are precious. Profit by them: make an act of contrition for the faults which you have committed that day, and generally during your life: implore the Blessed Virgin Immaculate, for all sinners and for yourself, and recite some prayer dear to her, such as the Magnificat, the Ave Maris Stella.

After thus again invoking your good Mother and your holy Angel Guardian, sleep sweetly in the arms of our Lord.

"In peace in the self-same I will sleep and I will rest" (Ps. iv. 9). "Into Thy hands I commend my spirit" (Ps. xxx. 6).

If you awake during the night, raise up your mind to God, and renew your act of contrition. You may also renew the aspiration "Jesus, Joseph, Mary," and in the silence of night unite yourself with the choirs of angels who unceasingly praise and glorify God.

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Another Form of Evening Prayer.

In the name of the ✠ Father, &c.
Blessed be the holy and undivided, &c.
Our Father, &c.
Hail, Mary, &c.
I believe, &c.

O Eternal, Infinite, and Almighty God, whose glory the heaven of heavens cannot contain; look down on me, Thy unworthy servant, prostrate at the feet of Thy mercy, and humbly confessing to Thee, in the sight of all Thy holy angels and blessed saints, the sinfulness and vanity of my life, and especially the transgressions of this day.

The Confiteor, or General Confession.

I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly, in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.*

Here examine diligently what sins you may have fallen into this day, by thought, word, deed, or omission, and humbly confessing them, pray thus:

Of these, and all my other sins, now or at any former time committed, I most sincerely repent; and am heartily sorry for every thought, word, and deed, by which I have displeased the eyes of Thy glory, and provoked Thy wrath and indignation against me; especially for my disobedience

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to so holy a law, and extreme ingratitude to so gracious and bountiful a God. Have mercy upon me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out mine iniquity. Wash me yet more from my iniquity, and cleanse me from sin. Create a clean heart in me, O God, and renew a right spirit within me. I beseech Thee, O Lord, to hear me, and have mercy upon me. And I beseech blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to life everlasting, through Christ our Lord. Amen.

May the almighty and merciful God grant me pardon, absolution, and full remission of all my sins. Amen.

And now, O most gracious Benefactor, I praise and magnify Thy holy name for Thy great and innumerable benefits, proceeding purely from Thy bounty, and intended wholly for my good; particularly for preserving me this day in the midst of so many dangers incident to my condition, and delivering me from the many calamities and miseries which are due to my sins.

Thou art my Creator, O my God, and kind Protector; Thou art the ultimate end of my being, and supreme perfection of my nature. Under the shadow of Thy wings is perpetual repose, and from the light of Thy countenance flows eternal joy and felicity. To Thee be glory and honor, to Thee

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adoration and obedience, from all Thy creatures forever. Amen.

And since Thou hast ordained the day to labor, and the night to take our rest, as I praise Thee for the blessings of the day, so I implore Thy protection during the night. Let the eyes of Thy Providence watch over me, and Thy holy angels pitch their tents about me; that being safely delivered from all dangers, and comfortably refreshed with moderate sleep, I may the better be enabled to perform the employments of my calling and state of life, and faithfully persevere in the discharge of the duties of Thy service; and so daily advance to new victories over my passions, and to a more perfect observance of Thy commandments; till, having passed my days in Thy fear, I may end them in Thy favor, and rejoice with Thee forever in Thy heavenly kingdom, through Jesus Christ, our Lord and only Saviour; who with Thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

Prayer for the Faithful Departed.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed, the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired; who livest and reignest, world without end. Amen.

V. Eternal rest give unto them, O Lord.
R. And let perpetual light shine upon them.
V. May they rest in peace.
R. Amen.

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Prayer to the Sacred Heart of Jesus and Mary.

Lord Jesus, out of Thy love for Thy Church Thou hast enriched her with the infinite treasures of Thy most Sacred Heart. Grant me that my heart may receive of the same overflowing bounties, and in the next life enjoy the eternal and infinite happiness which Thy Divine Heart has in store for Thy blessed in Heaven. Amen.

God of mercy, Who, for the help and salvation of us weak and sinful creatures, hast made the pure and immaculate Heart of the blessed Virgin Mother of Thy Son an abundant source of tenderness and pity unto us, grant to all those who duly honor her pure and loving Heart the grace to become, through her intercession and merits, her children, in the love and Heart of her dear Son. Amen.

A Prayer to your Angel Guardian.

Angel of God, who art my guardian, enlighten, guard, direct, and govern me, who have been committed to Thee by the divine clemency.

The Blessing.

✠ God the Father, bless me; Jesus Christ defend and keep me; the virtue of the Holy Ghost enlighten and sanctify me this night and forever. Amen.

Into Thy hands, O Lord, I commend my spirit. Lord Jesus, receive my soul.

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When you go to bed, say:

In the name of our Lord Jesus Christ, ✠ crucified, I lay me down to rest. Bless me, O Lord, defend and govern me; and after this short and miserable pilgrimage, bring me to everlasting happiness. Amen.

A Prayer at settling to Sleep.

O Lord Jesus Christ, Whose unwearied eye neither slumbers nor sleeps, but continually watches in defence of Thy servants, take me and mine, I beseech Thee, into Thy protection; and grant that whilst my body is asleep my soul may be awake to Thee, and that I may hereafter behold Thee in that blessed and heavenly country, where Thou, with the Father and the Holy Ghost, rulest eternally, and where all the angels, with the blessed saints, are citizens forever. Amen.

Trisagium.

(If recited daily, a plenary indulgence once a month; partial indulgence one hundred days every time.)

Holy, holy, holy, Lord God of Hosts! the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

Act of Resignation to the Will of God.

(If recited daily, a plenary indulgence once a year, and in the moment of death. A hundred days each time.—Pius VII.)

May the most just, most high, and most amiable will of God be done, praised, and eternally exalted in all things.

Into Thy hands, O Lord, I commend my spirit. Thou hast redeemed me, O Lord God of truth. I will sleep in peace, and take my rest.

(See Practice for Retiring to Rest, p. 85.)

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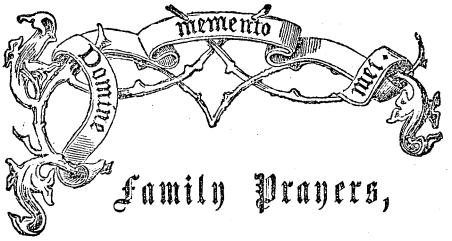

Family Prayers,

FOR MORNING AND EVENING.

I. MORNING.

In the name of the ✠ Father, and of the Son, and of the Holy Ghost. *R.* Amen.

V. Blessed be the holy and undivided Trinity, now and forever. *R.* Amen.

V. Come, Holy Ghost, fill the hearts of Thy faithful,

R. And kindle in them the fire of Thy love.

V. Send forth Thy Spirit, and they shall be created,

R. And Thou shalt renew the face of the earth.

V. O Lord, open Thou our lips,

R. And our mouth shall show forth Thy praise.

V. O God, come to our assistance.

R. O Lord, make haste to help us.

Our Father, Who art in heaven, hallowed be Thy name: Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

R. But deliver us from evil. Amen.

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Hail, Mary, full of grace, our Lord is with Thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

R. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

I believe in God, the Father Almighty, Creator of Heaven and earth. And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body,

R. And the life everlasting. Amen.

All this we firmly believe: we believe also all other doctrines which Thy holy Church proposes to be believed, because Thou, O God, Who art the sovereign truth, hast promised to guide her into all truth, and hast revealed all these things unto her. In this faith and for this faith we are resolved, by Thy grace, to live and die.

R. In this faith and for this faith, &c.

An Act of Hope.

Most merciful God, we hope, through the merits and death of Jesus Christ, that Thou wilt grant us here Thy grace and the forgiveness of our sins,

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and hereafter eternal life; because Thou, O God, art almighty, and infinitely good unto us, and faithful in Thy promises.

R. In Thee, O Lord, have we hoped; let us not be confounded everlastingly.

An Act of Love.

We love Thee, O God, with our whole soul, and above all things, because Thou art infinitely worthy of all love. We love Thee for Thine own sake; and for Thy sake also we love our neighbor as ourselves. Make us love Thee ever more and more.

R. We love Thee, O God, with our whole soul, and above all things. Make us love Thee ever more and more

An Act of Contrition.

O Lord God, we grieve, from the bottom of our hearts, for the sins which we have committed against Thee, because by them we have offended Thee, Whom we ought to love above all things; and we detest them, because they are displeasing to Thee. We firmly resolve, by Thy grace, to sin no more, and henceforth to avoid all occasions of sin.

R. Wash us yet more from our iniquities, and cleanse us from our sin.

An Act of Thanksgiving.

We give Thee thanks, Almighty God, for Thy care and preservation of us in the night past; for having brought us in safety to the beginning of another day; and for all the manifold blessings

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which Thou hast bestowed upon us. Grant that we may pass the remainder of our lives in worthy acts of praise and thanksgiving.

R. We give Thee thanks, O Lord, for all Thy mercies.

V. Unto Thee, O Lord, have we lifted up our voice;

R. And early in the morning our prayer shall come before Thee.

V. Vouchsafe, O Lord, this day,

R. To keep us without sin.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

V. Our help is in the name of the Lord;

R. Who hath made heaven and earth.

Let us pray.

O Lord God Almighty, Who hast safely brought us to the beginning of this day, defend us in the same by Thy mighty power, that this day we may fall into no sin, but that our words may always proceed, and our thoughts and actions be directed, to the performance of Thy justice. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever. Amen.

O God, the Creator and Governor of all men, in Whom we live, and move, and have our being, and without Whom we have no power to do any thing of ourselves, we consecrate all our thoughts, words, deeds, and sufferings, of this day, to the glory of Thy name, and of our Lord Jesus Christ.

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(Here may be said the Litany of the Holy Name.)

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.

R. Despise not our petitions in our necessities, O holy Mother of God.

Holy Michael, the Archangel,

R. Defend us from our enemies.

Saint Joseph, our patron saints, and all the saints of God,

R. Intercede for us.

O holy angel guardians, to whose care we have been committed by the divine goodness, enlighten, preserve, and govern us this day; defend us from all spot of sin, and obtain for us all needful grace, that we may love God, and serve Him here, until we come with you to love, praise, and enjoy Him hereafter, in life everlasting. Amen.

May the Lord bless us, and preserve us from all evil, and bring us to everlasting life; and may the souls of the faithful, through the mercy of God, rest in peace.

II. EVENING PRAYER.

In the name of the ✠ Father, and of the Son, and of the Holy Ghost.

V. Blessed be the holy and undivided Trinity, now and forever. *R.* Amen.

V. Come, Holy Ghost, fill the hearts of Thy faithful.

R. And kindle in them the fire of Thy love.

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V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

V. O Lord, open Thou our lips,

R. And our mouth shall show forth Thy praise.

V. O God, come to our assistance.

R. O Lord, make haste to help us.

Inspire, we beseech Thee, O Lord, our actions, by Thy grace, and further them with Thy continual help, that every prayer and work of ours may always begin from Thee, and through Thee be likewise ended. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever. Amen.

Our Father, &c. Hail Mary, &c. I believe, &c.

Let us give thanks to God for all his mercies, especially for those which we have received this day. (*A pause.*)

We give Thee thanks, Almighty God, for all Thy mercies bestowed upon us, especially for those which we have received this day. (*A short pause.*)

V. What shall we render unto the Lord for all that He hath rendered unto us?

R. We will take the chalice of salvation, and call upon the name of the Lord.

V. We will pay our vows unto the Lord,

R. Before all His people.

V. We will walk in the ways of the Lord,

R. And serve Him all the days of our life.

V. Blessed be the name of the Lord,

R. Henceforth and forever. Amen.

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Let us pray for light to see into our conscience.

V. Enlighten our eyes, O Lord,
R. That we sleep not in the sleep of sin.
V. Prove us, O God, and know our hearts.
R. Examine us, and know our paths.
V. See if there be in us any evil way;
R. And lead us in the way everlasting. (*A pause.*)

We confess unto Thee, Almighty God, that we have sinned exceedingly in thought, word, and deed, through our fault, through our fault, through our own most grievous fault. We are heartily sorry for all our sins, especially those which we have committed this day (*a pause, for examination of conscience*); and we resolve, by Thy grace, never more to sin against Thee. Therefore we beseech Thee, O Lord, to have mercy upon us, and to forgive us all our sins, and to bring us to life everlasting. And we beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for us.

R. Have mercy upon us, O Lord, and forgive us our sins, and bring us to life everlasting.
V. Wash us yet more from our iniquity;
R. And cleanse us from our sin.
V. Create in us a clean heart, O God;
R. And renew a right spirit within us.

Here say the Collect for the Week and Day; or this:

Look down, we beseech Thee, O Lord, upon this Thy family, for which our Lord Jesus Christ did

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not refuse to be delivered into the hands of sinners, and to undergo the torment of the cross: Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end Amen.

O God, from whom all holy desires, all right counsels, and all just works proceed, give to Thy servants that peace which the world cannot give, that our hearts being yielded to obey Thy commandments, and the fear of our enemies being taken away, the times, by Thy protection, may be peaceful, through our Lord Jesus Christ, Who liveth, &c.

For Peace.

Give peace, O Lord, in our days; for there is none other that striveth for us but only Thou, our God.

V. Let peace be in Thy strength.

R. And plenteousness in Thy towers.

Then recite the Litany of the Blessed Virgin.

Let us pray for the Dead.

Out of the depths have I cried to Thee, O Lord: Lord, hear my voice.

Oh, let Thy ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

For with Thee there is merciful forgiveness: and by reason of Thy law, I have waited for Thee, O Lord.

My soul hath relied on His word: my soul hath hoped in the Lord.

From the morning-watch even until night, let Israel hope in the Lord.

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Because with the Lord there is mercy; and with Him is plentiful redemption.

And He shall redeem Israel from all his iniquities.

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

Here may follow a Collect for any member of the family, or other Catholic, lately deceased, or on their anniversary day. Then,

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed, the remission of all their sins, that through our pious supplications they may obtain the pardon which they have always desired; Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, forever and ever. Amen.

V. Let us pray for our Sovereign Pontiff, N.

R. The Lord preserve him, and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all them that do us good.

V. Let us pray for our absent brethren.

R. Save Thy servants, who hope in Thee, O my God.

V. Send them help from Thy holy place,

R. And defend them out of Sion.

V. O Lord, hear our prayer,

R. And let our cry come unto Thee.

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us always from all dangers, O ever glorious and blessed Virgin.

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Holy Michael, the Archangel, defend us from our enemies. *R.* Amen.

Saint Joseph, our patron saints, and all the saints of God,

R. Intercede for us.

O holy angel guardians, to whose care we have been committed by the divine goodness, defend us this night from all evil. *R.* Amen.

THE HYMN (p. 82).

V. Save us, O Lord, waking; and keep us while we sleep; that we may watch with Christ, and rest in peace.

R. Amen.

V. Preserve us as the apple of Thine eye.

R. And protect us under the shadow of Thy wings.

V. Vouchsafe, O Lord, this night,

R. To keep us without sin.

V. Have mercy upon us, O Lord.

R. Have mercy upon us.

V. Let Thy mercy be upon us, O Lord,

R. As we have hoped in Thee.

V. O Lord, hear our prayer,

R. And let our cry come unto Thee.

Visit, we beseech Thee, O Lord, this habitation, and drive far from it all snares of the enemy. Let Thy holy angels dwell herein to preserve us in peace, and may Thy blessing be always upon us; through Christ our Lord. Amen.

May the Lord bless us, and keep us, and deliver us from all evil; and may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

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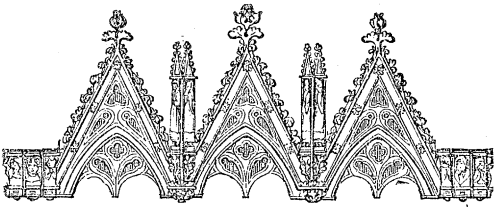

Morning and Evening Prayers

FOR EVERY DAY IN THE WEEK.

Morning Prayer.

SUNDAY.

In the name of the Father, Son, and Holy Ghost. Amen.

To Hallow the Sunday.

Be Thou pleased, O Lord, in Thy mercy to teach us how to spend this day. Lift up our hearts with the spirit of devotion. Of ourselves we are not able to form so much as one good thought. We neither know how to pray, nor what we ought most to pray for. Give us, therefore, Thy holy Spirit, which may both help our weakness and pray within us, for then our prayers will assuredly be acceptable to Thee.

Teach us to prepare our minds for this holy duty. Speak first Thyself to our hearts, that they may be ready and disposed to speak to Thee. Open our lips, that our mouths may declare Thy

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praise. Thou listenest not to the prayers of the irreverent: enable us, therefore, to rank among the happy number of those who worship Thee in spirit and in truth, and to whose sighs Thou lendest a willing ear. "Create clean hearts in us, O Lord, and renew right spirits within us."

Teach us, also, to ask for those things only that are agreeable to Thee and useful to our salvation. Grant us the grace of truth and steadiness, that we may not carelessly ask for that best of all blessings—the enjoyment of Thy protection; for to be blessed by Thee is the great end and aim of all our prayers. It is in Thy name, divine Saviour, that we are about to offer up our petitions grant us the grace to fix our minds on Thee at all times; but most of all at this morning's service, when we shall directly converse with Thee.

Stop the fancies of our wandering hearts, the thoughts of our preoccupied heads, and quell the power of our spiritual enemies, who endeavor at such times to draw our minds from Heaven by many vain imaginings. So enable us, with joy and thankfulness, to look on Thee as our deliverer from the evils we have escaped, and as the giver of all the good we have received or can hope for. So teach us to see that Thou Thyself art our only good, and that all other things are but means ordained by Thee to make us fix our minds on Thee, to make us love Thee more and more, and by loving Thee to secure eternal happiness.

O Jesus, take up all our thoughts here, that, shunning vain and hurtful fancies, our souls may become worthy to behold Thee face to face, in Thy kingdom forever.

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May Thy divine assistance remain always with us, and may the souls of the faithful departed through Thy mercy rest in peace.

Let us bless the Lord.

Thanks be to God. Amen.

Morning Prayer.

MONDAY.

In the name of the Father, Son, and Holy Ghost. Amen.

An Act of Resignation.

Almighty God, we again beseech Thee, at the beginning of a new week, to take us entirely into Thy holy keeping. We offer unto Thee all the faculties of our souls and bodies: let the one be ever recollected in Thee, and the other ever anxious to fulfil all the duties Thou mayest impose upon it. Raise up our souls frequently, we beseech Thee, to heaven, that we may never forget the end of all our pursuits in this life. Prevent us from neglecting the obligations of the situations in which Thou hast placed us, but make us attend to them in obedience to Thy divine will, that in every action we may feel that we are serving Thee in the manner most agreeable to Thy providence. O Lord, we cast all our cares and hopes on Thee. Do Thou protect Thy servants, and prompt all our feelings, whether in distress or in pleasure.

Keep us, also, O Lord, from all over-anxiety in affairs of this life, by reminding us of the shortness of the time for which we labor; and that

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none, but Thou, can foresee whether the things we are striving for will ultimately lead to our earthly welfare or not. But make us in every thing feel happily resigned to Thy holy will, for that Thou alone canst and wilt make every thing a help to our eternal salvation. Amen.

The "Pater Noster."

Our Father Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

The "Ave Maria."

Hail, Mary, full of grace, our Lord is with Thee. Blessed art Thou amongst women, and blessed is the fruit of Thy womb, Jesus. Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen.

Thanksgiving for Heavenly and Earthly Good.

Most bountiful Saviour Jesus Christ, who didst not only create us, but didst also render us capable of aspiring to Thee the greatest good; and Who, when we had incurred hopeless exile from heaven, didst redeem us with Thy sacred blood, and take upon Thee the punishment due to our sins;—for these, O Lord, and for all Thy other mercies, we return Thee our most heartfelt and humble thanks; we offer ourselves to be wholly Thine, and we beseech Thee, of Thy infinite good-

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ness, to protect and keep us during this week from all occasions of offending Thee.

Receive, most kind Saviour, our grateful acknowledgments for all the spiritual helps Thou hast vouchsafed to us. Continue Thy mercy to us, and give us also so much of Thy worldly blessings as Thou knowest to be for our good. Grant that the fruits of the earth may increase and multiply by Thy holy favor; defend them from all storms and tempests, and from whatever else may be hurtful to them. It is from Thy hand only that we look for succor, and to Thee we have recourse in all our necessities.

Enlighten, also, O Lord, the powers of our souls with Thy divine grace, and give us strength to contend more resolutely and to subdue all wicked inclinations for the future. In all humility and sincerity of heart, we purpose, by Thy assistance, never more to transgress Thy laws. We desire to love Thee, fear Thee, and serve Thee, and to live always according to Thy holy example. And we beseech Thy goodness so to govern and direct us during this week that all our actions may tend to the advancement of Thy honor and glory, our neighbor's welfare, and the benefit of our own souls. Amen.

May the divine assistance remain always with us, and may the souls of the faithful departed, through the mercy of God, rest in peace.

Let us bless the Lord.

Thanks be to God. Amen.

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Morning Prayer.

TUESDAY.

In the name of the Father, Son, and Holy Ghost. Amen.

Most holy and merciful God, we kneel before Thee to bless and praise Thy name for all the mercies bestowed on us; for Thy goodness in preserving us during the past night, and for bringing us in safety to the beginning of this day. Bless, O Lord, Thy creatures whom Thou hast thus preserved; and as Thou hast awakened our bodies from sleep, so we beseech Thee to awaken our hearts to know, to love, and to serve Thee.

Through Thy mercy alone do our eyes behold the light of a new day; let our minds also feel the light of Thy holy Spirit, and vouchsafe that by its saving help we may be enabled to do that which is agreeable to Thee. Grant us to profit by the instructions which, in our different situations, we may either give or receive. Make us humble and diligent in all our duties—feeling our unworthiness of Thy favors and the value of the time Thou hast given us for our improvement.

Protect us during this day from all evils, both of soul and body, from all temporal misfortunes, and from all occasions of offending Thee. Grant, O Lord, that we may employ this day for the best purposes; that we may direct all our thoughts, words, and actions, to Thy honor and glory; and thus hourly endeavor to improve in every heavenly grace and in every Christian virtue.

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Our Father, &c. Hail, Mary, &c.

O Lord, since Thou hast appointed unto all men once to die, and after death to be judged, give us grace to remember that time passes quickly away; that it is not only short, but uncertain; and that at this very hour Thou mayest require our souls of us, and call upon us to account even for the manner in which we have begun this day. O make us properly value our own happiness; and, lest we should be miserable for all eternity, make us endeavor to live through every hour as if we thought each hour would be our last. Of ourselves, weak and sinful as we are, we cannot hope to do this; but do Thou, most merciful Saviour, grant us that aid which can alone avail us, and for the blessing of which we now devoutly pray.

Jesus, grant us grace to order our lives with reference to our eternal welfare, intending and designing all the impulses of our souls and bodies, to fit them for the enjoyment of Thy infinite and eternal happiness.

For what else is this world but a school to train up souls and fit them for the other? and how can they be taught unless they keep constantly in view the object of their existence?

Break our froward spirits, make us humble and obedient to Thy will: grant us grace to prepare to depart hence with contempt of this world, and hearts filled with joy at going to Thee.

Let the memory of Thy passion make us cheerfully undergo all temptations and sufferings here for Thy sake, while our souls breathe after the blissful state which that passion has opened.

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O Jesus, make us frequently and attentively consider that whatsoever we gain, if we lose Thee, all is lost; and that whatsoever we lose, if we gain Thee, all is gained.

May Thy divine assistance remain always with us, and may the souls of the faithful departed, through Thy mercy, rest in peace.

Let us bless the Lord.

Thanks be to God. Amen.

Morning Prayer.

WEDNESDAY.

In the name of the Father, Son, and Holy Ghost. Amen.

For Devout Dispositions.

Grant, O merciful God, that we may ever earnestly desire the things that are agreeable to Thee; that we may search after them with prudence, that we may discern them without mistake, and perfectly accomplish them to the praise and glory of Thy name. Do Thou order our state of life, and bestow upon us the knowledge of what Thou requirest us to do, and then help us to execute it as we ought, and as will most benefit our own souls.

Lord God, grant that we may be neither puffed up with prosperity, nor cast down with adversity. Let all that passes away have only a temporary value to us; and all that concerns Thee be dear to us for Thy sake, and Thou, O God, above all things. Let that joy be our aversion which is displeasing to Thee, and let us never desire any thing besides Thyself. Let us never repine at

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suffering for Thee; and let our hearts never rest thoughtless of Thy providence. Grant us to raise up our minds frequently to heaven, and help us to reflect on our failings with sorrow, and a purpose of amendment. Amen.

Our Father, &c.

Hail, Mary, &c.

For Good Tempers.

Almighty God, we desire to resign into Thy hands all the faculties of our souls. Make us, we beseech Thee, obedient, without contradiction; poor, without losing courage; patient, without grumbling; humble, without counterfeiting; cheerful, without levity; or sorrowful, without despondency; speakers of the truth, without double dealing. Grant us to do good without presumption; to edify our neighbors both by word and example, without dissembling.

Give us, O Lord, watchful hearts, not to be carried away by idle vanities and temptations; generous hearts, not to be borne down by any unworthy affections; upright hearts, not to be misled by opportunities; invincible hearts, not to be broken by tribulations; hearts entirely free from all that may interfere with holy aspirations to Thee.

Lord God, bestow upon us understandings enlightened with the knowledge of Thee; diligence, bent upon seeking Thee; wisdom to find Thee; or perseverance to wait for Thee with fidelity and hope. Let us partake of Thy painful sufferings by penance, and make a right use of Thy benefits on our way to Thy country of eternal glory.

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O Jesus, do Thou help us to overcome all temptations to sin, and the malice of our ghostly enemies.

Strengthen us in soul and body, that we may please Thee by executing such works of mercy as may bring us to Thy everlasting kingdom.

Grant us a firm purpose, most merciful Saviour, to amend our lives, and to compensate for days past—for those days which we have misspent to Thy displeasure in vain or wicked thoughts, words, deeds, and evil customs.

Make our hearts obedient to Thy will, and ready for Thy love to do all works of mercy.

Grant us the gift of the Holy Ghost, which may at length bring us, through virtuous and contented lives, to Thy presence in paradise.

May Thy divine assistance remain always with us, and may the souls of the faithful departed, through the mercy of God, rest in peace.

Let us bless the Lord.

Thanks be to God. Amen.

Morning Prayer.

THURSDAY.

In the name of the Father, Son, and Holy Ghost. Amen.

An Act of Gratitude.

With all the faculties of our souls we bless and praise Thee, Eternal Lord, for all the mercies Thou hast bestowed upon us; for creating us to Thy own image and likeness; for sending Thy almighty Son to redeem us with his precious

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blood; and for associating us by baptism to the children of Thy adoption. All that could be hoped for from the most bountiful creator Thou hast fulfilled towards us; tempering Thy justice with mercy, and ever calling upon us not to reject those means of salvation which Thou hast provided for our weakness.

To Thee we render our most grateful thanks for having expected, from our childhood to this time, that we might come to the amendment of our lives, and to the grateful acknowledgment of all Thy benefits. We praise and glorify Thee for having so often delivered us from distresses and misfortunes, and especially for having preserved us from the punishment due to our sins. We praise and glorify Thee for having bestowed upon us so many favors in common with others, and so many particular benefits which others have wanted, and which we have in no way deserved. We beseech Thy goodness so to perfect these Thy gifts as to remove from our hearts whatever displeaseth Thee; and to deliver us from all such dangers and difficulties as may hinder our progress to Thee, or prevent our looking forward to Thy blessed haven of rest and peace. Amen.

Our Father, &c.

For Charity and Thankfulness.

Almighty God, let us still and ever adore Thee as our Creator and Sovereign; let us still and ever acknowledge the many benefits Thou hast conferred upon us, in relation both to body and soul. Oh, let us not continue to be ungrateful and unprofitable servants. In returning Thee thanks for

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having preserved us during the past night, let us determine to labor this day with more diligence than we have hitherto done for obtaining that immortal glory which Thou hast prepared for us. Let our hearts be every day more spiritualized, that they may still render Thee a more ample tribute of praise and thanksgiving. Never, O Lord, leave us to ourselves, but let Thy holy fear be always in our thoughts, to curb and keep us within the compass of obedience. Let that fear, which is the beginning of wisdom, lead us on to the more perfect love which may banish fear and temper all trials and temptations, that we may never more be overcome. For Thou knowest how frail we are, and that our strength is nothing; Thou knowest we have nothing to depend upon but Thee. Give us, therefore, such a thankfulness for past favors as may secure to our souls a continuance of Thy heavenly protection. Amen.

Hail, Mary, &c.

For Brotherly Love.

Almighty Saviour, Who hast taught us to consider this life as a preparation to a blessed immortality, of which none can partake who do not carry with them hence that spirit of peace and charity which may be suited to the divine harmony of paradise, grant us to cultivate those feelings of brotherly love to one another, and of thankfulness towards Thee, which a common share in Thy favors ought ever to beget.

Jesus, grant us Thy grace to love all men in Thee, and Thyself above all. Grant us truly to love Thee for Thy infinite goodness, and those

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blessings we have received and ever hope to receive from Thee.

Let the remembrance of Thy kindness and patience master the evil inclinations of our perverted nature.

Let the thought of Thy many calls in the way of our lives make us tremble at our ingratitude.

For what dost Thou require of us for all Thy mercies, but to be grateful and obedient? and why dost Thou require it, but for our good?

O Jesus, encourage us to give up our whole lives to Thee for the future, in token of our humble acknowledgment of all Thy past favors and forbearance. Amen.

May the divine assistance remain always with us, and may the souls of the faithful departed, through the mercy of God, rest in peace.

Let us bless the Lord. Thanks be to God.

Morning Prayer.

FRIDAY.

In the name of the Father, Son, and Holy Ghost. Amen.

For Salvation through the Redemption.

O blessed Jesus, the God of mercy, and overflowing fountain of compassion, we humbly beseech Thee to grant us grace to spend this passing life in virtuous and holy exercises: that when the day of death shall come, though we may feel pain in the body, we may find comfort in our souls; and with faithful hope in Thy mercy, sincere love

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of Thee, and perfect charity towards the world, may depart from this vale of misery to be received into that glorious country in which Thy sacred blood has purchased for us an everlasting inheritance. Oh, let us be ever mindful of the mysterious order of our redemption; let us be ever mindful of the cause and object of Thy death. Grant us to apply to our souls the merits of Thy redeeming sacrifice, without which Thy fallen creatures could never have aspired to pass the bright gates of heaven. Oh, let not that sacred blood have been shed for us in vain! Make us rather have ever in remembrance the bitterness of Thy passion, and daily learn to die to the world for the love of Thee, Who hast vouchsafed to die upon the cross to rescue us from Thy offended justice. Amen.

Our Father, &c.

Hail, Mary, &c.

For a Happy Death.

Receive, O gracious Lord, our humble thanks for having given us an object the attainment of which is deserving of all our endeavors; for having opened to us the bright prospect of heaven as a goal to which all our energies in this life can be alone worthily directed. We bless and praise Thy goodness for having thus raised our ambition above the petty cares and pursuits of this world, which could present no object to satisfy the wants of those immortal souls Thou hast breathed into us. Oh, enable us to resist all those weaknesses by which we have attached too much importance to the things of this world, which have so often

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led us to think of death with fear, rather than with gratitude and trembling hope. Teach us, O Lord, in future, to reflect on our latter end more rationally than we have hitherto done; and if we dread the justice of Thy judgments, enable us to cleanse our consciences now, that we may look forward to the bliss which Thou hast prepared for us in heaven, as to a sure inheritance, in which we are destined to possess an everlasting share, and of which we can be deprived by nothing but our own wilfulness.

Grant us, therefore, most merciful Saviour, to look forward with cheerful hope to the time of our death, and to the great account we are then to give; that, our souls being always well disposed, they may depart out of this world in Thy grace.

Then remember Thy mercy, and turn not Thy face from us because of our offences; secure us against the terrors of that day, by causing us now to die daily to all earthly things, and to have our continual conversation in heaven.

Let the remembrance of Thy death teach us how to esteem life, and the memory of Thy resurrection encourage us to descend cheerfully to the grave with the assured hope of arising again to Thee, and to a blessed immortality. Amen.

May the divine assistance remain always with us, and may the souls of the faithful departed, through the mercy of God, rest in peace.

Let us bless the Lord.

Thanks be to God.

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Morning Prayer.

SATURDAY.

In the name of the Father, Son, and Holy Ghost. Amen.

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

For a Christian Life.

Almighty God, Father of all mercies, we give Thee our most humble and heartfelt thanks for all Thy goodness to us and all men. We thank Thee for our creation, preservation, and all the blessings of this life; but above all we thank Thee for the inestimable love shown in Thy redemption of the world by our Lord Jesus Christ; for the means of grace and the hope of glory. And we beseech Thee to give us such a sense of Thy mercies, that we may be really grateful, and show forth Thy praise, not only with our lips, but also in our lives; that we may turn to Thy service, and, by walking before Thee all the days of our lives, strive for the blissful hereafter which heaven offers.

Hail, Mary, &c.

The Prayer of Saint Chrysostom.

O Almighty God, Who hast given us grace at this time with one accord to make our common

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supplications unto Thee; and hast promised that, when two or three are gathered together in Thy name, Thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

Against Worldly Cares.

We beseech Thee, most merciful Lord Jesus, to protect us from the dangers of business and inordinate care, and so ward off from us the temptations of this world that we may never be ensnared by any of its more engrossing interests. Keep us from all irregular sadness, grief, and worldly fear, and from whatever Thou knowest to be a hindrance to our souls. And hereby, O Lord, we ask to be delivered not only from the greater sins, but also from those daily weaknesses which proceed from the common corruption of mankind and our own fallen natures, which, calling us back to earth, prevent our spirits from soaring to Thee when we would.

Help us, O Lord, that flesh and blood may not overcome us, and make us prefer a short and deceitful pleasure before an immense and eternal joy; that we may not make less account of the honor and treasures of Thy everlasting kingdom, than of the vain honors and perishing riches of the world; and lastly, that we may not be circumvented by the crafts and wiles of the enemy, who never ceases to endeavor our destruction. Give us, O Lord, spiritual prudence to discern, courage to resist, patience to suffer, and constancy to per-

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severe Give us, rather than any worldly comfort, the sweet consolations of the Holy Ghost, and pour into our souls the all-pervading love of Thy holy name. Make us to continue in virtue and godliness, and never to give over Thy service, till Thou bringest us to our reward in Thy kingdom.

In all pious customs and holy duties, in our honest and necessary employments, confirm and strengthen, O Lord, both our souls and bodies.

Is our life any thing but a pilgrimage on earth towards the new Jerusalem, to which he that sits down or turns out of the way can never arrive?

O Jesus, make us always consider Thy blessed example—through how much pain and how little pleasure Thou didst press on to a bitter death—that being the way to a glorious resurrection.

Make us, divine Redeemer, seriously weigh those severe words of Thine, that he only who perseveres to the end shall be saved.

May Thy divine assistance remain always with us, and may the souls of the faithful departed, through Thy mercy, rest in peace. Amen.

Let us bless the Lord.

Thanks be to God.

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Evening Prayers

FOR EVERY DAY IN THE WEEK.

SUNDAY.

In the name of the Father, Son, and Holy Ghost. Amen.

SIR THOMAS MORE'S PRAYER IN THE TOWER.

Grant us, O Lord, Thy grace, that, in every pain and difficulty against which we may be inclined to murmur, we may think on the great agony which Thou, our Creator and Redeemer, didst suffer on Mount Olivet before Thy bitter passion; and, in meditating thereon, grant that we may receive such spiritual comfort as may teach us resignation to Thy holy will.

Take from us all vain-glorious thoughts; all desire for our own praise; all envy, covetousness, gluttony, sloth, and luxury; all froward affections; all wish for revenge; all desire of others' harm; all pleasure in provoking any person to anger; all delight in insulting or triumphing over any in their affliction and calamity. Give us humble, peaceable, patient, and charitable minds; and, in all our thoughts, words, and deeds, to have the approbation of Thy Holy Spirit.

Give us a lively faith, a firm hope, and a con-

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stant charity—a love of Thee incomparably above the love of ourselves, that we may love nothing to Thy displeasure, but every thing in order to Thy satisfaction.

Give us a longing to be with Thee, not so much for avoiding the evils of this world, nor for attaining the joys of heaven with respect to our own good, as purely for the love of Thee.

Continue to us, O Lord, Thy love and favor which our love for Thee, were it ever so great, could not deserve, without Thy infinite goodness.

Pardon our boldness in making such high petitions; we admit that we are unworthy to obtain them. Yet, O Lord, they are the blessings we are bound to wish for, and which we might hope to receive if our manifold sins were not a hindrance: oh! wash us from them by the merits of that sacred blood that issued from Thy body in the divers torments of Thy bitter passion.

Take from us, also, O Lord, our lukewarm manner of meditation, our dullness in prayer; give us patience in sorrow, and grace in every thing to conform our wills to Thine, and to labor truly to deserve those favors for which we have prayed. Amen.

The "Pater Noster."

Our Father Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

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The "Ave Maria."

Hail, Mary, full of grace, our Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

For the Dead.

O God, the giver of pardon and the lover of human salvation, with Thee live the spirits of the just, and in Thy keeping are the souls of those who, by their imperfections, being still unworthy of Thy presence, are detained in a state of suffering and delayed hope. While, therefore, we bless Thee for Thy saints who are already admitted to Thy glory, so, also, we humbly offer up our prayers for these Thy afflicted servants; and, in particular, for our departed friends, relations, and benefactors. Pardon them their past failings, supply for the unprepared state in which they were called before Thy judgment-seat; that they may see Thee, and, in Thy glorious light, rejoice eternally. Amen.

Prayer for Self-knowledge.

O Lord Jesus Christ, give us Thy grace carefully to examine our conduct during this day Make known to us if we have been guilty of offending Thee during those hours which should have been given up entirely to innocent rest and spiritual rejoicing. Discover to us all our sinful thoughts, words, actions, and omissions; that we may implore Thy pardon for neglecting the holy

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inspirations and the helps to devotion which this day has afforded to our weakness. * * * *

(*Pause for Self-examination.*)

An Act of Sorrow.

Almighty God, we fear that we have offended Thee, and ill complied with all our duties. But do Thou strengthen our weakness which so often leads us to do that of which we afterwards repent. Do Thou, O Lord, whenever we are about to do wrong, remind us of all that we owe to Thy goodness, and thus save us from the sin of ingratitude, which necessarily increases every offence against Thee, to Whom we owe so much. Accept, merciful Saviour, our sorrow for the past, and let Thy saving providence keep us in all future trials. Amen.

Prayer and Hymn to the Holy Ghost.

O God, Who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that we may, by the gift of the same Spirit, be always truly wise, and ever rejoice in His consolations.

Bright, Holy Spirit! kindly pour
Thy saving grace our senses o'er.
Do Thou each worldly impulse stay,
And lead our souls their heavenward way.
May doubt, anxiety, and fear,
  And worldly hope no more enthrall;
Becalm our thoughts, our spirits cheer
  With hope of joys more bright than all.
Thy sure and certain hope bestow
To raise our hearts from all below.

Oh, raise our hearts, dear Lord, to Thee!
Let mildness, joy, benignity,

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Instill'd by Thee, our tempers rule.
Teach us on earth our hearts to school:
To live in friendliness and love
With all, and thus our souls prepare
For Thee and all Thy saints above—
Feeling on earth as all feel there.
May Thy best gifts on earth be given,
And bear their fruits on earth for heaven.

O Holy Ghost, the Comforter, to Thee we recommend our souls and bodies, the beginning and end of our lives. Of ourselves we are corrupt and blind in our affections and desires; and are easily seduced into error, easily overcome by temptations when we rely on our own judgment and strength. Wherefore, O Lord, we offer and commit our souls to Thee and to Thy divine protection. Do Thou teach us all things, and bring all things to our minds, whatsoever have been spoken to us by our divine Saviour. Amen

Visit, O Lord, we beseech Thee, this house and family, and drive far from them all snares of the enemy. Let Thy holy angels dwell herein, who may keep us in peace, and may Thy blessing be always upon us, through Jesus Christ our Lord. Amen.

May the divine assistance remain always with us, and may the souls of the faithful departed, through the mercy of God, rest in peace.

Let us bless the Lord.

Thanks be to God.

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Evening Prayer.

MONDAY.

In the name of the Father, Son, and Holy Ghost. Amen.

For Attention during Prayers.

Almighty and eternal God, we beseech Thee to impress upon our minds the importance of the duty we fulfil whenever we address Thee. Thou hast taught us that we ought to be ever recollected in Thee, and to sanctify the Lord Jesus in our hearts. Keep, therefore, our fickle minds from wandering at the very time when we profess to be praising Thee, and to be asking for a continuance of Thy care and favor. Gracious Lord, we have called for Thy attention to our requests:—let us not insult Thy goodness by putting them forth as if we ourselves were heedless whether we obtained them or not! Oh, let us not call down Thy anger by worshipping Thee with our lips only, while our hearts are far from Thee! May our prayers be prayers indeed—rising warm from our hearts to Thy throne of mercy, and leaving our hearts open to receive the answering showers of Thy descending grace.

Our Father, &c. Hail, Mary, &c.

For Protection during the Night.

Almighty and eternal God, be Thou pleased, in Thy mercy, to watch over us that we may not sleep in dea h. Forgive us if this day has been fruitless to ıs in good works. It was given us

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that we might labor in it to please Thee, and to secure our everlasting salvation. It may be the last of our lives; and can we hope in Thy mercy if we have squandered it away in spiritual sloth and vain occupations!

This very night, perhaps, our Redeemer may come suddenly upon us, and require of us those souls which should be the images of His divine perfections: oh, pardon us if we have ungratefully defiled them with sin, with thoughtlessness, or with religious indifference; and grant us time to amend our lives for the future.

Give us, O Lord, this important future, and give us Thy protection for the night to come. Let Thy providence watch kindly over us, and may Thy holy angels attend and guard us; may we be so protected and inspired through the night as to be enabled hereafter to perform better all the duties of our calling, and more faithfully to persevere in Thy service. Grant that henceforward we may advance daily to fresh victories over our passions, and to a more perfect observance of Thy commandments: grant that we may pass the remainder of our days in Thy holy fear, that we may die in Thy favor, and that we may then be happy with Thee forever in Thy heavenly kingdom. Amen.

Prayer before Self-examination.

Almighty Saviour, make known to us if we have offended Thee during this day. Oh, let us not, at the beginning of a new week, heap up unrepented sins upon our consciences. Discover to us our faults, whether of thought, word, deed, or

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omission, that we may strictly judge ourselves now, and so escape the terror of Thy searching justice.

(*Pause for Self-examination.*)

An Act of Sorrow.

Merciful God, we are sorry from the bottom of our hearts for these and all our offences against Thee. We implore Thy clemency, and humbly hope to obtain Thy pardon. For this end, we offer Thee the sacred merits of Thy Son, Jesus Christ, in satisfaction for all our sins. We resolve, by the help of Thy grace, never more to offend Thee wilfully. We resolve, henceforward, to love Thee and to serve Thee better than we have hitherto done. Strengthen us and keep us in this good purpose for the glory of Thy name, and for the eternal salvation of our own souls. Amen.

Psalm cxxix. De Profundis: For the Dead.

Out of the depths I have cried to Thee, O Lord. Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

If Thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

But with Thee there is merciful forgiveness, and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word; my soul hath hoped in the Lord.

From the morning watch even until night let Israel hope in the Lord.

Because with the Lord there is mercy, and with Him is plentiful redemption.

And He shall redeem Israel from all his iniquities.

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Eternal rest give to them, O Lord; and let perpetual light shine upon them.

O God, the Creator and Redeemer of all the faithful, give to Thy servants departed the remission of all their sins; that, by pious supplications, they may obtain that pardon they have always desired through Christ our Lord. Amen.

Visit, O Lord, we beseech Thee, this house and family, and drive far from it all snares of the enemy. Let Thy holy angels dwell herein, who may keep us in peace, and may Thy blessing be always upon us, through Jesus Christ our Lord. Amen.

May the divine assistance remain always with us, and may the souls of the faithful departed, through the mercy of God, rest in peace.

Let us bless the Lord.

Thanks be to God

Evening Prayer.

TUESDAY.

In the name of the Father, Son, and Holy Ghost. Amen.

An Act of Universal Charity.

Almighty Saviour, Jesus Christ, Who hast loved mankind so as to offer up Thyself to death for us; Who wast reckoned among the wicked and cruelly wounded for man's iniquity; we beseech Thee, O Lord, in Thy unspeakable mercy, to inflame our hearts with Thy heavenly grace; that the fire of Thy charity may always burn in our souls, and produce in us such chastened affections, such

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piety, and such a disinterested benevolence, as may, for the love of Thee and in imitation of Thy universal love, be extended to all creatures.

Grant that to Thy greater glory we may earnestly endeavor to promote the salvation of every one.

Grant us also, O Lord, Thy divine Spirit, which may teach us to love our neighbors, not in word and show only, but in deed and truth. Take from us all bitterness of mind, even towards our enemies; all anger, disdain, suspicion, envy, and whatever is contrary to pure and sincere charity: so that in plain simplicity of heart we may have a good opinion of all, judging none rashly, but loving every one in Thee with holy affection, and, both in word and deed, showing them all kindness and brotherly love.

Oh, let us thus endeavor to profit by Thy divine instructions, which have taught us that this world is only given as a preparation for heaven; that we must here school our tempers to the charity and benevolence of Thy kingdom of holy peace, where no feelings of jealousy, anger, or pride can ever hope to be admitted. Let us thus endeavor, O Lord, to obtain here, by prayer and penance, such dispositions as may suit us for the company of Thy blessed of Paradise. Amen.

Our Father Who art in heaven, &c.

Hail, Mary, full of grace, &c.

For the Dead.

Be mindful, O Lord, of Thy servants who are gone before us with the sign of faith, and rest in the sleep of peace. To these, O Lord, and to all

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who sleep in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Eternal rest give to them, O Lord; and let perpetual light shine upon them. Amen.

To be Shown our Sins.

O Lord, we are aware of our imperfections, for Thou art all holy and pure, and we are made subject to the misguidance of these corruptible bodies. Yet it is our desire to make our conduct more agreeable to Thee by checking at once every inclination to evil. Make known to us, therefore, if we have offended Thee by thought, word, deed, or omission, that we may feel a proper repentance for the past, and endeavor to avoid hereafter whatever we find to be an occasion and temptation to sin.

(*Pause for Self-examination.*)

An Act of Sorrow.

O God, we are sorry for these as well as for all other sins which we have committed against Thy divine majesty. We are sorry that we have done wrong, because Thou art infinitely good, and sin displeases Thee. We offer Thee our whole hearts, and firmly purpose, by the help of Thy grace, never more to offend. Forgive us, O Lord, and in Thy mercy watch over us for the time to come; and make us ever feel and thankfully acknowledge all Thy great goodness towards us.

For many are the favors given,
Kind Lord, to man while exiled here!
Earth is so fair that even heaven
Could scarce excel wert Thou not there:
And earth itself would be divine
Were all it holds true sons of Thine.

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Oh! be our grateful homage paid
For Thy magnificence and love—
That love which all earth's splendors made
To guide our souls to Thee above.
While thus on earth Thy glories shine,
Oh, let our hearts, dear Lord, be Thine!

Let our hearts, O Lord, be ever Thine; warmed with the spirit of piety towards Thee; beholding in all things proofs of Thy goodness; and anxious to make the little return in our power by living according to Thy holy precepts and commandments. Amen.

Visit, O Lord, we beseech Thee, this house and family, and drive far from them all snares of the enemy. Let Thy holy angels dwell herein, who may keep us in peace, and may Thy blessing be always upon us, through Jesus Christ our Lord. Amen.

May the divine assistance remain always with us, and may the souls of the faithful departed, through the mercy of God, rest in peace.

Let us bless the Lord.

Thanks be to God. Amen.

Evening Prayer.

WEDNESDAY.

In the name of the Father, Son, and Holy Ghost. Amen.

Our Father Who art in heaven, &c.

For the Dead.

Be mindful, O Lord, of Thy servants who are dead, and restore unto them the joy of Thy salvation.

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Let Thy good Spirit lead them into the right land, and in Thy mercy bring their souls out of trouble.

Enter not into judgment, O Lord, with Thy servants, for no man shall be justified in Thy sight unless Thou vouchsafe to forgive him all his sins. Let not, therefore, we beseech Thee, Thy award of punishment remain upon those whom the true supplication of Christian faith recommendeth to Thee; but, through the assistance of Thy grace, may they escape the sentence of condemnation who, while they were living, were signed with the mark of the blessed Trinity.

Eternal rest give to them, O Lord. And may perpetual light shine upon them.

Hail, Mary, full of grace, &c.

The Apostles' Creed.

I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell; the third day He rose again from the dead. He ascended into heaven; sitteth at the right hand of God the Father Almighty: from thence He shall come to judge both the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting. Amen.

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An Act of Hope.

Merciful God, we humbly thank Thee for having revealed to us the futurity of bliss to which Thy goodness and justice encourage us to look forward. Grant that, in every pain and distress, our souls may rise buoyant and inspired by trust in Thy promises; and that, by subjecting all our worldly interests to the dictates of duty, we may at length receive the reward which Thou holdest out to our patience and fidelity. Amen.

An Act of Charity.

Fill our hearts, O Lord, we beseech Thee, with a grateful memory of Thine infinite perfections, and with thoughts of all Thou hast done for us; that being thus always mindful of Thy goodness, we may, in return, feel a constant lively charity; and may endeavor to love Thee "with our whole hearts, our whole souls, with all our strength, and with all our mind, and our neighbors as ourselves." Amen.

For Self-knowledge.

O Lord, we lay open our hearts before Thee, and beseech Thee to make known to us all their faults and sinful inclinations. Discover to us if we have offended Thee in THOUGHT—by dwelling on subjects which our minds ought to have shunned, or by judging evil of others; in WORD—by speaking irreligiously of Thee, or wrongfully of our neighbors; in DEED—by doing that which Thy providence has forbidden; in OMISSION—by neglecting to praise Thee by the cheerful fulfil-

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ment of those duties with which Thou hast charged our situation in life. Give us Thy grace to judge ourselves severely, that with real sorrow we may implore Thy pardon. * * * *

(*Pause for Self-examination.*)

An Act of Sorrow.

Merciful God, again we call upon Thee to forgive us our sins. We are sorry for them, and will endeavor to correct those feelings which have hitherto led us to do that which is displeasing to Thee. But, O God, do Thou give us Thy grace, without which these resolutions will be as vain as those we have so often made before. Do Thou create clean hearts in us, and make us really endeavor to please Thee by renouncing all those tastes and inclinations which we know to be likelv to lead us into sin. Amen.

For the Blessing of Jesus Christ.

Divine Saviour of our souls, Who art the source of every good gift, behold, we now earnestly beseech Thee, in Thy mercy, to shower down upon us Thy gracious benedictions. And in order that nothing may put a stop to the course of Thy blessing, take away from our hearts whatsoever is displeasing to Thee. Pardon us our sins, which for the love of Thee we sincerely renounce. Purify our hearts and sanctify our souls. Bless us, O Jesus, with a blessing such as was that with which Thou didst bless Thy apostles when, leaving this world, Thou didst ascend into heaven. Bless us with a blessing that may sanctify and change us; that may fill us with Thy spirit, and unite us inti-

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mately to Thee; that may be to us, even in this life, an assured pledge of those blessings which Thou hast prepared for Thy elect in Thy heavenly kingdom. Amen.

Visit, O Lord, we beseech Thee, this house and family, and drive far from them all snares of the enemy. Let Thy holy angels dwell herein, who may keep us in peace, and may Thy blessing be always upon us, through Jesus Christ our Lord. Amen.

May the divine assistance remain always with us, and may the souls of the faithful departed, through the mercy of God, rest in peace.

Let us bless the Lord.

Thanks be to God.

Evening Prayer.

THURSDAY.

In the name of the Father, Son, and Holy Ghost. Amen.

THE MAGNIFICAT. LUKE I. 46.

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Because He hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me "blessed."

Because He that is mighty hath done great things to me, and holy is His name:

And His mercy is from generation to generation to them that fear Him.

He hath showed might in His arm, He hath scattered the proud in the conceit of their heart.

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He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things, and the rich He hath sent empty away.

He hath received Israel His servant, being mindful of His mercy.

As He spoke to our fathers, to Abraham and his seed forever.

Hail, Mary, full of grace, &c.

For the Dead.

Have mercy, O Lord, we beseech Thee, on the souls of Thy servants, and our brethren and benefactors, who are gone before us to Thy judgment-seat. Oh, accept our prayers in their behalf, and forgive the punishment which Thy justice has awarded in atonement for their sins. Pardon them, O Lord; and when they are admitted into Thy joy, listen to their prayers in behalf of us who are still liable to the trials from which they are so happily set free.

Eternal rest give to them, O Lord, and may perpetual light shine upon them.

Our Father Who art in heaven, &c.

Thanksgiving to the Blessed Trinity.

Blessed Trinity, Father, Son, and Holy Ghost, we humbly adore and praise Thee. Thou art the highest good, from which all other goodness flows. Thou art the well-spring and the giver of happiness, and in Thee only is true happiness to be found. We bless and praise Thee, Who of nothing didst frame heaven and earth, and all the creatures therein; Who didst make the holy angels to adore Thee eternally; Who didst create man to Thine

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own image and likeness—bestowing on him understanding, knowledge of Thee, and free will to adore Thee. Blessed, O Lord, be Thy name for Thine inestimable gifts!

We return Thee thanks for having placed us in a world so adorned by Thy splendor as to raise our minds to Thee; for having taught us to love and serve Thee during a life of spiritual hope, and for enabling us to look forward, after a short while of easy service, to the inheritance of lasting bliss to which the great sacrifice of our Redeemer again permits us to aspire.

From the bottom of our hearts we praise Thy holy name, and desire that all honor, glory, and adoration should be given Thee by all creatures now and forever. Amen.

Before Self-examination.

O blessed Lord, while we acknowledge Thy goodness towards us, enable us to see how we have complied with Thy sacred commandments; and whether we have always studied, by the innocence and devotion of our lives, to show our thankfulness for all Thy favors. Give us Thy grace carefully to examine our conduct during this day, and to see whether we have not offended Thee either by thought, word, deed, or omission. If we have, let not our sins be hid from us, but discover them fully to our minds as they are already known to Thee. * * * * * *

(Pause for Self-examination.)

An Act of Sorrow.

We beseech Thee, O Lord, have compassion on Thy servants. Judge us not according to our works, for we have been disobedient to Thy commandments; but, as Thou lovest repentance, have mercy on us who before Thy face make confession of our sins. For the glory of Thy holy name blot out our offences, and let us add the grace of Thy pardon to all the mercies we have received from Thee.

For good Fame and Spiritual Comfort.

Help us, O Jesus, we beseech Thee, to spend our time in virtuous actions, and in such labors as are acceptable to Thee; that we may deserve and keep good names by living peacefully and piously to Thy honor, our own comfort, and the benefit of others. Grant us Thy grace to avoid all ill company: or, if we chance to come among such, we beseech Thee, by Thine own incorrupt conversation amongst sinners, to preserve us from being overcome by any temptations to sin. Cause us rather, O Lord, to remember with dread that Thou art present and hearest, and wilt take an account of all our thoughts and actions, and wilt judge us by them.

Destroy not our souls with the wicked, but make us constant in faith, hope, and charity—giving us perseverance in all virtues, and resolution never to offend thee. Enlighten us with spiritual wisdom to know Thy goodness and those things which are most agreeable to Thee. Grant us the grace to benefit the souls of others by our

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good example; and to bring round, by our good conduct, those who misbehave themselves towards us; so that, proceeding wisely from virtue to virtue, we may ever approach nearer to the clear sight of Thy glorious majesty.

Comfort us, dear Jesus, in our pilgrimage, and give us grace to place our chief, our only joy in Thee. Send us heavenly meditations, spiritual sweetnesses, and fervent desires for Thy glory: encourage our souls with the contemplation of heaven, where we may everlastingly dwell with Thee. Bring often to our remembrance Thine unspeakable goodness, Thy gifts, and the great kindness Thou hast shown us: and when Thou remindest us of the sins by which we have so often offended Thee, comfort us with the assurance of obtaining Thy grace by means of that spirit of perfect penance which may cleanse away our guilt, and prepare us for Thy kingdom, where we may bless and praise Thee forever and ever. Amen.

For Schismatics and Heretics.

Look down, we beseech Thee, O Lord, with pity and compassion on all those deluded souls, who, under the name of Christians, have gone astray from the paths of truth and unity, and from the one fold and the one Shepherd, Thy only Son Jesus Christ, into the by-paths of error and schism. Oh, bring them back to Thee and to Thy church. Dispel their darkness by Thy heavenly light; take off from before their eyes the veil with which the common enemy has blindfolded them; let them see how they have been misled by misapprehensions and misrepresentations. Remove the preju-

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dices of their education: take away from them the spirit of obstinacy, pride, and self-conceit. Give them humble and docile hearts. Give them a strong desire of finding out the truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. Unite us all in this life, in the bonds of brotherly love and divine charity; and enable us to carry the same sentiments into Thy heavenly kingdom, where we may forever praise Thee for having led us into the way of salvation. Amen.

Visit, O Lord, we beseech Thee, this house and family, and drive far from them all snares of the enemy. Let Thy holy angels dwell herein, who may keep us in peace, and may Thy blessing remain always upon us, through Jesus Christ our Lord. Amen.

May the divine assistance remain always with us, and may the souls of the faithful departed, through the mercy of God, rest in peace.

Let us bless the Lord.

Thanks be to God. Amen.

Evening Prayer

FOR FRIDAYS AND FASTING DAYS.

In the name of the Father, Son, and Holy Ghost. Amen.

PART OF PSALM XXIV.

To Thee, O Lord, have I lifted up my soul.

In Thee, O God, I put my trust; let me not be ashamed.

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Neither let my enemies laugh at me, for none of them that wait on Thee shall be confounded.

Let all them be confounded that act unjust things without cause.

Shew, O Lord, Thy ways to me, and teach me Thy paths.

Direct me in Thy truth, and teach me, for Thou art God my Saviour, and on Thee have I waited all the day long.

Remember, O Lord, Thy bowels of compassion; and Thy mercies, that are from the beginning of the world.

The sins of my youth and my ignorance, do not remember.

According to Thy mercy, remember Thou me: for Thy goodness sake, O Lord.

The Lord is sweet and righteous; therefore He will give a law to sinners in the way.

He will guide the mild in judgment; He will teach the meek his ways.

All the ways of the Lord are mercy and truth to them that seek after His covenant and His testimonies.

Look Thou upon me, and have mercy on me; for I am alone and poor.

The troubles of my heart are multiplied; deliver me from my necessities.

See my abjection and my labor; and forgive me all my sins.

O God, Who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people who make supplication unto Thee, and turn away the scourge of Thy anger, which we deserve for our sins. Spare, O Lord, spare Thy people; and as Thou hast appointed fasting, prayer, and penance as a means of satisfying Thy offended justice, grant that we may now find comfort in Thy mercy, through Christ our Lord. Amen.

Our Father, Who art in heaven, &c.

Hail, Mary, full of grace, &c.

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For the Dead.

To Thee, O Lord, we recommend the souls of Thy servants departed; that being dead to the world they may live to Thee; and whatever sins they may have committed through human frailty, we beseech Thee in Thy goodness mercifully to pardon.

Eternal rest give to them, O Lord, and may perpetual light shine upon them. Amen.

For a Good Life, and a Happy Death.

Eternal rest give to us also, O Lord, when our souls shall cast off these bodies of our humiliation, and be hurried into Thy dread presence. Oh, grant that we may often have that moment in our thoughts! Thou hast not created us for this world, where we pass, as it were, only a few moments of our existence. Raise up our thoughts, we beseech Thee, to the world of our lasting home: teach us to consider this life as a part of the life to come: teach us to remember that, after death, we shall still continue to live; that we shall still continue to live as we may have lived here—adoring and loving Thee in heaven if we have loved and adored Thee here, or banished from Thy sight then if we now banish Thee from our thoughts and dispositions.

O Lord, let our tempers and actions be ever directed by the knowledge that this life and the next are one: that if we would hereafter live in heaven we must now live in a manner to suit us for heaven; and that, at the hour of death, this

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life and the next blend into one for a continuance of either happiness or woe.

O Lord, make us therefore show by our conduct now that we have already begun to live as we may continue to live hereafter in Thy blessed mansions of the just. Amen.

For Self-knowledge.

O Lord Jesus Christ, Judge of the living and of the dead, before Whom we must one day appear to give an exact account of our whole lives, enlighten us, we beseech Thee, and give us humble and contrite hearts, that we may see wherein we have offended Thy divine Majesty this day by thought, word, deed, or omission; and may judge ourselves now with such a just severity that Thou mayest then judge us with mercy and clemency.

* * * * * * *

(Pause for Self-examination.)

An Act of Sorrow.

Most wise and merciful Lord, Who hast ordained this life as a passage to the future, confining the use of repentance to the time of our pilgrimage here, and keeping for hereafter the state of punishment or reward—accept our heartfelt contrition for all our faults, and vouchsafe to us who are yet alive, and still have the means of reconciliation to Thee, that we may so repent of all our past faults, for which we humbly beseech Thy pardon, and so correct every least departure from the true way of heaven, that we may neither be surprised with our minds unprepared, nor with our sins unforgiven, but that, when our bodies go

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down to the grave, our souls may ascend to Thee, and dwell forever in Thy mansions of eternal felicity. Amen.

The Prayer of Faith.

Grant, O Lord, that we may accept of death as a homage and adoration which we owe to Thy divine Majesty; as a punishment justly due to our sins; in union with the death of our dear Redeemer; and as the only means of coming to Thee, our beginning and last end.

We firmly believe all the sacred truths Thy Church believes and teaches, because Thou hast revealed them, and by the assistance of Thy holy grace we are resolved to live and die in the communion of this Thy Church.

Relying on Thy goodness, power, and promises, we hope to obtain pardon for our sins and life everlasting, through the merits of Jesus Christ Thy Son, our only Redeemer, and by the intercession of His blessed Mother and all the saints.

We love Thee with our whole hearts, and desire to love Thee as the blessed do in heaven.

We forgive all who have injured us, and ask pardon of all we have injured.

We renounce the devil with all his works, the world with all its pomps, the flesh with all its temptations.

We desire to be dissolved, and to be with Christ.

Father, into Thy hands we commend our spirits.

Lord Jesus, receive our souls.

Visit, O Lord, we beseech Thee, this house and family, and drive far from them all snares of the

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enemy. Let Thy holy angels dwell herein, who may keep us in peace; and may Thy blessing be always upon us, through Jesus Christ our Lord. Amen.

May the divine assistance remain always with us, and may the souls of the faithful departed, through the mercy of God, rest in peace.

Let us bless the Lord.

Thanks be to God.

Evening Prayer.

SATURDAY.

In the name of the Father, Son, and Holy Ghost. Amen.

Our Father, &c.

Hail, Mary, full of grace, &c.

For the Dead.

O God, Who hast taught us that it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins, grant, we beseech Thee, that our humble prayers in behalf of the souls of Thy servants, and our brethren, friends, and benefactors, may be of use to them; so that Thou mayest deliver them from all punishment, and make them partakers of the redemption Thou hast purchased for them.

Eternal rest give to them, O Lord.

And may perpetual light shine upon them. Amen.

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Of Gratitude for God's Providence.

Almighty God, we firmly believe that Thou art here present, and that Thou observest all our thoughts and the most secret motions of our hearts. Thou watchest over us with incomparable love—every moment bestowing favors, and preserving us from evil. Blessed be Thy holy name, and may all creatures praise Thy goodness for the benefits we have received from Thee. May the saints and angels supply our defects in rendering Thee due thanks. Never permit us to be so base and wicked as to repay Thy kindness with ingratitude, and Thy blessings with offences and injuries. Amen.

Before Self-examination.

O Lord and Saviour Jesus Christ, we humbly crave the light of Thy grace to show us wherein we have offended Thee this day by thought, word, deed, or omission; that, by a careful examination of our consciences, we may see what is faulty in our conduct with sorrow, and Thy unspeakable mercy with zealous and firm purposes of amendment. * * * * * * *

(*Pause for Self-examination.*)

Act of Sorrow for Lesser Sins.

We are now aware, O Lord, of the carelessness with which we have hitherto squandered away our time. We acknowledge the ingratitude wherewith we have so long abused Thy goodness; and we humbly ask Thy pardon, and implore forgiveness. We are sorry that we have displeased

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Thee, and from the bottom of our hearts we regret the offences with which we have so often requited Thy goodness in our behalf. Oh, keep us from yielding to temptations for the future.

Make us sensible also, O Lord, of the many ways in which we do wrong without even being aware of it at the time, or afterwards thinking of our negligence. Thou hast said that the just man falls seven times: how often, therefore, have we not reason to fear that we fall from our duties; and this without so much as owning our faults! Oh, make us watch more carefully over our passing thoughts and words: make us attend more rigorously to all the slightest movements of our tempers, all the hidden springs of our actions. Accept our grateful thanks if Thou hast removed us from occasions of committing great and grievous sins: if, through Thy mercy rather than our own endeavors, we have none such upon our consciences. Oh, make us ever sensible of the favor Thou hast shown us in protecting us in preference to so many other souls which are led astray, not by inclinations naturally worse than ours, but by the temptations to which their situations in life expose them.

But, O Lord, teach us also to show, by our conduct now, that, in any other situation, we should have the strength to resist seductions, and to serve Thee. Teach us properly to judge of our guilt if we only abstain from offending Thee mortally because we have no opportunity of doing so. Grant, O Lord, rather that we may the more carefully watch over our tempers, and every bad feeling of our hearts, that, by conforming to Thy will in

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small things, we may deserve Thy protection in all greater dangers and trials to which we may be exposed hereafter. Amen.

Visit, O Lord, we beseech Thee, this house and family, and drive far from them all snares of the enemy. Let Thy holy angels dwell herein, who may keep us in peace, and may Thy blessing be always upon us, through Jesus Christ our Lord. Amen.

May the divine assistance remain always with us, and may the souls of the faithful departed, through the mercy of God, rest in peace.

Let us bless the Lord.

Thanks be to God. Amen.

Prayers for Particular Seasons.

To be added before the concluding night prayer, "Visit, O Lord, we beseech Thee."

For Ember Days.

Listen, Almighty God, we beseech Thee, to the prayers which Thy universal Church offers to Thee at this time, beseeching Thy blessing on those who are about to be admitted to Thy holy service at the altar. Give Thy grace to all who are called to any office and administration amongst Thy clergy, and so replenish them with the truth of Thy doctrine, and indue them with innocence of life, that they may faithfully serve Thee, to the

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glory of Thy great name, and the benefit of Thy holy Church. Amen.

O God, of Whose mercies there is no number, and of Whose goodness the treasure is infinite, we humbly thank Thee for the gifts Thou hast bestowed upon us. Continue Thy mercy to us, and give us also so much of Thy temporal blessings as Thou knowest to be for our good.

Grant that the fruits of the earth may, by Thy holy favor, increase and multiply. Defend them from all drought, frosts, or tempests, or whatever else may be hurtful to them. It is from Thy hand only that we look for succor, and to Thee we have recourse in all our necessities. Amen.

For Advent.

Raise up our hearts, O Lord, we beseech Thee, in expectation of the coming of Thine only Son, that, by His advent, being reconciled to Thee, we may serve Thee in holiness all the days of our lives. Amen.

For Lent.

O Lord, Who, for our sake, didst fast forty days and forty nights, give us grace to use such abstinence that, our flesh being subdued to the spirit, we may worthily lament and acknowledge our wretchedness, and may obtain perfect remission and forgiveness of Thee, the God of all mercy, Who livest and reignest, with the Father and Holy Ghost, one God, world without end. Amen.

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On Festivals of our Lord.

O God, Who dost rejoice the hearts of Thy faithful by the annual solemnity of the great mysteries of our redemption, grant that we may ever celebrate them with a deep sense of Thy mercy and with ever-increasing love for Jesus Christ, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

On Festivals of our Lady.

Almighty and eternal God, Who, by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother, Mary, that she might become a worthy habitation for Thy Son, and, by her fruitful virginity, give to the world the means of eternal salvation, grant that, as we joyfully celebrate her festivals and memory, we may experience her intercession, and receive the joys of eternal life from Him Whom she was found meet to bear, Jesus Christ, our Lord.

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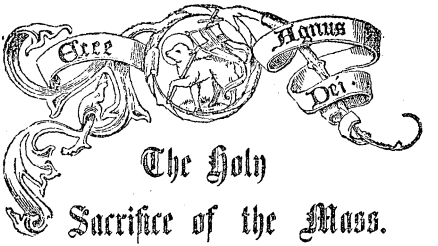

The Holy Sacrifice of the Mass.

SECTION I.

SACRIFICE THE HIGHEST ACT OF WORSHIP—SACRIFICE OF THE MASS.

GOD, being the creator and preserver of all things, the source of all natural and supernatural good things which we enjoy, we owe him the homage of all we have and all we are. Nay, more, he cannot dispense us from this duty, inasmuch as he cannot dispense himself from doing all things for his glory, which is the only end worthy of him. Now, the only true means of acknowledging and honoring, outwardly, God's sovereign domain, not only over life and death, but over the very being, is sacrifice, that is to say, the offering, the consumption, and entire destruction, whether real or mystic, of that being. Sacrifice is, then, the essential, indispensable act of religion. It is as impossible to conceive a religion without a sacrifice, as to conceive a God without domain over his creatures, or creatures under no obligation to render homage to God. Even in the state of innocence, had it been maintained, there would have been sacrifices, because there would have been a religion, but there would have been no bloody sacrifice, because death had not yet entered the world by sin. Of all truths, none has been so universally preserved as the necessity of

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sacrifice. Not only was it religiously preserved among the Jews, but there never has been found a pagan nation that did not honor its gods by sacrifices, and what is more, by bloody sacrifices. This proves that every nation, since the fall, has been convinced that man is guilty and deserved death, that he stands in need of an expiation, and that God himself, to prefigure the only sacrifice worthy of him, that to be instituted by the Messias, taught man the merit of bloody sacrifices. How could man, of himself, imagine that an animal immolated in his place would exempt him from death, and that God would accept the substitution? If it was not revealed, this idea would be the strangest, and even the most absurd, that can be conceived. Our Saviour could not then leave without a sacrifice the religion which he came among men to establish; he must necessarily have instituted one. And he did so.

During the Last Supper he offered and instituted the pure, spotless sacrifice of the new law, of which all the ancient sacrifices were only the figures, and which the prophet Malachias had announced in these words: "I have no pleasure in you, saith the Lord of hosts, and I will not receive a gift from your hand. For from the rising of the sun, even to the going down, my name is great among the gentiles, and in every place there is a sacrifice, and there is offered to my name a clean oblation, for my name is great among the gentiles, saith the Lord of hosts." Malachias i. 10–11.

Now in the first place this prophecy has, according to the testimony of the Holy Fathers, been always applied to the holy Sacrifice of the Mass. Let us hear Saint Irenæus. "Jesus took what in its nature was bread; he blessed it and said: This is my body. In like manner he took the chalice . . . . declared that it was his blood, and thus manifested to us the sacrifice of the new law, which the Church has received from the Apostles, and which she offers to God throughout the whole world, and of which Malachias speaks in these words: 'I have no pleasure in you,' &c."

II. It is clear that the Almighty, in this prophecy, announces, 1st. The abolition of the ancient sacrifices, even those of the Jewish law. 2d. The institution of

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a new exterior sacrifice, for Malachias speaks of a sacrifice which did not then exist, but which was to be instituted; consequently he does not mean an interior sacrifice of praise, thanksgiving, good works, for such sacrifices had been offered to God from the remotest times by the patriarchs. Moreover, he contrasts the sacrifice of which he speaks with the sensible, exterior sacrifices of the Jewish priests, whence it follows that the new sacrifice was to be a real sacrifice, an exterior sacrifice, and for that reason the prophet designates it by the word victim. Finally, he calls it a clean, spotless sacrifice; it must, therefore, be a sacrifice that cannot be sullied by the unworthiness of the minister, which is not the case with interior sacrifices, which necessarily partake more or less of the unworthiness, the stains of which the minister is guilty.

III. The prophet announces a sacrifice which is far to surpass in value and dignity the sacrifices of the Jews and Pagans.

IV. It is said of this sacrifice that it was not to be offered only in one single spot, like the Jewish sacrifices, which could be offered only in the temple of Jerusalem; moreover, that it was not to be offered only once, like the bloody sacrifice of the cross, but in all places, from the rising of the sun to the going down, and that to the end of the world. Hence, David calls the Messias "Priest forever, according to the order of Melchisedec," for all the holy Fathers apply this passage of the Psalms to the Messias. Now, from the last prophecy of David, it follows,

V. That the new sacrifice was to be an unbloody sacrifice, for the Messias was to offer it as a priest, not according to the order of Aaron, but according to that of Melchisedec; now, according to the Holy Scripture, Melchisedec offered in sacrifice bread and wine, consequently an unbloody sacrifice.

It is then very evident that these two prophecies cannot be applied either to the bloody sacrifice of the cross, or to interior sacrifices of thanksgiving, praise, good works, or the sacrifices of the pagans and the Jews. They can then be fulfilled only in the sacrifice instituted by our Lord Jesus Christ, during the Last

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Supper, and which has been, without cessation, offered by the priests of his Church in all parts of the world. To be convinced of this we have only to consider what Jesus Christ did during the Last Supper, and what is still practised in the Catholic Church.

SECTION II.

OF THE INSTITUTION OF THE MASS—ITS PRESENT FORM AND PARTS—THE PRIEST AND HIS ATTENDANTS.

On the eve of his passion, while he was at table with his disciples, Jesus, according to St. Matthew, took bread, blessed, broke and gave it to his disciples, saying: "Take ye, and eat, this is my body." Then he took the chalice, gave thanks, gave it to his apostles, saying: "Drink ye all of this, for this is my blood of the new testament, which shall be shed for many for the remission of sins." The words of St. Matthew agree perfectly with those of St. Mark, St. Luke, and St. Paul. Now in this important act we find all the marks necessary for a real sacrifice, so that no doubt can exist but that Jesus Christ instituted a real sacrifice. In it we find, 1st, the Benediction, that is, thanksgiving and praise to God, the author of all good; 2d, the mystic destruction of the oblation, that is, the change of the bread into the body of Christ, and the wine into his blood, by the omnipotence of the Saviour's words, and consequently, the mystic if not real separation of his body and blood; 3d, the distribution of the victim, for distribution and consumption form an integral part of sacrifice. Hence, it follows, that Christ really, in the Last Supper, instituted a pure, holy, unspotted sacrifice, according to the order of Melchisedec, announced by the prophet. He instituted it, moreover, as an eternal memorial of his passion, and he commanded his apostles, and in their persons all their successors, to offer this same sacrifice, in all times, in all places, among all nations: "Do this for a commemoration of me," and as one person cannot represent another without full power so to do, it

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follows that the apostles and their successors alone, that is, bishops and priests, can offer the Holy Sacrifice.

The Holy Sacrifice of the Mass is, then, nothing but the fulfilment of this divine commandment, and a renewal and continuation of the sacrifice which he offered and instituted on the eve of his passion. To be convinced of this we have only to compare the two sacrifices. As in the last supper Jesus, 1st, gave thanks to God and blessed the offerings; 2d, changed, by his almighty word, the bread and wine into his body and blood; 3d, made his disciples partake of his body and blood, so in the Holy Sacrifice of the Mass we find these same three integral parts: 1st, The Offertory; 2d, The Transubstantiation; 3d, The Communion.*

From what we have just said it follows that the Sacrifice of the Mass is the same as the Sacrifice of the Cross. The only difference that exists between the two sacrifices is, that on Calvary the blood of Jesus was really separated from his body, while on our altars it is separated only in a mystic manner; on the cross Jesus Christ paid the price of our ransom, while on the altar he applies to us the fruit of that payment. Except these two points of difference, the two sacrifices are the same, for on the altar, as on Calvary, we behold the same priest, the same victim. During the Holy Sacrifice of the Mass, as on Calvary, the priest who offers the sacrifice is Christ himself. At the Mass the mortal priest is only the minister, the organ of the Eternal Priest, not his successor.

To show that he acts only in the name of Christ, the Priest, at the Consecration uses no words of his own, he merely repeats the words of our Lord—"This is my body." The secondary priest disappears, in a manner, to allow the principal priest to convert the substance of bread and wine into the substance of his body and blood. In the second place, on the altar, as on the cross, Christ is the only victim of the sacrifice. At the

* The Mass, as far as the Offertory and the Collects, &c., said in the course of the Mass are not essential parts of the Holy Sacrifice, but were introduced in the earliest times, to give greater solemnity to the celebration of the holy mystery, and impress us better with its infinite val ie.

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very moment when the priest pronounces these words: "This is my body . . . this is my blood," the substance of the bread, as well as that of the wine disappears, and Jesus, the Son of God, descends from his throne, and concealing himself under the appearances of bread and wine, he says once more to his Father: "A sacrifice thou wouldst not: therefore I said, Behold I come." This is the victim immolated on our altars, Jesus, who though God, nevertheless as man, humbles, annihilates, immolates himself, dies in a mystic manner, and thereby offers to his Eternal Father a pleasing sacrifice.

The sacrifice of the Mass is then the same as the sacrifice of the Cross, only the manner of offering it is different. Hence it follows, as St. Thomas observes, that the sacrifice of the altar being only the application, the renewal of the sacrifice of Calvary, a Mass is as good and efficacious for the salvation of men as the sacrifice of the cross, as it fulfils the ends for which it is offered in a manner as perfect, as complete, as excellent as that last sacrifice.

The apostles themselves began, after the day of Pentecost, to celebrate the eucharistic sacrifice, as their Redeemer had commanded them, observing with the utmost care and fidelity all that belongs to the essence of the sacred act; and in those things which were merely accessory, either observing the same ceremonies and order, or else varying them according as they were taught by Christ Himself, or His Holy Spirit, which was given for their guidance. Accordingly, in the beginning, the blessed apostles celebrated in any place, provided it was decently adorned for the purpose, and furnished with all things required for the offering the sacrifice, such as a table, unleavened bread, chalice, and vessels for the wine and water, napkins, lights, books, &c.

In like manner, in imitation of our Lord, they made use of prayers, hymns, lessons, and discourses, before and after the consecration, as well to instruct those who were present, as to excite greater reverence and fervor during the offering of the most holy sacrifice. For this purpose, by degrees, were introduced

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the various ceremonies and rites which the holy Church has made use of in succeeding ages—such as the variety of sacred vestments, the incense, the chant, and the different degrees of sacred ministers assisting.

The use of all those particular forms and rites which make up the sacred liturgy is to be explained and accounted for, moreover, by reference to two other causes: First, that the Christian Church succeeded immediately to the Jewish, wherein, by command of God Himself, from the time of Moses, it had been the custom to make use of great pomp and majestic splendor of external ritual in the public worship of God. And as this was also most conformable to the natural law and the constitution of man, it was fit that the Church of the New Covenant should show herself superior even to that of the older dispensation, and thus bring out into its full development and perfection even the external part of the divine worship.

In the second place, as there is every reason to believe that very many of the ceremonies, rites, and other circumstances of the sacred liturgy were copied, so to speak, from the pattern shown on the Mount of revelation to Moses, so that of the New Covenant, the covenant of love, was exhibited to the apostle and evangelist, St. John, when, in spirit, he was transported into heaven, and beheld those secret things which he recounts in the book of his Apocalypse; and there we read of the worship paid in the heavenly Jerusalem to the divine Lamb of God, of an altar of incense, of chants and prayers, the various ranks and orders of the blessed, adorned with palms, and white garments, and sacred vestments, and crowns of gold, and all the splendor of a heavenly ritual.

Lastly, it is most probable that the apostles themselves did not use, at all times and under all circumstances, precisely the same forms in the offering of the divine sacrifice, but employed one more or less solemn, according as the circumstances of time or place, of tranquillity or persecution in the Church, dictated.

And here we might recall the origin of the different liturgies for celebrating the eucharistic sacrifice which have been in use in the various Churches, whether of

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the East or of the West, all which, within their own limits, are respected and allowed by the mother and mistress of all Churches, the holy Church of Rome and See Apostolic. But leaving these, as beside our present purpose, we will touch briefly on the liturgy which the Roman Church makes use of, as having more authority, and being of more universal usage.

From the days of the apostles it was always the case that many Pagans and Jews were accustomed to be present at the functions of religion celebrated in the churches of the Christians—some drawn by curiosity to see what was there done, others by a desire of being instructed and admitted into the new religion. As it was necessary, on the one hand, to receive all, with the greatest charity to teach them to know their God and Redeemer Jesus Christ, so, on the other, it was requisite to exclude persons who were not yet instructed and baptized from being present at the celebration of the more august and profound mysteries of the altar, that they might not expose to derision or profaneness that of which they, as yet, knew or believed nothing. In order, therefore, to reconcile these two important objects, it was thought right to divide the sacred liturgy into two parts, at the celebration of the first of which all, whether faithful or unbelievers, might be present with propriety and advantage, whilst the second part was reserved for the faithful alone. The first part was called the mass of the catechumens, or scholars in the faith; the second, the mass of the faithful.

The sacred liturgy of the mass of the catechumens consisted of three principal parts, viz. of the confession of Sins, the Prayers, and the Instructions, which were directed chiefly to prepare the catechumens for receiving holy Baptism, whereby they were to be admitted into the class of the faithful. This first part of the mass, therefore, was merely the remote preparation for the sacrifice, and during this the prayers, the psalms, and other parts, sung or recited, were directed to implore the mercy of God on the catechumens and unbelievers, that they might obtain the grace of faith and of holy baptism, and to enlighten and instruct them by lessons taken from the holy Scriptures, and by sacred

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discourses. The mass of the catechumens extended as far as the Offertory, at which part of the liturgy they were dismissed, and none remained but the faithful only.

The Mass of the faithful, or the Sacrifice, properly began now, and also consisted of three parts, viz., the Offertory, the Consecration, and the Communion. The Offertory consisted of an offering of bread and wine, and at times of other gifts also, which were carried by the faithful, and presented at the altar; of these the sacred ministers took so much as was required for the sacrifice, and for distributing the holy Eucharist to all those who desired to communicate: the remainder was set apart for the use of the poor. The portion of bread and wine set apart for the sacrifice was then offered up and presented to God by the celebrating priest; and he, together with the whole people, offered up prayers over the oblation for himself, for the whole body of the clergy, for the civil powers of the state, and for the whole Church militant on earth and in the middle state of purgation. After the Offertory, which was succeeded by a preface, wherein the people were encouraged to offer thanksgivings and praises to God, in union with angels, and archangels, and all the company of heaven, the consecration of the bread and wine followed immediately; and then, once more, in the presence of our Lord, under the sacramental veils, prayers, the same in substance as before, in behalf of the whole Church, were again recited. Last of all came the Communion, or dispensing of the body and blood of Christ to all the faithful who desired or were worthy of Communion. After which, and the recitation of certain other prayers called the Post Communion, or prayers after Communion, the deacon dismissed the people with the words, *Ite, missa est*—"Go, you are dismissed," and thus finished the Mass, or *Missa;* for so the sacred liturgy came to be called from this ceremony of *dismissal* performed by the deacon, first at the end of the liturgy of the catechumens, and afterwards at the end of the Mass of the faithful.

In process of time the distinction between the catechumens and the faithful ceased, as well on account

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of the Church's custom of baptizing children in their infancy, as on account of the conversion of whole nations to the faith. The Mass of the catechumens was not, however, discontinued, but was retained in substance as most useful for the faithful themselves, forming a beautiful supplement and addition to the Mass itself, and serving excellently to prepare and dispose the souls of the worshippers for the offering of the mystic sacrifice.

There are three things which principally hinder us from assisting worthily, and from partaking in all the fulness of the inestimable blessing contained in these tremendous mysteries. These defects are—first, sin; secondly, our natural unworthiness and misery; and thirdly, our ignorance of the things of God. It should, therefore, be our unceasing study to remove these hindrances, and to make this our principal preparation for assisting at the divine sacrifice.

Accordingly, it is to this end that the portion of the sacred liturgy of the Mass preceding the Offertory is directed. For here, in the first place, it is the intention of the Church that the priest, and the whole people together with him, should publicly acknowledge themselves guilty, and confess that they have sinned in the presence of God and of the whole court of heaven, and therefore implore His mercy and pardon. In the next place, she directs them to beseech Almighty God, through the intercession of the blessed Virgin and of all the saints, that He would vouchsafe His grace to all present in an especial manner (as also to those who are absent, for whom prayer is likewise made); beseeching Him to supply, from the infinite abundance of His grace, all that is wanting through their vileness, misery, and unworthiness. Lastly, by the reading of the Prophecies, the Epistles, and Gospel, and the recitation of the Creed—the records of Divine revelation—she enlighters and instructs her children in the wisdom from above.

The Mass, the sacrifice of the new law, can, like those of the old law, be offered only by priests duly ordained and set apart by the sacrament of holy orders for this function. The bishops, archbishops, and pa-

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triarchs, as priests, have the same power, for they belong to the order of the priesthood. While ministering at the altar, they require attendants, who, like the Levites of the old law, may assist them in the various parts of the sacred rites. These attendants are the deacons, subdeacons, acolythes, and others—now merely degrees through which the priest passes before being raised to the sacerdotal character. On solemn occasions priests officiate as deacons and subdeacons; but in our times the attendants on the priests are youths selected for purity and piety.

The priest must be duly ordained by a bishop, otherwise he has no power to say Mass, that is, to offer the sacrifice.

The matter of the sacrifice is bread and wine. The bread is unleavened, circular, and thin, like the bread used by our Lord at the Paschal solemnity, and by the Jews to this day—not a modern roll or loaf of leavened bread. The wine is to be the pure juice of the grape, such as our Lord used.

SECTION III.

THE CHURCH AND ITS DIVISIONS—THE ALTAR AND ITS ACCESSORIES—THE CHALICE AND ITS ACCESSORIES—THE VESTMENTS—THE USE OF HOLY WATER.

Properly speaking, the Cenacle, or "upper chamber," was the first temple of the sacrifice of the Mass: there it was instituted; and as if to justify the size, the decoration, and richness of our churches, the God Who was born in a stable, Who had not where to lay His head, and Who died on a cross, chose for the celebration of the Eucharist "a large dining-room, furnished." The height of Calvary, lying beyond the walls of Jerusalem, became, a few hours after, the altar of the whole world. After that, it was again celebrated in the Cenacle, as a place consecrated by our Lord's selection.

During the ages of persecution, the house of some privileged Christian, the depth of the forest, the hollow of the rocks, the prison, the catacomb, or the cem-

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etery, were the asylum of the sacred mysteries. Some public churches were built when the reign of persecution was over; and by favor of the peace restored to the Christian community, vast edifices rose on every side in honor of the true God. The piety of each succeeding age, and the progress of art, added to their magnificence, till the church became the shrine of all that was beautiful in architecture, sculpture, painting, and music.

The ancient basilica has given place to the modern Gothic church, but the changes made from necessity of time and place have not destroyed the original form and meaning of the Christian temple. The cross which crowns the portal, or steeple, indicates the sacrifice which is daily renewed; the bells, like the pastor's voice, assemble the faithful to the *collect;* the holy water at the porch denotes the purity required for the oblation; the confessionals offer the means of recovering it if lost; the pulpit instructs the people to unite the sacrifice of the heart to the immolation of the great Victim of the world; the choir, organ, and other instruments of music celebrate the arrival of God among His children; the sanctuary has its seats for the clergy and their attendants, while reliquaries, statues, and paintings recall the memory and glory of those who have already consummated their sacrifice: finally, and above all, stands the altar, the central point in our churches.

The altars of the Catholic Church are of the highest antiquity: they go back to the times of the apostles, as we see by the Epistle of St. Paul to the Hebrews (xiii. 10). Their consecration was in use from the earliest period. The altar of the sacrifice, says St. Gregory of Nyssa, is of common stone indeed, but because it has been blessed and consecrated, it is the holy table and altar of God (1 Cor. x. 21). These altars were raised over the graves of the martyrs, or inclosed their hallowed remains; and in continuation of this usage, the altar-stone even now always contains some relics to which allusion is made in the Mass itself. There is, then, every thing here to nourish piety and religion. In fact, the altar in itself naturally recalls the remem-

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brance of the holy table on which our Lord instituted the holy Eucharist, or the cross on which He offered Himself a victim for us. Being of stone, it represents Jesus Christ, the *corner-stone*, so called in holy writ from His divine power, and because He is the solid bond uniting the Jew and the Gentile by the means of salvation which He offers to both. Its form reminds of the times of persecution, and the relics of the martyrs teach us that the Church has in all time sought their intercession with the common Lord of all.

The linen cloths with which the altar is covered represent those in which Christ is enveloped in the sepulchre. The tabernacle in the middle, in which the sacred Host is reserved, reminds us of the ark of the covenant, and of the sepulchre of our Lord. The cross above it is the sign of the Son of Man, a trophy of the victory which the divine Lamb has won over the world. The lighted candles on the right and left are a symbol of joy, a remembrance of the catacombs, and a figure of that "true light which enlighteneth every man that cometh into the world."

We find in early times the usage of chalices of various materials; but long since, the Church, to prevent the profanations which might result from fragile materials, as well as out of greater respect, ordered that chalices should only be of gold or silver, the interior being in the latter case gilded or plated with gold. The chalice must be consecrated by a bishop, who also consecrates the *patena*, a little round plate on which the Body of Christ reposes. Like the chalice, it must be gold or silver, gilt on the upper surface.

The *purificator* is a linen cloth placed over the chalice, and is used to wipe and cleanse it.

The *pall*, or linen stretched over a card, in order to cover the chalice during Mass, to prevent any thing falling into it.

The *veil* is a piece of the same stuff and color as the vestments, and is used to cover the chalice, purificator, and pall.

Finally, the *burse*, also of the same stuff and color, contains a fine linen cloth, called a *corporal*, which is spread out under the chalice, to touch and receive the

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Body of Christ, and the particles which might separate from the consecrated host.

St. Bonaventure, in his "Exposition of the Mass," sees in the chalice the image of the sepulchre of Christ; in the patena, the stone which closed the entrance; in the corporal, the winding-sheet in which He was wrapped; and in the purificatory, the sponge full of vinegar and gall presented to Him when He asked for a drink in His excessive thirst. Finally, the veil which covers the chalice calls to mind the darkness which covered the earth on the Saviour's death.

The Vestments.—If civil society has a distinctive dress for the different grades of the magistracy, the army, the navy, and the various officials of the state—if the form and color of these vestments change and vary according to the days of solemnity, joy, or mourning—it is not surprising that the great Christian society, the Church, should use particular dresses in its holiest mysteries. The weakness of our senses requires this pomp, which exalts the exterior splendor of the divine mysteries, without adding any thing to their real greatness.

Originally, however, these vestments were like the ordinary apparel of the time, only, to show respect, they used in church more clean and precious robes, intended exclusively for the occasion. The ancient form has been preserved, with some modification. They should be blessed before being used in divine worship; and prayers analogous to their mysterious signification are recited every time they are put on. These vestments are—

1. The *amict*, or white veil, with which the sacred minister covers his neck. It is a sign which reminds the priest of the modesty and respect with which he should approach the holy mysteries. This vestment, says Pope Innocent III., reminds us that Christ, to effect our salvation, veiled His divinity beneath the cloud of our nature.

2. The *alb*, or robe of white linen, was the toga worn in the Roman empire by persons of distinction. The Church has preserved it because, by its whiteness, it shows the exalted purity which priests should have to

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approach the altar and immolate the Lamb without spot. It may remind us of the white garment in which Herod clothed our divine Lord as a fool, and teaches us to bear patiently, after His example, the railleries of men who insult us for our virtue.

3. The *cincture*, or cord, with which he girds the alb, is the sign of chastity, which should be the priest's first virtue. It may also remind us of the bonds with which our Saviour was attached to the pillar during the flagellation.

4. The *stole* was a fine linen used by the wealthy to wipe the face. In the sixth century it changed its use and form. Since then it has been made a long narrow band of stuff as at present, and became a vestment of honor, and the symbol of the power attached to the sacerdotal character. Innocent III. regards it as the mark of obedience and servitude which Christ assumed to restore us to the liberty of the children of God. Priests cross it over the breast during Mass, to show that all their power is derived from the cross of Christ.

5. The *maniple* was anciently a little handkerchief, which replaced the stole when the latter became only an ornament, and served as the stole did, to wipe the perspiration from the face. Since the twelfth century, the maniple, too, has become a mere ornament, of the same stuff and color as the vestment, and is placed on the left arm; but it preserves its original signification, that of evangelical labors, sweat, and tears.

6. The *chasuble* was formerly a circular cloak, in which the priest was enveloped, and having only a small slit in the centre to pass the head through. When the wearer wished to use his hands, he raised it in folds on his arms, and it then hung down before and behind, much like the modern chasuble, which, for convenience sake, has had the superfluous part cut away. The priest's assistants, in early times, had to support this heavy cloak at the sides, at certain stages of the service, and, in remembrance of this, the clerk still raises the hem of the chasuble. This vestment represents charity, which should, as it were, cover the whole priest; and the amiable yoke of Christ, which the sac-

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rificer should bear with grace and joy, is denoted by the cross which is worked on the back of it.

We may also regard the chasuble as the purple robe which was thrown over our Saviour's shoulders. The pillar to which He was bound during the flagellation is represented before: the cross on the other side may remind us of the Man-God, proceeding along the rugged path to Calvary, with the cross upon his shoulders.

7. The *dalmatic* and *tunic* were formerly the dress of servants: they have become the vestments put over the alb by the deacon and subdeacon, when attending the priest at the altar.

8. The *cope* was anciently a cloak with a hood, worn in rainy weather in processions, and was accordingly called *pluviale*. This cloak became subsequently a mere ornament used in sacred ceremonies, and may signify, like the chasuble, the evangelical charity which should transform the sacred minister into a new man.

The interior dispositions of the faithful ought in some sort to harmonize with these virtues proper to the sacrifice which they offer with Jesus Christ and His representative. The *amict* should teach them the decency of attire, the recollectedness and silence proper in the house of God; the *alb* and *cincture* of purity and modesty; the *maniple*, the good life and works of faith which they should unite to the holy Victim; the *stole*, the dignity of their vocation, which calls upon them to sacrifice on earth, and reign in heaven; the *chasuble*, the yoke of faith to which they should submit in all the details of life: in fine, this exterior pomp should speak to the eyes, but still more to the soul, in order to exalt the greatness of the sacrifice, its long preparation, and the abundant fruit we should derive from it.

We have next to speak of the color of the sacred vestments.

White is used on the joyous and glorious mysteries of our Lord Jesus Christ, on the festivals of the blessed Virgin and saints, not martyrs. This color denotes joy, splendor, purity.

Red is used on Whitsunday, the festivals of the martyrs, and portrays a spirit of sacrifice, the effusion of blood, the ardor of charity.

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Green is for Sundays and ordinary days, when the office is of the feria, from Trinity Sunday to Advent, and from Christmas to Septuagesima. It is the emblem of the fecundity of the earth, and the richness of spiritual labors.

Violet, a sombre color, is the symbol of penance, and worn in Advent, and from Septuagesima to the close of Lent.

Black is for the mourning of the Church and her children.

A *requiem* is a mass said in black; but a mass may be offered for the dead on any day, even when by the rubrics it cannot be in black.

Holy Water.—On Sundays, before High Mass, the celebrant, clothed in his sacred vestments, except the chasuble, blesses water to sprinkle it on the people.

This blessing of water, the custom of sprinkling it over the faithful, and of taking it on entering the church to form the sign of the cross on the forehead, are of the highest antiquity. The earliest fathers of the Church speak of its use, and, as St. Augustine observes, "When we see a practice universally admitted into the Church, spread over all the nations that have embraced the faith, and for the origin of which no point in the lapse of ages between the apostles and our own times can be assigned, we must suppose that it has come down from the apostolic days."

The Church blesses water in order that, by virtue of the prayers which it offers in blessing and exorcising it, the evil spirits may have no power over what the water will touch, but that the Holy Ghost may deign to diffuse over it His sanctifying power. She mingles blessed salt with the holy water, because salt being the symbol of prudence and wisdom, as our Lord says, and having the power of preserving from corruption, its mixture with water, the symbol of candor and purity, indicates the salutary effects of God's grace in our souls—simplicity, the purity of the dove, the prudence of the serpent, that true wisdom which preserves from the corruption of sin.

With this water the priest sprinkles the altar and the sanctuary, to banish all that might disturb the recol-

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lectedness of the ministers—the people to dispose them for the sacrifice, and excite in all hearts the sentiments of penance expressed in the psalm Miserere, recited during the aspersion.

Holy water is put at the porch of the church, that the faithful may, while taking this water, ask God's grace to be purified from their sins, in order to render their prayers more pure and efficacious.

It is good to use this water on rising, going to bed, before prayer, in temptation, during a tempest, to sprinkle it over the sick or the dead, and on spots where we fear the malignity of the devil. These are practices approved by the Church of Jesus Christ, and she can approve and recommend only what is holy. But to make the use of holy water salutary, it must be used in a spirit of faith and compunction, because this water operates naught of itself, independently of the faith of him who uses it joined to the prayers of the Church.

SECTION IV.

THE LANGUAGE OF THE MASS.

In the eastern churches several languages were from the first used in the celebration of the Mass. In the west it has always been Latin. To many persons who have not been accustomed to reflect upon the doctrines of the Catholic Church, this appears strange, but their great difficulty arises from an almost inevitable error to which they are exposed. They know nothing of religion but praying, preaching, and reading; and because they have known nothing else in religion, they imagine that religion has nothing else. This is a most erroneous impression. Religion has a Sacrifice and Sacraments, which are not any of those acts, though much prayer and some instruction are found to accompany them. They are acts; thus Baptism, which is more efficacious than either prayer, or preaching, or reading, is neither one, nor two, nor all of those—but it is an act instituted by Christ, upon the performance of which He has bound Himself to produce a certain

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effect: it is true, there are words accompanying the act, but as they are for the Lord, Who understands all languages, it is no matter in what language they are spoken. So the Mass is not a common prayer, but an *act of sacrifice*, in which, by the ministry of the priest, God does acts beneficial to the people. The benefit to the people is derived not merely from the words said, but from the acts done. The acts are the producing the Victim upon the altar, and offering Him to God for our sins after He has been produced; and the producing the holy Sacrament of the Eucharist; that the faithful may receive the body and blood of the Saviour in this Sacrament. Now, as the object of the Mass is the performance of those acts, the questions for consideration are: First, Is any particular language essential to their performance; and next, are there any sufficient reasons why a dead language should be continued in use rather than a living language be adopted? With regard to the first, it may be unhesitatingly answered —No particular language is essential to the validity of the acts. Secondly, there are many sufficient reasons for continuing the use of the Latin language in our liturgy, in preference to adopting the modern languages.

2. In the first place, the doctrine of the Church being essentially unchangeable, a dead language, which is subject to no change, as to the meaning of its expressions, is far better calculated to preserve it unchangeably than modern languages, which are perpetually varying. The same idea which was conveyed by those words one thousand years ago, is now conveyed by them, and, if the world should so long continue, will be conveyed by them after the lapse of one thousand years more; whereas, if the English words which, one thousand years ago, were used to convey the same idea, were now written for us, they would be perfectly unintelligible. Thus an unchangeable language is used as the medium for conveying, through fluctuating times and changing people, an unalterable doctrine.

3. Next, this doctrine is not merely that of an isolated people, who speak the same language, but that of many nations, who speak different tongues, though

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they have the same faith. They preserve amongst them, of necessity, a perpetual communion, for the preservation of which a common language is necessary, and they use that which has been originally established, and universally received amongst them from the beginning. Their mode of communion is by their sacraments, sacrifices, and public offices; hence they are all celebrated in that common language.

4. Again: Their clergy and laity are frequently under the necessity of travelling from one country to another, and this common language enables them to offer up and attend at the Holy Sacrifice, in whatever place they may be, with the same benefit as if they were in the land of their nativity; and though they should not be acquainted with an individual in the place, nor understand one word of the language of the country, the clergyman or the layman finds himself amongst brethren, to whom he may administer, or from whom he may receive sacraments, and with whom he can join in the adoration of his God, and whose belief is identically the same as his own, on every point of faith.

5. By preserving this common language, also, the clergy of those various lands, however remote or dissimilar in habits and tongues, can communicate with each other. Their bishops hold intercourse between themselves and that see which is their common centre, and thus be certain of the continuance and existence of the true faith, and hold the communion of saints.

6. These and many other advantages are the results of the liturgy being in the Latin tongue; and the publication everywhere of prayer-books, with ample instructions, and devotions which are closely copied from the prayers of the liturgy, together with the frequent instructions of the pastors, to which they are obliged by the Council of Trent, are sufficient to remedy the only inconvenience which would be apprehended—by making those who do not understand the Latin language acquainted with the meaning of what is said in that tongue.

7. Some of the service is read in a loud voice, and more of it in a low inaudible manner, which is a custom older than even Christianity, tending to impress

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upon the mind that some things are clearly known and distinctly understood, and that other things are now hidden from us, for the trial of our obedience and faith. The Jewish people did not hear the prayers which their priest used when he offered incense, and on various other occasions they prayed abroad in the court, whilst he offered in the sanctuary, at the altar. Again: Let it be remembered that the Mass is not a naked form of prayer, by using which we merely entreat God's mercy; it is a sacrifice in which the flesh and blood of Christ are produced, and offered up on our behalf, and according to the devotion with which we attend, we may expect the favor of the Most High. All this may be done in a low voice, as well as in an audible tone.

SECTION V.

THE ENDS FOR WHICH THE SACRIFICE OF THE MASS IS OFFERED.

As the Almighty instituted the symbolic sacrifices of the old law for various ends, so the commemorative sacrifice of the new law is offered for the same ends.

It is a *holocaust* offered to God in acknowledgment of His greatness and sovereign dominion over all creatures. We should then join in it with sentiments of profound adoration, and entire submission to His divine will.

It is a *eucharistic* sacrifice, or act of thanksgiving, to thank God for the benefits He has lavished on us. We should, then, enter into sentiments of gratitude and love.

It is a *propitiatory* sacrifice, offered for the remission of sins—not in the sense that it is sufficient to hear Mass with faith in order to obtain the remission of our iniquities, without its being necessary to recur to confession, but because it produces the effect of appeasing God, and obtaining the grace and dispositions necessary to receive with profit the sacrament of penance. In order, then, that it may produce this effect in us, we

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must hear Mass with sentiments of repentance, and a firm purpose of amendment.

It is, finally, an *impetratory* sacrifice—that is to say, it is offered to God to obtain of Him all the spiritual and temporal aid we need: whence it follows that we must take part in it, with faith, piety, fervor, and confidence.

Thus the dispositions which should actuate us during this august sacrifice, flow from the very views of the Church in offering it to God.

It is offered to God, and to God alone, because it is a homage that designates the supreme dominion of the Creator. To address it to others would be a sacrilegious worship, idolatrous, and reproved by God. When we speak, then, of a Mass in honor of the Blessed Virgin, angels, and saints, we do not mean offering the Holy Sacrifice to them, but only making in the Mass a commemoration of them, to thank God for the graces which He has bestowed upon them, and to implore Him, through their intercession, to grant us the graces which we solicit by the sacrifice.

This holy sacrifice is offered to God for all men, living and dead, in union with those in heaven and the angels of God: hence the memento of the living and the memento of the dead, in which we commemorate both to recommend them to the Lord.

For the Living.—The holy Victim is immolated for all men—for infidels, pagans, Jews, heretics, schismatics, and persons under excommunication—because God wishes all to be saved. The Church enters into His views by renewing every day the sacrifice once offered for all the human race. These general objects are expressed whenever we say at the Mass: "Hallowed be Thy name; Thy kingdom come; Thy will be done"—a prayer of zeal and charity, which, pronounced amid our holy mysteries, expresses our ardent desire that all men may come to the knowledge of the truth and the kingdom of God: hence the Church on Good Friday prays publicly and by name for the conversion of the Jews, infidels, and others who are not in the way of salvation. But the *living* for whom she offers the Holy Sacrifice, especially are her devoted and faithful chil-

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dren. This is the special prayer of the priest in offering the host, as if already consecrated, to the eternal Father: "*Accept, O holy Father, almighty and eternal God, this immaculate host which I, Thy unworthy servant, offer unto Thee for all faithful Christians.*"

For the Dead.—The dead for whom we offer the Holy Sacrifice are neither the saints in heaven, who no longer need prayers, nor the damned, for in hell there is no redemption, but for the souls which, not having yet entirely satisfied God's justice, are detained in purgatory—a place of expiation—till they are purified from all the slight sins with which they left this terrestrial life. It is of faith that they are relieved, and even delivered by the prayers, and especially by the Holy Sacrifice of the Mass, which the Church has at all times offered for them.

As the Holy Mass is celebrated for all the living, and for all those who have died in God's grace, when the faithful ask the priest to offer the sacrifice of the altar for their intention, or for some living or deceased person whom they choose, this does not mean that the rest of the faithful living and dead are thereby excluded from a participation in the holy mysteries, but thereby the priest is invited to pray God to vouchsafe in His mercy to apply in a special manner the fruit of the Holy Sacrifice for the living or deceased person more especially recommended, and we cannot suppose our Lord insensible to their desire.

SECTION VI.

THE DISPOSITIONS FOR ASSISTING AT THE HOLY SACRIFICE OF THE MASS.

1. Such being the Holy Sacrifice of the Mass, such its object and intention, the reader will readily conceive that certain dispositions are necessary in order to hear it with profit—that a mere mechanical attendance by no means satisfies the command given us by the Church to assist it every Sunday and holy day.

The dispositions necessary are interior and exterior—

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sentiments and feelings, as well as an outward deportment, corresponding to the great action.

2. As to the interior sentiments, we may briefly state them as Faith, Contrition, and Confidence.

Faith is necessary, because without it we would not be enabled to penetrate the wonders which pass before our eyes on the altar. *Contrition* for sin is naturally to be expected from every one who considers in the Mass a lively representation and renewal of the sacrifice of the cross, which was offered for its expiation; and *Confidence* in the infinite mercy of God is a disposition at all times calculated to obtain great favors from the Divine goodness, but it is particularly so at Mass. Endeavor always to excite this sentiment in our hearts when we assist at the august sacrifice, by considering the greatness and infinite value of the Victim then offered to God. Had we been at the foot of the cross when Jesus Christ immolated Himself in torments for our sake, there is no favor which we would have hesitated to ask. Our confidence in God should be equally lively whenever we hear Mass, for we have the very same grounds for hope. It is the same God Who offers Himself for us—it is the same unbounded love that causes Him to do so; His sacred blood and infinite merits plead our cause just as efficaciously on the altar as they did on Mount Calvary, where, *with a loud cry and tears*, as St. Paul expresses it, He implored mercy and salvation for all sinners, and amongst them for us Ask, then, for any thing and every thing you need; ask with confidence, and you shall receive, for in presenting Jesus Christ to His eternal Father, you offer a Victim greater than all the favors you ask.

3. As to the profound respect, recollection, silence, and guard over the senses, which are the *exterior* dispositions, or rather, that which forms the comportment required for assisting at Mass, it would appear sufficient to have faith not to fail in them. "When you behold," as St. Chrysostom says, "the Lord Himself lying a Victim on the altar, and the priest attending, and praying over the sacrifice, purpled with His precious blood—when you consider that what is then done is far more awful, more astonishing, more extraordinary,

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than when fire, falling from heaven, consumed the sacrifice of Elias, you cannot, without inexcusable presumption and impiety, be guilty of exterior disrespect at Mass."

If we have a proper idea of the importance of our joining in the Holy Sacrifice, we will not allow years to roll by without hearing more than the masses of strict obligation, while it is daily offered so near us.

There are, it is true, cases in which duties of obligation may prevent our assisting at Mass on week days. Such, however, will rarely occur, if the morning be profited by for discharging a duty so well calculated to draw down a blessing on the day. Whenever we are absent from Mass on week days, *only* to perform the more manifest will of God elsewhere, we lose nothing before God, Who, in all cases, and under all circumstances, requires the discharge of duty before the gratification of private devotion.

SECTION VII.

THE METHOD OF HEARING MASS.

1. The method to be observed in hearing Mass may vary according to each person's devotion. It is in itself of less consequence than all the rest, because those whose hearts are penetrated with the dispositions here pointed out, cannot fail to hear Mass well, whatever method they adopt.

2. Devout methods of hearing Mass are to be found in most spiritual works: among them all, none is more salutary, nor better adapted to the spirit of the Holy Sacrifice, than to consider the Passion of Jesus Christ, and to apply its various circumstances to the different parts of the sacred mysteries. The Sacrifice of the Altar being in fact a renewal of the oblation once offered on the cross, it should therefore forcibly remind us of Calvary, and excite in our souls the sentiments we should naturally have experienced, had we witnessed the sorrows and sufferings attendant on the death of the Son of God. The best way to attain this end is

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to study in the ceremonies used at the altar, the history they represent, and in the movements of the priest, to follow Jesus step by step.

3. Transport yourself, then, in spirit, to Jerusalem: follow your Saviour, first, to the Garden of Olives, and afterwards to the mountain of sorrow and ignominy, uniting yourself with Mary and the holy women, who journeyed in the road marked out by the traces of His blood.

4. Like Simon of Cyrene, share with the innocent Lamb of God the burden of the heavy cross; attend to the last words of your dying Redeemer; receive His expiring sighs; strike your breast with sorrow, and shed tears of love and repentance.

5. When you are going to hear Mass, let your first care be to endeavor to recollect yourself, as well as you can, by calling home your wandering thoughts, and taking them off from all other business and concerns. Imagine that you hear within you the sweet voice of your Saviour, inviting you to come to His sacrifice, and to unite yourself to Him.

6. On your way to the church or chapel, put yourself in spirit in the company of the Blessed Virgin, and the other pious women going to Mount Calvary to be present at the passion and death of our Lord. Represent your Saviour as carrying His cross before you to be immolated thereon for your sins, and bewail these sins of yours as the causes of all His sufferings.

7. When you enter the church or chapel, humble yourself profoundly in the presence of God, Whose house you come into; and if the blessed sacrament be kept there, adore your Saviour upon your bended knees. At taking the holy water, make the sign of the cross upon yourself, beg pardon for your sins, and humbly crave that you may be washed and cleansed from them by the blood of the Lamb.

8. Choose, as much as you can, a place to kneel in, where you may be most recollected, and least disturbed. There represent to yourself, by a lively faith, the majesty of God, and humbly beg His mercy and grace, that you may assist at this tremendous sacrifice in the manner you ought.

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Prayers before Mass.

Going to church, meditate on these words:

"We shall go into the house of the Lord" (Ps cxxi. 1) "We will go into His tabernacle: we will adore in the place where His foot stood" (Ps. cxxxi. 7). "How terrible is this place! this is no other than the house of God, and the gate of heaven" (Gen. xxviii. 17).

On taking holy water, say:

Thou shalt wash me from my sins, O Lord, and I shall be made clean. O Lord, Thou shalt purify me with Thy blood, and I shall become whiter than snow. Create a clean heart within me, O my God, and renew a right spirit in my heart.

PRAYERS FOR THE AUTHORITIES.

We pray Thee, O Almighty and Eternal God, Who, through Jesus Christ, hast revealed Thy glory to all nations, to preserve the works of Thy mercy; that Thy Church, being spread through the whole world, may continue with unchanging faith, in the confession of Thy name.

We pray Thee, Who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life, our chief Bishop [*name him*],

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the vicar of our Lord Jesus Christ, in the government of His Church; our own Bishop [*name him*], all other bishops, prelates, and pastors of the Church, and especially those who are appointed to exercise amongst us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

We pray Thee, O God of might, wisdom, and justice, through Whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with Thy Holy Spirit of counsel and fortitude, the President of these United States; that his administration may be conducted in righteousness, and be eminently useful to Thy people over whom he presides, by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all their proceedings, and laws enacted for our rule and government; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge, and may perpetuate to us the blessings of equal liberty.

We pray for his excellency, the Governor of this State, for the members of Assembly, for all judges, magistrates, and other officers, who are appointed to guard our political welfare; that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend, likewise, to Thy unbounded

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mercy, all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of Thy most holy law; that they may be preserved in union, and in that peace which the world cannot give; and after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray Thee, O Lord of mercy, to remember the souls of Thy servants departed, who are gone before us, with the sign of faith, and repose in the sleep of peace; the souls of our parents, relations, and friends; of those, who, when living, were members of this congregation, and particularly of such as are lately deceased; of all benefactors, who, by their donations or legacies to this church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and everlasting peace: Through the same Jesus Christ, our Lord and Saviour. Amen.

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Anthems

AT SPRINKLING THE HOLY WATER.

Before High Mass in parish churches, the priest, having put on, with their appropriate prayers, the amice, alb, girdle, and the stole, enters the church, preceded by the clerk bearing the holy-water pot, and kneeling at the foot of the altar, intones the following psalm. Then while the choir is chanting it, he descends through the nave of the church, sprinkling the holy water over the faithful.

Ant. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Ant. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

Ps. Have mercy on me, O God, according to Thy great mercy.

V. Gloria Patri, &c.

V. Glory be, &c.

Ant. Asperges me.

Ant. Thou shalt sprinkle me.

The Priest, being returned to the foot of the Altar, says:

V. Ostende nobis, Domine, misericordiam tuam.

V. Show us, O Lord, Thy mercy.

R. Et salutare tuum da nobis.

R. And grant us Thy salvation.

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V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with Thy spirit.

Oremus.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus; et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

Let us pray.

Hear us, O holy Lord, almighty Father, eternal God; and vouchsafe to send Thy holy angel from heaven to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

From Easter to Whitsunday inclusively, instead of the foregoing Anthem, *the following is sung, and* Alleluia *is added to the* V., *and also to its* R.

Ant. Vidi aquam egredientem de templo a latere dextró, Alleluia; et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent, Alleluia.

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria, &c.

Ant. I saw water flowing from the right side of the temple, Alleluia; and all to whom that water came were saved, and they shall say, Alleluia.

Ps. Praise the Lord, for He is good: for His mercy endureth forever. Glory, &c.

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PRAYER BEFORE MASS.

Lord, all things are Thine in heaven and on earth. I desire to offer myself up to Thee as a voluntary oblation, and to remain forever Thine.

Lord, in the sincerity of my heart, I offer myself to Thee this day, to be Thy servant, evermore to serve Thee, and to become a sacrifice of perpetual prayer to Thee. Receive me with this sacred oblation of Thy precious Body, which, by the hands of Thy priest, I offer to Thee this day in the presence of Thy angels, invisibly standing by, that it may be for mine and all the people's salvation.

Lord, I offer to Thee all my sins and offences which I have committed in Thy sight, and that of Thy holy angels, from the day that I was first capable of sin until this hour, upon Thy propitiatory altar, that Thou mayest burn and consume them all with the fire of Thy charity, and mayest remove all the stains of my sins, and cleanse my conscience from all offences, and restore me to Thy grace, which I have lost by sin, by fully pardoning me all, and mercifully receiving me to the kiss of peace. What can I do for my sins, but humbly confess them, and lament them, and incessantly implore Thy mercy for them? Hear me, I beseech Thee, in Thy mercy, where I stand before Thee, O my God. All my sins displease me exceedingly. I will never commit them any more. I am sorry for them, and will be sorry for them as long as I live. I am willing to do pen

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ance for them, and to make satisfaction to the utmost of my power. Forgive, O my God, forgive me my sins for Thy holy name's sake. Save my soul, which Thou hast redeemed with Thy precious blood. Behold, I commit myself to Thy mercy: I resign myself into Thy hands. Deal with me according to Thy goodness, not according to my wickedness and iniquity.

I offer also to Thee all the good I have done, though very little and imperfect; that Thou mayest make it better, and sanctify it; that Thou mayest be pleased with it, and make it acceptable to Thee, and perfect it more and more; and mayest, moreover, bring me, who am a slothful and unprofitable wretch, to a good and happy end.

I offer to Thee, also, all the godly desires of Thy devout servants, the necessities of my family, my parents, friends, brethren, sisters, and of all that are dear to me; and of all such as, for the love of Thee, have been benefactors to me and others, or who have desired or begged of me to offer up prayers for themselves, and all that belonged to them, whether they live as yet in the flesh, or whether they are now departed out of this world; that they all may be sensible of the assistance of Thy grace, of the benefit of Thy comfort, of Thy protection from dangers, and of a deliverance from their pains, and that being freed from all evils, they may with joy give worthy thanks to Thee.

I offer up also to Thee my prayers, and this sacrifice of propitiation for those in particular who have in any way wronged me, grieved me, or

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abused me, or have done me any injury or displeasure; and for all those, likewise, whom I have at any time grieved, troubled, injured, or scandalized, by words or deeds, knowingly or unknowingly; that it may please Thee to forgive us all our sins and offences, one against another.

Take, O Lord, from our hearts all jealousy, indignation, wrath, and contention, and whatsoever may hurt charity, and lessen brotherly love.

Have mercy, O Lord, have mercy on those that crave Thy mercy: give grace to them that stand in need thereof, and grant that we may be worthy to enjoy Thy grace, and attain to life everlasting.

Another Prayer before Mass,

In the Spirit of the four ends of the Sacrifice.

O Lord God, to Whose likeness I have been created, give me grace to assist at the approaching sacrifice with due reverence and devotion, and offer it acceptably with Thy priest to Thy divine Majesty: 1st, to the greater honor and glory of Thy name, to Whom alone this sacrifice is due; 2d, as a memorial of Thy passion and death, which Thou hast commanded this sacrifice to be; 3d, in thanksgiving for all Thy favors bestowed on me; 4th, in satisfaction for all my faults and sins, which I wash away in this sacrifice in Thy most precious blood; 5th, to obtain Thy grace and assistance in (*name any particular object or undertaking*); 6th, for my dearest family, parents, friends, and benefactors, especially for (*name the*

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particular person); 7th, for the faithful departed, especially (*name them*). May this my intention be pleasing to Thee, O Lord, and hear me, through the same Christ, our Lord.

An Offering of Mass,

To thank God for grace obtained for ourselves or others.

O God, Whose goodness is infinite, and Who, regardless of our constant infidelity, dost incessantly pour forth Thy blessing upon us, what thanks of ours could equal their multitude and their greatness, if Thou hadst not given us Thy adorable Son, and at the same time given us the means of offering Him to Thee? He, O Lord, will thank Thee for us in this sacrifice. As He is our propitiation, He will also be our gratitude. Receive, most Holy Father, Eternal God, this offering which I make Thee in thanksgiving for the favor Thou hast granted to me (*or to N.*), conjuring Thee to continue to show forth Thy mercy upon us.

In this way we should always offer the Mass for some particular object, to thank God for some particular favor, to implore some grace for ourselves or others, or in behalf of the souls in purgatory.

An Offering of a Mass of Obligation.

I offer Thee, O my God, this Mass at which I am going to assist, in union with the Sacrifice of Christ, my Saviour, to satisfy the precept of Thy Church, and in obedience to the laws of that holy

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spouse of Thy divine Son. Accept, O Lord, my submission to her laws, and, forgiving my coldness and tepidity, receive this sacrifice for the intentions for which I offer it: to thank Thee for Thy benefits, to implore Thy graces, to obtain the remission of my sins, and to beg of Thy infinite goodness, through the intercession of the Blessed Virgin and my patron saint, the grace (*name any particular grace you seek*), and especially the grace of final perseverance. I also offer Thee this august sacrifice, O Lord, for Thy whole Church, and the pastors who have charge over us; for all my relatives, friends, and neighbors; for all for whom I am especially bound to pray. Accept it, too, O Lord, for the faithful departed, particularly for the souls of (*name the persons*). Vouchsafe, O my God, to hear my prayer, for the infinite merits of Jesus Christ, Thy Son, and my Saviour.

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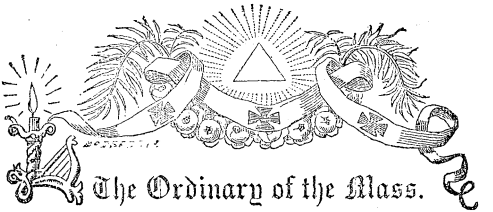

The Ordinary of the Mass.

Mass is said either as *Low Mass* (the responses being made by the Clerk); or as a *High Mass*, when the Responses, Gloria, Creed, and Preface are chanted by the Choir; or a *Solemn High Mass*, in which the Deacon and Subdeacon officiate, chant certain portions, and in which incense is used.

The opening of the Mass, originally the Mass of the Catechumens, extends to the Creed, and may be compared to the Synagogue service under the old Law. As catechumens, Jews, and even Pagans might be present, it contains no allusion to the awful mysteries which occupy the Mass of the Faithful, but consists of Confession and Compunction; a Hymn of Adoration, Praise, and Thanksgiving; Prayers for our wants; the reading of the Scriptures, both Old and New; Instruction and Profession of Faith.

FIRST PART OF THE MASS.

The Preparation at the Foot of the Altar.

The Priest, arrayed in his vestments, enters the Sanctuary, preceded by the Clerk, and bearing the Chalice, covered with the veil, and the burse lying upon it. Placing these on the Altar, he descends to the foot of the Altar-steps, and begins the Mass—the Choir at High Mass commencing the Introit *or* Kyrie Eleison, *and all the People kneeling.*

In Nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

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Joining his hands before his breast, he says the following Antiphon, and the Psalm from which it is taken, except *in Masses for the Dead, and from Passion Sunday to Holy Saturday.*

Ant. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

Anth. I will go unto the altar of God.

R. To God, Who giveth joy to my youth.

Psalm xlii.

Judica me, Deus, et discerne causam meam de gente non sanctâ: ab homine iniquo et doloso erue me.

R. Quia tu es, Deus, fortitudo mea, quare me repulisti? Et quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in Montem sanctum tuum, et in Tabernacula tua.

R. Et introibo ad altare Dei; ad Deum, qui lætificat juventutem meam.

P. Confitebor tibi in citharâ, Deus, Deus,

Judge me, O God and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

R. For Thou art God, my strength; why hast Thou cast me off? And why do I go sorrowful, whilst the enemy afflicteth me?

P. Send forth Thy light and thy truth: they have conducted me, and brought me to Thy holy Mount, and into Thy Tabernacles.

R. And I will go into the altar of God; to God, Who giveth joy to my youth.

R. To Thee, O God, my God, I will give praise

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meus; quare tristis es, anima mea, et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vûltus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

on the harp: why art thou sad, O my soul, and why dost thou disquiet me?

R. Hope in God, for I will still praise Him: the salvation of my countenance and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go unto the altar of God.

R. To God, Who giveth joy to my youth.

R. Our help is in the name of the Lord.

R. Who made heaven and earth.

These Prayers express the desire of entering the house of God, and offering Him the worship He has prescribed; but, conscious of his unworthiness, the Priest bows down and says:

THE CONFITEOR.

P. Confiteor Deo omnipotenti, &c.

R. Misereatur tui omnipotens Deus, et, dimissis peccatis tuis, perdu-

P. I confess to Almighty God, &c.

R. May Almighty God have mercy upon thee, forgive thee thy

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cat te ad vitam æternam.

P. Amen.

sins, and bring thee to life everlasting.

P. Amen.

The Clerk then, in the name of the People, repeats the same Confession of Sin, and all should join in it with deep compunction.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis et tibi, Pater, quia peccavi nimis, cogitatione, verbo, et opere, meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and you, Father, to pray to our Lord God for me.

The Priest then, with joined hands, gives the Absolution, saying:

P. Misereatur vestri omnipotens Deus, et,

P. May Almighty God have mercy on you,

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dimissis peccatis vestris, perducat vos ad vitam æternam.

R. Amen.

forgive you your sins, and bring you to everlasting life.

R. Amen.

Signing himself with the sign of the Cross, he continues:

✠ Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

✠ May the Almighty and Merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Bowing down, but in a spirit of hope, the Priest continues:

P. Deus, tu conversus, vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuam da nobis.

P. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Thou wilt turn, O Lord, and bring us to life.

R. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

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Again joining his hands, he says Oremus (Let us pray), *and goes up to the Altar, saying in a low voice:*

P. Aufer à nobis quæsumus, Domine, iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum. Amen.

P. Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies: through Christ our Lord. Amen.

Bowing down, he kisses the Altar-stone, containing the relics of some martyr or other saint, and saying the following appropriate prayer for forgiveness in consideration of their virtue:

P. Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

P. We beseech Thee, O Lord, by the merits of Thy saints, whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

Incensing at Solemn High Mass.

At Solemn High Masses, the Priest blesses the incense, saying:

Ab illo bene ✠ dicaris in cujus honore cremaberis.

Be thou blessed ✠ by Him in whose honor thou shalt be burned.

He then returns the censer to the Deacon, who incenses him. Incense is a figure of prayer, and its use is derived from the old law. It reminds us that our prayer should, like it, rise to heaven. The Priest and People are incensed to remind us that we are temples of the Holy Ghost.

After this incensing, or where there is none, the Priest makes the sign of the cross, and, proceeding to the Missal, reads the Introit, *a part of the Mass, consisting generally of a few versicles from one of the Psalms, and varying with the day*

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SECOND PART OF THE MASS.

FROM THE INTROIT TO THE OFFERTORY.

The Introit of Trinity Sunday.

Benedicta sit Sancta Trinitas, atque indivisa Unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. *Ps.* Domine, Dominus noster, quàm admirable est nomen tuum in universâ terrâ!

V. Gloria Patri, &c.

Benedicta, &c., *to Ps.*

Blessed be the Holy Trinity, and undivided Unity: we will give glory to Him, because He hath shown His mercy to us. *Ps.* O our Lord God, how wonderful is Thy name in all the earth!

V. Glory be, &c.

Benedicta, &c., *to Ps.*

The Priest, at the middle of the Altar, or, in solemn High Masses, at the Epistle side, repeats alternately with the Clerk, or Attendants, the Kyrie Eleison, *as below. All should join in this cry for mercy, but with a truly contrite and humble heart.*

P. Kyrie eleison.	*P.* Lord have mercy.
R. Kyrie eleison.	*R.* Lord have mercy.
P. Kyrie eleison.	*P.* Lord have mercy.
R. Christe eleison.	*R.* Christ have mercy.
P. Christe eleison.	*P.* Christ have mercy.
R. Christe eleison.	*R.* Christ have mercy.
P. Kyrie eleison.	*P.* Lord have mercy.
R. Kyrie eleison.	*R.* Lord have mercy.
P. Kyrie eleison.	*P.* Lord have mercy.

Then follows the Gloria in Excelsis, *a canticle of joy, which is omitted when purple or black vestments are worn, and on some other occasions.*

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In High Masses the Priest chants the first words, and says the rest in a low tone, after which he sits down with his attendants till the choir has concluded it. During this time we should excite in ourselves the various sentiments it expresses.

Gloria in excelsis Deo, et in terrâ pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe: Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis: Qui tollis peccata mundi, suscipe deprecationem nostram: Qui sedes ad dexteram Patris, miserere nobis. Quoniam Tu solus sanctus, Tu solus Dominus, Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloriâ Dei Patris. Amen.

Glory be to God on high, and on earth peace to men of good-will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us: Who takest away the sins of the world, receive our prayers: Who sittest at the right hand of the Father, have mercy on us. For Thou only art Holy: Thou only art Lord: Thou only, O Jesus Christ, together with the Holy Ghost, art Most High in the Glory of God the Father. Amen.

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Returning to the Altar, the Priest then kisses the Altar, and turning to the people, addresses them the pious salutation:

P. Dominus vobiscum.	*P.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.

THE COLLECT.

He then reads the Collect of the day, a prayer so called from embracing, as it were, the collected wants of the faithful. Occasionally a second, and sometimes a third, Collect is said.

Collect for Trinity Sunday.

Almighty God, Who hast granted to Thy servant, in the confession of the true faith, to acknowledge the glory of the eternal Trinity, and in the power of Thy majesty to adore the Unity: Grant that by steadfastness in the same faith we may ever be defended from all adversities. Through our Lord Jesus Christ, thy Son, Who liveth and reigneth with Thee in the Unity of the Holy Ghost, God, world without end. Amen.*

(For the proper Collect of each Sunday and Festival, see p. 319.)

The following Collect, with its corresponding Secret *and* P. communion, *is said every day as a second* Collect, *&c. (Doubles and within Octaves excepted), from* Candlemas-Day *to* Passion Sunday, *and from* Trinity Sunday *to the first Sunday of* Advent, *inclusively.*

Defend us, we beseech Thee, O Lord, from all dangers of mind and body: and by the intercession

* If our Lord is mentioned in the beginning of the prayer, it terminates, "*Through our same Lord Jesus Christ,*" *&c.;* if mentioned in the close, "*Who liveth and reigneth with Thee in the Unity,*" *&c.;* if mention be made of the Holy Ghost, "Through, &c., in the Unity of the same Holy Ghost."

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of the blessed and glorious Mary ever Virgin, and of Thy Blessed Apostles Peter and Paul, and Blessed (N. *), and of all the Saints, mercifully grant us safety and peace; that, all adversities and errors being destroyed, Thy Church may serve Thee with secure liberty.

The Epistle.

The Epistle or Lesson is a portion of Scripture generally selected from the Epistle of St. Paul or the other Apostles of our Lord, and occasionally from the Acts or Apocalypse, or from the books of the Old Testament, generally the Prophecies. In Solemn High Masses it is chanted by the Subdeacon, in other Masses read by the Priest audibly, the people sitting.

It is always introduced as below: "*Lesson of the Epistle of the Blessed Apostle,*" or "*Lesson of Isaias the Prophet,*" "*Lesson of the Book of Genesis;*" if from Proverbs or the other Sapiental books, "*Lesson of the Book of Wisdom.*"

This Epistle reminds us of the harmony of the teaching of the Patriarchs and Prophets with that of the Apostles, and upbraids our coldness in hearing the word of God. It is heard by the people sitting or kneeling.

Epistle of Trinity Sunday. (Rom. xi. 33.)

Lesson of the Epistle of the blessed Apostle Paul to the Romans.

O the depth of the riches, of the wisdom, and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him? and recompense shall be made Him. For of Him, and by Him,

* Here insert the name of the Patron of the Church.

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and in Him, are all things. To Him be glory forever. Amen.

(For the proper Epistle of other Sundays and Holidays, see p. 319

At the end of the Epistle, the Clerk responds:

R. Deo Gratias. *R.* Thanks be to God.

The Gradual

Consists of a few versicles chanted formerly from the steps of the Altar. The Alleluias are omitted in the proper Masses for ferias or week days, during Advent and from Septuagesima to Easter.

Gradual for Trinity Sunday. (Dan. iii.)

P. Blessed art Thou, O Lord, Who beholdest the deep, and sittest on the Cherubim.

V. Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise forever. *Alleluia, Alleluia.*

V. Blessed art Thou, O Lord, the God of our fathers, and worthy of praise forever. *Alleluia.*

The Tract.

When Alleluia is not said, a portion of the Psalms called the Tract, from the mournful tone of the chant, is introduced.

The Sequence.

On certain feasts, and in certain Masses, after the Alleluia, a hymn called the Sequence or Prose is recited or sung. These will be found in this volume with the proper Epistle.

Having finished the Tract or Sequence, if any, the Priest goes to the middle of the Altar, and while the Clerk removes the Missal to the left hand or Gospel side of the Altar, says the following prayer, for grace to announce the Gospel, in which

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all should join, that the words of God, which we have heard and not kept, may not hereafter rise in judgment against us.

P. Munda cor meum ac labia mea, Omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tuâ gratâ miseratione dignare mundare, ut Sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

P. Cleanse my heart and my lips, O Almighty God, Who didst cleanse the lips of the Prophet Isaiah with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

P. Dominus sit in corde meo et in labiis meis ut digne et competenter annuntiem Evangelium suum. Amen.

P. May the Lord be in my heart, and on my lips, that I may worthily, and in a becoming manner, announce His holy Gospel. Amen.

In Solemn High Masses, the Deacon, after the Sequence or Gradual, places the Missal on the Altar. The Priest blesses the Incense, and the Deacon, having recited the prayer Munda *kneeling before the Altar, goes up, takes the book, kneels to ask the Priest's blessing, which is given as above,* Dominus, *&c., substituting the second person for the first. After this the Deacon kisses the Priest's hands and proceeds to the left side of the Sanctuary, and while the book is held by the Subdeacon between two lighted candles, incenses it and proceeds as below. In ordinary Masses, the Priest, after the prayer* Dominus, *goes to the book and proceeds:*

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. The Lord be with you.

R. And with thy spirit.

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THE GOSPEL.

The Priest or Deacon then gives out,

Sequentia Sancti Evangelii secundum Matthæum.	The continuation of the Holy Gospel according to Matthew.

(*Or* Initium Evangelii, &c., secundum Marcum, Lucam, Joannem—"*Beginning of the Gospel,*" *&c., according to Mark, Luke, John, as the case may be.*)

The Priest or Deacon makes the sign of the Cross with his thumb on the Gospel, and on his forehead, lips, and breast, which the people standing also do, and while the clerk or choir answers,

Gloria tibi Domine,	Glory be to Thee, O Lord,

the Deacon in Solemn Masses incenses the book and reads:

Gospel of Trinity Sunday. (Matt. xxviii. 18–20.)

At that time, Jesus said to His disciples: All power is given to Me in heaven and on earth. Go ye, therefore, and teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

After this, the Deacon in Solemn Masses incenses the Priest, who has been standing on the Epistle side turned towards him, while the clerk or choir answers:

℟. Laus tibi Christi.	℟. Praise be to Thee, O Christ.

Then the Subdeacon carries the book to the Priest, who kisses it, saying:

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P. Per evangelica dicta deleantur nostra delicta.

P. By the Gospel words may our sins be blotted out.

In ordinary Masses, the Clerk, after the Gospel, responds, R. Laus, &c., *and the Priest, kissing the book, proceeds,* P. Per, &c.

At High Mass in parish churches the Banns are now proclaimed, prayers asked for the repose of the lately deceased, and feasts and fast days announced. After which the Gospel is generally read in the language of the congregation, and a sermon delivered. This may be prefaced by a short prayer, that it may not fall unprofitably on our ears, as on those whose state our Lord denounced, "That hearing they may hear, and not understand" (Mark iv. 12).

The Nicene Creed.

After the Sermon, the Priest, who has been seated, returns to the middle of the Altar, and intones the first words of the Creed, which is immediately taken up by the choir, while he continues it in a low tone, and returns to his seat. In Low Masses he says it all in a low tone, immediately after the Gospel. During this profession of faith, the people stand, and during the chant all should renew their faith in its articles.

P. Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

P. I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante

And in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father be-

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omnia sæcula; Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis; et incarnatus est de Spiritu Sancto, ex Mariâ Virgine; ET HOMO FACTUS EST.

fore all ages; God of God, Light of Light, true God of true God; begotten, not made; consubstantial with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven; and was incarnate by the Holy Ghost, of the Virgin Mary; AND BECAME MAN.

(Here all kneel in honor of the Incarnation of our Divine Lord.)

Crucifixus etiam pro nobis, sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertiâ die, secundum scripturas; et ascendit in cœlum; sedet ad dexteram Patris; et iterum venturus est cum gloriâ, judicare vivos et mortuos; cujus regni non erit finis.

He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again, according to the scriptures; and ascended into heaven, sitteth at the right hand of the Father; and He is to come again with glory, to judge both the living and the dead; of Whose kingdom there shall be no end.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui

And in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father

cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

and the Son: Who together with the Father and the Son, is adored and glorified: Who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Priest returning to the centre of the Altar, kisses it, and turning to the people, again salutes them:

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Oremus.

P. The Lord be with you.

R. And with thy spirit.

P. Let us pray.

The Offertory.

Then follows the Offertory, a short sentence which varies like the Epistle, &c.

The Offertory for Trinity Sunday.

Blessed be God the Father, and the only-begotten Son of God, as likewise the Holy Ghost, for He has shown mercy to us.

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THIRD PART OF THE MASS.

COMMENCEMENT OF THE SACRIFICE OR OBLATION.

The previous portion of the Mass, sometimes called the *Mass of the Catechumens*, contains no allusion to the Sacrifice. The Mass of the Faithful embracing this now begins, and every prayer and action of the priest has reference to it. Greater recollectedness is now required, and we should dismiss all distracting thoughts, as in the old time all who had not been initiated were then dismissed. Removing the chalice to his right, the priest spreads out the corporal on the centre of the Altar, and taking in his hands the paten with the Host upon it, or receiving it from the hands of the deacon in solemn Masses, he raises the paten with both hands, saying the following prayer, in which the words, as in the offering of the chalice, refer not to what it is, but to what, by the omnipotence of God and the words of Christ, it is soon to become.

Oblation of the Host.

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus et negligentiis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus

Accept, O holy Father, almighty, eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences; and for all here present; as also for all faithful Christians, both living and dead; that it

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Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

may be profitable for my own and for their salvation unto life everlasting. Amen.

Then moving the paten so as to form the sign of the Cross, in memory of the death of the divine Victim, he lays the Host on the corporal, and slides the paten partly beneath it.

In solemn Masses the Deacon then pours the wine into the Chalice, and the Priest says the prayer Deus qui, *while the Subdeacon pours a few drops of water into it: the Deacon then hands the Chalice to the Priest.*

In other Masses the Priest receives the cruets from the Clerk, and pours in the wine, and a few drops of water, which he blesses, except in Masses for the Dead, and says:

Deus ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformâsti; da nobis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster; qui tecum vivit et regnat, in unitate Spiritûs Sancti, Deus, per omnia sæcula sæculorum. Amen.

O God, ✠ Who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it; grant that, by the mystery of this Water and Wine, we may be made partakers of His divinity, Who vouchsafed to become partaker of our humanity, Jesus Christ Thy Son our Lord, Who with Thee, in the unity of the Holy Ghost, liveth and reigneth, one God, forever and ever. Amen.

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In solemn Masses, the Deacon, after handing the Chalice to the Priest, holds back his vestment on the right, and touching the Chalice with his right hand, says the following prayer with the Priest. In other Masses, the Priest returns to the middle of the Altar, and raising the Chalice with both hands, says:

OBLATION OF THE CHALICE.

Offerimus tibi, Domine, Calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostrâ et totius mundi salute, cum odore suavitatis ascendat. Amen.

We offer unto Thee, O Lord, the Chalice of salvation, beseeching Thy clemency, that in the sight of Thy Divine Majesty it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

Making the sign of the Cross with the Chalice, he lays it down on the corporal, and covers it with the pall. Having thus, like Melchisedec, solemnly offered bread and wine to the Most High, by a pure and holy rite that associates us with the Patriarchs and Saints of the old Law, he closes his hands, and bending over the Altar, says, conscious of his unworthiness:

In spiritu humilitatis, et in animo contrito suscipiamur à te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodiè, ut placeat tibi, Domine Deus.

In the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord; and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

Rousing his head, he raises his extended hands, and with uplifted but instantly downcast eyes, he says (blessing, in the mean time, the bread and wine):

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Veni, sanctificator, omnipotens æterne Deus, et bene✠dic hoc sacrificium tuo sancto nomini præparatum.

Come, O sanctifier Almighty and Eternal God, and bless ✠ this sacrifice prepared to Thy Holy Name.

Incensing in Solemn Masses.

Then, in solemn Masses, the Deacon offers the incense cup, saying, "Bless, Reverend Father;" and the Priest blesses the incense, as before, and puts some in the censer, saying:

Per intercessionem beati Michaelis archangeli stantis, à dextris Altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus ✠ benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum Amen.

May the Lord, by the intercession of blessed Michael the archangel, standing at the right hand of the Altar of Incense, and of all His elect, vouchsafe to bless ✠ this incense, and receive it as an odor of sweetness. Through Christ our Lord. Amen.

Then, taking the censer from the Deacon, he incenses the offering, making the sign of the Cross thrice over them, and incensing thrice around them, saying:

Incensum istud à te benedictum, ascendat ad te, Domine, et descendat super nos misericordia tua.

May this incense which Thou hast blest, O Lord, ascend to Thee, and may Thy mercy descend upon us.

The Deacon then removes the Chalice, which he has been holding, to the Epistle side, and the Priest, bowing, incenses the Crucifix over the Altar thrice; goes to the Epistle side and incenses it on the side, above and below; then returns to the middle of the Altar, incenses it as he goes, and, making an inclination,

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proceeds in the same way to the Gospel side, which he incenses in like manner, and returns to the centre of the Altar, incensing the front. During this ceremony, he says (Psalm xl. 2):

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Let my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. Incline not my heart to evil words, to make excuses in sin.

Then returning the censer to the Deacon, he says;

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.

May the Lord enkindle in us the fire of His love, and the flame of everlasting charity.

The Deacon then incenses the Priest, the attendant Clergy, and the Subdeacon, who holds the paten in a veil. The Censer-bearer then incenses the Deacon, Acolythes, and People.

THE LAVABO.

The Priest, after being incensed—or, in Masses not solemn, after the Veni Sanctificator—*proceeds to the Epistle side of the Altar, and the Clerk pours water on his fingers, and the Priest wipes them on a towel, saying meanwhile* (Ps. xxv. 6):

Lavabo inter innocentes manus meas; et circumdabo altare tuum, Domine.

I will wash my hands among the innocent: and will compass Thy altar, O Lord.

Ut audiam vocem

That I may hear the

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laudis; et enarrem universa mirabilia tua.

voice of Thy praise; and tell all Thy wondrous works.

Domine, dilexi decorem domûs tuæ, et locum habitationis gloriæ tuæ.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Ne perdas cum impiis animam meam, et cum viris sanguinum vitam meam.

Take not away my soul with the wicked, nor my life with bloody men.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

In whose hands are iniquities: their right hand is filled with gifts.

Ego autem in innocentiâ meâ ingressus sum: redime me et miserere mei.

But as for me, I have walked in my innocence: redeem me and have mercy on me.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

My foot hath stood in the direct way; in the churches I will bless Thee, O Lord.

Then follows, except in Masses for the Dead, and in Passion-time, the Doxology:

Gloria Patri et Filio, et Spiritus Sancto; sicut erat in principio et nunc et semper et in sæcula sæculorum. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Returning to the middle of the Altar, the Priest bows down and again offers the sacrifice which he is about to accomplish, im-

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vloring the intercession of the Saints, in whose honor it is offered, and says:

Suscipe, sancta Trinitas, hanc Oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri, et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum; ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Receive, O Holy Trinity, this Oblation which we make to Thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary ever Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, of these, and of all the Saints; that it may be available to their honor, and our salvation; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth: Through the same Christ our Lord. Amen.

THE ORATE FRATRES.

He then kisses the Altar, and turning towards the people, invites them to join with him in the sacrifice which he offers for them,—commencing aloud, with clasped hands, as if in sign of earnestness:

Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum patrem omnipotentem.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

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The Clerk in the name of the people responds, what each should in heart repeat, if he desires the sacrifice to be really his—that is, beneficial to him individually.

R. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, and to our benefit, and that of all His Holy Church.

R. Amen.

R. Amen.

The Priest then, in a very low tone, recites the Secret, *a prayer which varies like the Epistle, &c.*

Secret for Trinity Sunday.

Sanctify us, we beseech Thee, O Lord our God, by the invocation of Thy holy name, the victim of this oblation; and through the same perfect us to Thee an eternal offering.

II. Secret.

Graciously hear us, O God, our Saviour, and by virtue of this Sacrament defend us from all enemies of mind and body; bestowing upon us grace now and glory hereafter. Through, &c.

The Priest having silently read the Secret, utters aloud the last words of the "Through, &c."

P. Per omnia sæcula sæculorum.

P. Forever and ever.

To which the Clerk or Choir responds:

R. Amen.

R. Amen.

The Priest without turning around, with his hands resting on the Altar, proceeds (chanting at High Mass):

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P. Dominus vobiscum.	*P.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.
P. Sursum corda.	*P.* Lift up your hearts.
R. Habemus ad Dominum.	*R.* We have lifted them to the Lord.

Closing his hands, he continues:

P. Gratias agamus Domino Deo nostro.	*P.* Let us give thanks to our Lord God.
R. Dignum et justum est.	*R.* It is just and right.

FOURTH PART OF THE MASS.

THE CANON, OR RULE OF CONSECRATION, PRECEDED BY THE PREFACE.

The Preface.

This imposing canticle is so called from its serving as a preface or introduction to the Canon, the most solemn part of the Mass, which contains the consecration and consummation of the Sacrifice. There are eleven various forms of the Preface for different portions of the Ecclesiastical Year. As the object is to recall the attention of the faithful, it is of great beauty and solemnity, and its chant is of very high antiquity.

Preface of Trinity Sunday, and every other Sunday that has no proper one.

I. Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater	I. It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy

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omnipotens, æterne Deus:

II. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus; non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tuâ gloriâ, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentiâ discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in Personis proprietas, et in essentiâ unitas, et in Majestate adoretur æqualitas. Quam laudant angeli atque archangeli, cherubim quoque ac seraphim; qui non cessant clamare quotidiè, unâ voce dicentes:

III. Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.

Pleni sunt cœli et terra gloriâ tuâ.

Lord, Father Almighty, Eternal God.

II. Who together with Thy only-begotten Son and the Holy Ghost, art one God and one Lord; not in a singularity of one Person, but in a Trinity of one substance. For that which by Thy revelation we believe of Thy glory, the same we believe of Thy Son, and the same of the Holy Ghost, without any difference or distinction: that in the confession of a true and eternal Deity, distinctness in the Persons, unity in the essence, and equality in the Majesty may be adored. Whom the angels and archangels, the cherubim also and seraphim praise; and cease not daily to cry out with one voice, saying:

III. Holy, Holy, Holy Lord God of Hosts.

The heavens and the earth are full of Thy glory.

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Hosanna in excelsis!	Hosanna in the highest!
Benedictus qui venit ✠ in nomine Domini:	Blessed is he that cometh ✠ in the name of the Lord.
Hosanna in excelsis!	Hosanna in the highest!

In Masses for the Dead, and on doubles and semi-doubles having no proper preface:

I. As on p. 211.	I. As on p. 211.
II. Per Christum Dominum nostrum; * per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates; cœli cœlorumque virtutes, ac beata seraphim, sociâ exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:	II. Through Christ our Lord; * through Whom the angels praise Thy majesty, the dominations adore, the powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed seraphim, do celebrate with united joy. In union with Whom we beseech Thee, that Thou wouldst command our voices also to be admitted with suppliant confession, saying:
III. As on p. 212.	III. As on p. 212.

From Christmas-day to the Epiphany; on Corpus Christi; and on our Lord's Transfiguration:

I. As on p. 211.	I. As on p. 211.
II. Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux	II. Because by the mystery of the Word made flesh, the new light of

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tuæ claritatis infulsit; ut dùm visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur.

Thy brightness hath shone upon the eyes of our minds; that while we behold God visibly, we may by Him be carried on to the love of things invisible:

Et ideò, cum angelis et archangelis, cum thronis et dominationibus, cumque omni militiâ cœlestis exercitûs, hymnum gloriæ tuæ canimus, sine fine dicentes:

And therefore, with the angels and archangels, with the thrones and dominations, and with all the army of the heavenly host, we sing a hymn to thy glory, saying without ceasing:

III. As on p. 212.

III. As on p. 212.

On the Epiphany and during its Octave:

I. As on p. 211.

II. Quia cum unigenitus tuus in substantiâ nostræ mortalitatis apparuit, novâ nos immortalitatis suæ luce reparavit.

Et ideò, cum angelis, et archangelis, cum thronis et dominationibus, cumque omni militiâ cœlestis exercitûs, hymnum gloriæ tuæ canimus, sine fine dicentes:

III. As on p. 212.

I. As on p. 211.

II. Because when Thy only-begotten Son appeared in the substance of our mortal flesh, He repaired us by the new light of His immortality.

And therefore, with the angels and archangels, with the thrones and dominations, and with all the army of the heavenly host, we sing a hymn to thy glory, saying without ceasing:

III As on p. 212.

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In Lent till Passion Sunday:

I. As on p. 211.

II. Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia:

Per Christum, &c. (p. 213).

III. As on p. 212.

I. As on p. 211.

II. Who by bodily fasting dost repress vices, elevate the mind, bestow virtue and rewards.

Through, &c. (p. 213).

III. As on p. 212.

On Passion and Palm Sundays, Maundy Thursday, and Feasts of the Holy Cross.

I. As on p. 211.

II. Qui salutem humani generis in ligno Crucis constituisti; ut unde mors oriebatur, inde vita resurgeret, et qui in ligno vincebat, in ligno quoque vinceretur. Per Christum Dominum nostrum, &c. (p. 213).

III. As on p. 212.

I. As on p. 211.

II. Who didst effect the salvation of mankind on the wood of the Cross: that from whence death came, thence life might arise; and that He who overcame by the tree, might also by the tree be overcome. Through, &c. (p. 213).

III. As on p. 212.

From Holy Saturday to Ascension-day.

I. Vere dignum et justum est, æquum et salutare, te quidem Domine omni tempore, sed [in hac potissimum nocte *vel* die, *vel*] in hoc potissimum gloriosius præ-

It is truly meet and just, right and salutary, to praise Thee, O Lord, at all times, but chiefly [on this night *or* day, *or*] at this time, when Christ our Passover was

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dicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi, qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit.

Et ideò, cum angelis, et archangelis, cum thronis, et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

III. As on p. 212.

sacrificed for us. For He is the true Lamb Who hath taken away the sins of the world, Who by dying destroyed our death, and by rising again restored us to life.

And therefore, with the angels and archangels, with the thrones and dominations, and with all the army of the heavenly host, we sing a hymn to Thy glory saying without ceasing

III. As on p. 212.

From Ascension day to Whitsun-eve.

I. As on p. 211.

II. Per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum

I. As on p. 211.

II. Through Christ our Lord. Who, after His resurrection, appeared openly to all His disciples, and in their sight ascended up to heaven, to make us partakers of His divinity. And therefore with the angels and archangels, with the thrones and dominations, and with all the army of the heavenly host, we sing a hymn to Thy

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gloriæ tuæ canimus, sine fine dicentes.

III. As on p. 212.

glory, saying without ceasing:

III. As on p. 212.

From Whitsun-eve to Trinity Sunday; and in Votive Masses of the Holy Ghost.

I. As on p. 211.

II. Per Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum Sanctum [hodiernâ die] in filios adoptionis effudit: Quapropter profusis gaudiis totus in orbe terrarum mundus exultat. Sed et supernæ virtutes atque angelicæ potestates, hymnum gloriæ tuæ concinunt, sine fine dicentes:

III. As on p. 212.

I. As on p. 211.

II. Through Christ our Lord. Who, ascending above all the heavens, and sitting at Thy right hand, sent down the promised Holy Spirit [this day] upon the children of adoption: Wherefore the whole world exults in overflowing joy. The heavenly virtues also, and the angelic powers, together hymn Thy glory, saying:

III. As on p. 212.

On Festivals of the Blessed Virgin Mary, the Purification excepted, on which is said the Preface of Christmas.

I. As on p. 211.

II. Et te in N. beatæ Mariæ semper Virginis collaudare, benedicere, et predicare. Quæ et unigenitum tuum Sancti Spiritûs obumbratione

I. As on p. 211.

II. And that we should praise, bless, and proclaim Thee on the N. of blessed Mary ever Virgin. Who by the overshadowing of the Ho-

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concepit, et virginitatis gloriâ permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum.* Per quem, &c. (p. 213).

III. As on p. 212.

ly Ghost conceived Thy only-begotten Son, and the glory of her virginity still remaining, shed forth upon the world the eternal light, Jesus Christ our Lord. * Through whom, &c. (p. 213).

III. As on p. 212.

On the Festivals of the Apostles.

I. Vere dignum et justum est, æquum et salutare, te Domine supplicitur exorare, ut gregem tuum, Pastor æterne, non deseras, sed per beatos apostolos tuos continuâ protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores.

Et ideò, cum angelis, et archangelis cum thronis et dominationibus cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes.

III. As on p. 212.

I. It is truly meet and just, right and salutary, humbly to beseech Thee that Thou, O Lord, our eternal Shepherd, wouldst not forsake Thy flock, but keep it, through Thy blessed apostles, in continual protection; that it may be governed by those same rulers whom Thou hast appointed to preside over it as pastors in Thy stead.

And therefore with the angels and archangels, with the thrones and dominations, and with all the army of the heavenly host, we sing a hymn to Thy glory, saying without ceasing:

III. As on p. 212.

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The Canon of the Mass.

This most solemn part of the Holy Mysteries is so called, because the word means, in Greek, a rule or decided formula. It is almost literally the same in all the various rites, Greek, Latin, Armenian, &c. The language is very grave and dignified, and it is read in a low voice to express the silence of Christ in His passion, and His hiding at that time His glory and divinity, as well as to signify the vast importance of that common cause to all mankind, which the priest is then representing to the ear of God, and the reverence and awe with which priest and people ought to assist at these tremendous mysteries.

The Priest extending, raising, and joining his hands (raising, too, his eyes, as if to direct his attention, and immediately lowering them), bows over the Altar, and with his hands resting on the Altar, invokes the Father of Mercies, through Christ His Son, on the Church militant on earth.

* Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc sancta ✠ sacrificia illibata, imprimis quæ tibi offerimus pro Ecclesiâ tuâ sanctâ Catholicâ, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum; unà cum famulo tuo Papa Nostro N. et

We, therefore, humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these holy ✠ unspotted sacrifices, which in the first place we offer Thee, for Thy holy Catholic Church; to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the

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Antistite nostro N. et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

world; together with Thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the catholic and apostolic faith.

The Memento of the Living.

The preceding prayer contained the offering of the sacrifice for the whole Church, but with holy importunity the priest renews the oblation for those recommended to him, and for all who hear the Mass.

Memento, Domine, famulorum famularumque tuarum N. et N.

Be mindful, O Lord, of Thy servants and handmaids N. and N.

Here the Priest joins his hands, and prays, as we all should, for those for whom he specially intends to pray; then extending his hands, he proceeds:

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ, tibique reddunt vota sua æterno Deo, vivo et vero.

And of all here present, whose faith is known, and devotion apparent unto Thee, for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living, and true God.

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Dyptics, or "Communicantes."

Then commemorating the saints in glory, putting himself in Communion with those blessed members of the Church triumphant in heaven, he implores them to unite with him in the Sacrifice, naming especially the Apostles, the early Popes, and other celebrated martyrs at Rome. (On certain festivals this prayer varies slightly.)

Communicantes, et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi; sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thadæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Communicating with, and honoring the memory, in the first place, of the ever-glorious Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints, through whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

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Spreading the hands, in the manner of the ancient sacrifices, over the Host and Chalice, he again renews the oblation, saying, while the Clerk rings the bell to recall the attention of the people:

Hanc igitur oblationem servitutis nostræ sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tuâ pace disponas, atque ab æternâ damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family, and to dispose our days in Thy peace; preserve us from eternal damnation, and number us in the flock of Thine elect. Through Christ our Lord. Amen.

As he closes this prayer, he joins his hands, and continues solemnly signing the oblation with the sign of the Cross; and, in allusion to the words of St. Paul to the Romans, imploring the Almighty to effect the miraculous change which His divine Son instituted, and first performed.

Quam oblationem tu Deus, in omnibus, quæsumus, bene✠dictam, adscrip✠tam, ratam, rationabilem, accepta ✠ bilemque facere digneris, ut nobis Cor✠pus et San✠guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Which oblation do Thou, O God, vouchsafe in all respects to make ✠ blessed, ✠ approved, ✠ ratified, reasonable, and acceptable, ✠ that it may become to us the ✠ body and ✠ blood of Thy most beloved Son, Jesus Christ our Lord.

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The Consecration

The awful moment of the Mass has now come. The bread and wine are to be consecrated in Christ's own words, pronounced by the priest. While the angels, in adoring awe, bow around the altar, the priest performs this most essential part of the sacrifice, in which the Body and Blood of Christ are really exhibited and presented to God, and Christ is mystically immolated.

As he utters the words, he performs each action they indicate:

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, bene✝dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes: HOC EST ENIM CORPUS MEUM.

Who the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted up towards heaven, to God, His almighty Father: giving thanks to Thee, did bless, break, and give to His disciples, saying: Take, and eat ye all of this: FOR THIS IS MY BODY.

After pronouncing the words of consecration, while all the people kneel in profound and silent adoration, the Priest, kneeling, adores the sacred Host: rising, he elevates it, amid the ringing of the bell; and then placing it on the corporal, again adores it.

After this he never disjoins his fingers and thumbs, except when he is to take the Host, until the Ablution.

He then proceeds, taking the Chalice in both hands:

Simili modo, postquam cœnatum est, ac-

In like manner, after he had supped, taking

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cipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, bene✠dixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes, HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI, MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

also this excellent chalice into His holy and venerable hands, and giving Thee thanks, He bless✠ed, and gave to His disciples, saying: Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

Hæc quotiescumque feceritis, in mei memoriam facietis.

As often as ye do these things, ye shall do them in remembrance of Me.

Kneeling, he adores; rising, he elevates the Chalice for the adoration of the faithful while the bell rings thrice again; then the Priest replaces the Chalice on the corporal, covers it, and again adoring, proceeds, extending his hands:

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ Thy Son our Lord, His resurrection from hell, and glorious ascension into heaven, offer unto

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præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam ✠ puram, Hostiam ✠ sanctum, Hostiam ✠ immaculatam, panem ✠ sanctum vitæ æternæ, et calicem ✠ salutis perpetuæ.

Thy most excellent Majesty, of Thy gifts and grants, a pure ✠ Host, a holy ✠ Host, an immaculate ✠ Host, the holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation.

Still extending his hands, he proceeds:

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Upon which vouchsafe to look, with a propitious and serene countenance, and to accept them, as Thou wast graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which the high-priest Melchisedech offered to thee, a holy sacrifice, an immaculate host.

Bowing down profoundly, with his hands joined and placed upon the Altar, he says, full of humility:

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hâc

We most humbly beseech Thee, almighty God, command these things to be carried by the hands of Thy angel to Thy altar on high, in the sight of Thy divine

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altaris participatione ✠ sacrosanctum Filii tui cor✠pus ✠ et san✠guinem sumpserimus, omni benedictione cœlesti et gratiâ repleamur. Per eundem Christum Dominum nostrum. Amen.

Majesty, that as many of us [*he kisses the altar*] as by participation at this altar, shall receive the most sacred ✠ Body and ✠ Blood of Thy Son, may be filled with all heavenly ✠ benediction and grace. Through the same Christ our Lord. Amen.

Memento for the Dead.

Then as he has already united himself with the Church triumphant in heaven, and the Church militant on earth, the Priest also enters by this great sacrifice into communion with the Church suffering in Purgatory, offering it for them, that it may hereafter be offered for himself.

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo Fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of Thy servants and handmaids, [N.] and [N.] who are gone before us with the sign of faith, and slumber in the sleep of peace.

Here he pauses to recommend the souls for whom he especially desires to pray; and all should do the same, for it is not only his sacrifice but theirs.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas deprecamur:

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace: through

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per eundem Christum Dominum nostrum. Amen.

the same Christ our Lord. Amen.

Then, as though the thought of God's terrible justice, in exacting satisfaction for the slightest faults, recalled the memory of his sins, he continues, for the first time raising his voice:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum, tuarum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctus apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

And to us sinners Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy Saints: into whose company we beseech Thee to admit us, not as a rewarder of our merit, but as a free bestower of pardon. Through Christ our Lord.

Then blessing the sacred species twice, he says:

Per quem hæc omnia, Domine, semper bona creas, sancti✠ficas, vivi✠ficas, bene✠dicis, et præstas nobis.

By whom, O Lord, thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things.

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He uncovers the Chalice, and makes a genuflexion; then taking the Host in his right hand, and holding the Chalice in his left, he makes the sign of the Cross three times over the mouth of the Chalice, saying:

Per ip✠sum, et cum ip✠so, et in ip✠so, est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ Sancti, omnis honor et gloria.

Through Him, ✠ and with Him, ✠ and in Him, ✠ is to Thee, God the ✠ Father almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

During the last words he holds the sacred Host over the chalice, and slightly elevates both of them together; after which, he replaces them as before, and making a genuflexion, says aloud:

P. Per omnia sæcula sæculorum.

R. Amen.

P. Forever and ever.

R. Amen.

FIFTH PART OF THE MASS.

PREPARATION FOR COMMUNION.

The Lord's Prayer.

He then recites or chants that Prayer, which is the sum and model of all others, humbly prefaced as follows:

Oremus.

Præceptis salutaribus moniti, et divinâ institutione formati, audemus dicere:

Let us pray.

Instructed by Thy saving precepts, and following Thy divine instruction, we presume to say:

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PATER NOSTER, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terrâ; panem nostrum quotidianum da nobis hodiè; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem.

R. Sed libera nos à malo.

P. Amen.

OUR FATHER, Who art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation.

R. But deliver us from evil.

P. Amen.

The Priest, taking the paten in his hand (or in Solemn Masses receiving it from the Subdeacon by the hands of the Deacon), continues full of the spirit of the Lord's Prayer, as follows, crossing himself with the paten towards the close:

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris; et intercedente beatâ et gloriosâ semper Virgine Dei Genitrice Mariâ, cum beatis apostolis tuis Petro et Paulo, atque Andreâ, et omnibus sanctis, da propitius pacem in diebus nostris, ut ope misericordiæ tuæ

Deliver us, O Lord, we beseech Thee, from all evils, past and present, and by the intercession of the blessed and glorious ever Virgin Mary Mother of God, Thy holy Apostles Peter and Paul, and Andrew, and all the saints, grant peace in our days, that through the assistance of Thy mercy, we may be always free

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adjuti, et à peccato simus semper liberi, et ab omni perturbatione securi.

from sin, and secure from all disturbance.

Sliding the paten under the Host, he takes the pall from the Chalice and makes a genuflexion; and taking the Host, breaks it over the Chalice according to the divine institution—HE BLESSED AND BROKE, *and says:*

Per eundem Dominum nostrum Jesum Christum Filium tuum.

Through the same Jesus Christ, Thy Son our Lord.

Laying down the portion in his right hand, he breaks a particle from the other, continuing:

Qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus.

Who, with Thee and the Holy Ghost, liveth and reigneth, God.

Concluding, as he holds this particle in his right hand, and the Chalice in the left,

V. Per omnia sæcula sæculorum.

R. Amen.

V. World without end.

R. Amen.

Making the sign of the Cross with the particle over the Chalice, he addresses the people, but without turning:

V. Pax ✠ Domini sit ✠ semper vobis✠cum.

R. Et cum spiritu tuo.

V. May the peace ✠ of the Lord be ✠ always with ✠ you.

R. And with thy spirit.

Dropping the particle of the Host into the Chalice, he says:

Hæc commixtio et consecratio corporis et

May this mixture and consecration of the body

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sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

and blood of our Lord Jesus Christ, be to us that receive it effectual to eternal life. Amen.

He covers the Chalice makes a genuflexion, and then bowing down and striking his breast three times, he says the following, which the choir at High Mass immediately intone and chant till after the Communion.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, Who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, Who takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, Who takest away the sins of the world, grant us peace.

In Masses for the Dead, instead of the words "miserere nobis," "dona nobis pacem," the Priest says, "dona eis requiem," "dona eis requiem sempiternam"—"give them rest," "give them eternal rest"—and omits the following prayer for peace.

P. Domine Jesu Christe, qui dixisti apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadu-

P. Lord Jesus Christ, Who said to Thy Apostles, I leave you peace, I give you my peace, regard not my sins, but the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will: Who

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nare digneris; qui vivis et regnas, Deus, per omnia sæcula sæculorum. Amen.

livest and reignest forever and ever. Amen.

Kissing the Altar, the Priest, in solemn Masses, gives the kiss of peace to the Deacon, who in the same manner salutes the Subdeacon. The Priest says:

P. Pax tecum.

R. Et cum spiritu tuo.

P. Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificâsti, libera me per hoc sacro-sanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis; et fac me tuis semper inhærere mandatis, et à te nunquam separari permittas; qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

P. Peace be with thee.

R. And with thy spirit.

P. Lord Jesus Christ, Son of the living God, Who, according to the will of Thy Father, hast by Thy death, through the co-operation of the Holy Ghost, given life to the world, deliver me by this Thy most sacred body and blood from all my iniquities, and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee; Who livest and reignest with God the Father, &c. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi

Let not, O Lord Jesus Christ, the participation of Thy Body, which I, though unworthy, pre-

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proveniat in judicium et condemnationem; sed pro tuâ pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam; qui vivis et regnas cum Deo Patre, in unitate Spiritûs Sancti, Deus, per omnia sæcula sæculorum. Amen.

sume to receive, turn to my judgment and condemnation; but, through Thy mercy, may it be to me a safeguard and remedy, both for soul and body: Who with God the Father, in the unity of the Holy Ghost, livest and reignest God, forever and ever. Amen.

The Communion.

The application of the Mass, the Communion, now begins, by which we become, in an especial manner, partakers in the sacrifice. "The chalice of benediction, which we bless, is it not the Communion of the Blood of Christ? and the bread which we break, is it not the partaking of the Body of the Lord? For we being many are one; all that partake of one bread. Behold Israel according to the flesh, are not they that eat of the sacrifices partakers of the altar?" (1 Cor. x. 18.) "We have an altar whereof they have no power to eat who serve the tabernacle" (Rom. xiii. 10).

The Priest preparing to communicate himself, before giving the Body of the Lord to the faithful, makes a genuflexion, and rising, says:

Panem cœlestem accipiam, et nomen Domini invocabo.

I will take the bread of heaven, and call upon the name of our Lord.

Then slightly bending, he takes the two portions of the Host and the paten in his hand beneath it: he strikes his breast, humbly repeating the prayer of the Centurion, while the Clerk rings the bell to summon all who desire to approach the table of the Lord.

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Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Signing himself with the sacred Host, he reverently consumes it, saying:

Corpus ✠ Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the Body of our Lord ✠ Jesus Christ preserve my soul to life everlasting. Amen.

He then joins his hands, and bows down in silent meditation and thanksgiving. After which he uncovers the Chalice, and collecting on the paten any particles which remain on the corporal, he says (Ps. cxv. 12):

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans, invocabo Dominum, et ab inimicis meis salvus ero.

What shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies.

Taking the Chalice in his right hand, after dropping the particles into it he says the following prayer, and receives the Precious Blood of the Divine Victim.

✠ Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

✠ May the Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

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The Communion of the Faithful.

When there are Communicants, the Clerk kneels on the steps near the Epistle side of the Altar, and recites the Confiteor, *as at the beginning of the Mass; and having finished it, the Priest—who has meanwhile taken the Ciborium out of the Tabernacle, and uncovered it—kneels, then turns to the People, and says the* Misereatur *and* Indulgentiam (p. 190), *to each of which the Clerk responds,* Amen. *Turning back to the Altar, he takes the Ciborium in his left hand, and raising a Host over it in his right, turns again to the People, saying:*

Ecce Agnus Dei, ecce qui tollit peccata mundi.	Behold the Lamb of God, behold Him Who taketh away the sins of the world.

And repeats thrice the "Domine non sum Dignus."

Descending the steps of the Altar to the Communicants, accompanied in solemn Masses by the Deacon with the paten, the Priest, while all bow in reverence, administers the Holy Communion, saying to each:

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.	May the Body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

SIXTH AND LAST PART OF THE MASS.

THANKSGIVING.

The Ablution.

Returning to the Altar, the Priest covers the Ciborium, replaces it in the Tabernacle, and, making a genuflexion, closes the door. He then says:

Quod ore sumpsimus, Domine, pura mente	Grant, O Lord, that what we have taken with

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capiamus, ut de munere temporali fiat nobis remedium sempiternum.

our mouth, we may receive with a pure mind, that of a temporal gift it may become to us an eternal remedy.

And extends the Chalice to the Clerk, who pours some wine into it [in solemn Masses the Deacon takes the Chalice, and, pouring wine into it, hands it to the Priest]. The Priest then takes this, and says:

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis; et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: qui vivis et regnas in sæcula sæculorum. Amen.

May Thy Body, O Lord, which I have received, and Thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been fed with His pure and holy sacrament: Who livest and reignest, &c. Amen.

Then taking the Chalice in his hands, holding over the mouth the fingers which have touched the sacred species, he proceeds to the Epistle side of the Altar, where the Clerk pours wine, and then water, upon them. The Priest takes this second ablution, cleanses the chalice, lays the paten upon it, and taking the veil from the Clerk, lays it over, as in the beginning of the Mass: then he proceeds to the Missal, which the Clerk has now replaced on the Epistle side, and reads the Communion, which is generally a versicle from Scripture.

Communion for Trinity Sunday.

We bless the God of heaven, and we will praise Him in the sight of all the living: because He hath shown us mercy.

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Returning to the middle of the Altar, the Priest kisses it, and turning to the People, says:

P. Dominus vobiscum.	*P.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.

Turning back, he proceeds to the book and reads the Post-Communion, a prayer which varies with the Collects and Secrets:

POST-COMMUNION FOR TRINITY SUNDAY.

May the receiving of this sacrament, O Lord our God, avail us to the salvation of body and soul, together with the confession of an everlasting Holy Trinity, and of the undivided Unity thereof. Through, &c.

II. P. COMM.—May the oblation of this divine sacrament, we beseech Thee, O Lord, both cleanse and defend us; and by the intercession of the blessed Mary, the Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N., and of all the saints, free us from all sin, and deliver us from all adversity. Through, &c.

R. Amen.

After reading the Collects, the Priest closes the book, unless it be a day when a proper Gospel is to be read at the end of the Mass, in which case he leaves it open, and going to the middle of the Altar, turns and says:

P. Dominus vobiscum.	*P.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.

And continues, still turned towards the People, chanting at High Mass, or in solemn Masses till the Deacon chants it:

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P. Ite missa est.

R. Deo gratias.

P. Go, the Mass is ended.

R. Thanks be to God.

When the Gloria *has been omitted, and, when violet is worn, instead of the foregoing, he says:*

P. Benedicamus Domino.

R. Deo gratias.

P. Let us bless the Lord.

R. Thanks be to God.

In Masses for the Dead, however:

P. Requiescant in pace.

R. Amen.

P. May they rest in peace.

R. Amen.

Turning to the Altar, the Priest recites the following, which, as a conclusion of the Mass, begs the Almighty to accept the sacrifice offered, in spite of his unworthiness:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Let the performance of my homage be pleasing to Thee, O holy Trinity; and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me, and all those for whom I have offered it. Through, &c.

The Priest then kisses the Altar, and, before invoking God's blessing on the People, raises his hands and eyes to heaven, joins his hands, and bowing says (turning to the People after the first three words, and blessing them in the form of the Cross):

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P. Benedicat vos, omnipotens Deus, ✠ Pater, et Filius, et Spiritus Sanctus.

R. Amen.

P. May Almighty God, ✠ the Father, Son, and Holy Ghost, bless you.

R. Amen.

The Last Gospel.

Then turning to the Gospel side of the Altar, he says:

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. The Lord be with you.

R. And with thy spirit.

Then making the sign of the Cross on the Altar, on his forehead, lips, and heart, he begins the Last Gospel, *which is always taken from the first chapter of St. John, except where the office of a festival has superseded the office of the Sunday, or feria, in which case the Gospel of the latter is now read. That read on Trinity Sunday, will be found* (p. 446).

P. Initium sancti Evangelii secundum Joannem.

R. Gloria tibi, Domine.

P. In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est. In ipso vita erat, et vita erat lux homi-

P. The beginning of the Gospel according to St. John.

R. Glory be to Thee, O Lord.

P. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was

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num; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus à Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to be made the sons of God; to them that believe in His name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

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Et Verbum caro factum est,	And the Word was made flesh,

(Here all kneel in honor of the Incarnation.)

et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti à Patre, plenum gratiæ et veritatis.	and dwelt among us; and we saw His glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.
R. Deo gratias.	*R.* Thanks be to God.

The Priest then returns to the middle of the Altar, takes the Chalice covered with the veil, and, bowing, descends to the foot of the Altar-steps: there, with the Clerk, he makes a genuflexion, and, preceded by him, retires into the sanctuary.

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Prayer after Mass.

Grant me, O God, that grace of Thy Holy Spirit, which Thou vouchsafedst to Thy holy disciples in the upper chamber on Mount Sion and Mount Olivet; nor take it from me, either in this world or the next: for from Thee is every good and perfect gift. O Light of lights, Creator of the world, Thee we adore, Thee we glorify, now and forever, unto endless ages! Farewell in peace, most holy Altar!—Shrine of the Word made flesh, may I return to Thee again in peace. May the Victim which I have received from Thee, and by the hands of Thy priest offered unto Thee, be the forgiveness of my debts and the pardon of my sins, and obtain for me to stand before the judgment-seat of Christ, without debt or shame; for I know not whether I shall ever join in offering sacrifice to Thee again.

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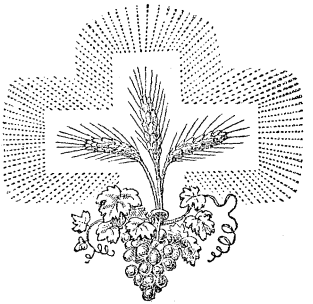

Prayers at Mass.

FIRST PART OF THE MASS.

FROM THE COMMENCEMENT TO THE INTROIT.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

At the Psalm "Judica."

It is a preparation for the sacrifice by sentiments of fear, desire, confidence, and holy joy, in which we should unite.

I come to Thy altar, O Lord, Who art the light of those who are in darkness, and Who art my refuge in the evils that encompass me. Visit my soul, and bring me the salvation for which I sigh. O Holy Ghost, inspire me with prayers which merit to be favorably heard; direct my will; strengthen my courage, that I may triumph over

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the world and myself: make me ever obedient to Thy inspirations: above all, make me love Thee.

At the Confiteor.

Although, O Lord, Thou needest not my confession to know my sins, and readest in my heart all my iniquities, I now confess them in the face of heaven and earth; I acknowledge that I have offended Thee in thought, word, and deed. I accuse myself here of them all, and humbly beg Thy pardon and mercy. O Blessed Virgin Immaculate, and all ye angels and saints in heaven, pray for me a sinner, and while we groan in this valley of misery and tears, intercede for us all, and obtain for us forgiveness of our sins.

At the Misereatur.

Thy holy Church prays for me, O my God! vouchsafe to listen to her minister. In union with him I implore the precious gift of repentance and pardon, which Thou hast promised even to the greatest sinners who acknowledge their iniquity, and mourn for having offended Thy infinite sanctity and despised Thy infinite goodness and love. Pardon us all, O Lord, Thy priest and people, myself and family, all our sins, and grant us full and entire remission.

The Priest ascends and kisses the Altar.

The kiss refers to Jesus Christ, and to the saints, whose relics are enshrined in the altar, who are the same victim and altar as Christ. The priest kisses the altar to show his hope of obtaining pardon for himself and the people.

To obtain this pardon, O Lord, we unite to the

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merits of the Man God, Thy Son, our Victim, the merits of Thy saints who became victims of Thy glory, and especially of those whose sacred relics repose on Thy altar. Grant to us, the successors of their faith and holy desires, the grace of reconciliation, which was here below the commencement of the peace which they now enjoy in Thy bosom.

SECOND PART OF THE MASS.

Prayers and Instructions from the Introit to the Offertory.

At the Introit.

The priest reads the Introit, a part of a psalm once said entire, to draw down the spirit of grace and prayer so necessary during Mass, as well as to express the sighs of the ancient patriarchs for the coming of the Messias.

Thou, O Lord, Who didst inspire the saints of the Old Law with such ardent desires to see Thy only Son descend on earth; grant me some of their holy ardor, and in spite of the miseries and trials of this life, let me feel a holy desire to be united to Thee in the most ardent charity.

At the Kyrie Eleison.

These words, signifying "Have mercy, Lord," are frequently repeated to teach us, that by prayer alone we can obtain God's assistance in our necessity.

Hear, O Lord, the redoubled cries of Thy priest and people, and have mercy on us! We ask Thy

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mercy in the words of the blind man of Jericho, with the perseverance of the Canaanite woman, with the eagerness of all, whom Thou hast heard, when they cried, "Have mercy, O Lord!"

At the Gloria in Excelsis.

This hymn, of which the first words were sung by the angels at the birth of our Lord, is a series of praises of God; and we should raise our hearts to those heavenly choirs, and join in their celestial chant of praise, adoration, and gratitude, either repeating it with the priest or in spirit, beside the crib at Bethlehem, meditating on it as follows, while the choir invests it with all the beauty which art can confer.

Glory be given to God on high, Who in this great mystery has, in so unspeakable a manner, displayed the wonders of His wisdom, mercy, and power. Peace on earth to men; the God of peace Himself has brought it into the world. Happy the men of good-will who will open their hearts to this divine and heavenly peace, and are disposed to receive it.

Great God! God infinitely holy, infinitely good! at the sight of all these prodigies of Thy love, what can we do but offer our praise, benediction, adoration, every feeling of our hearts! Almighty God! King of heaven and earth, we render Thee the thanks we owe Thy love and glory; but incapable ourselves of offering Thee a worthy homage, we join in that which the angels and the spirits of the blessed render Thee in heaven.

O Jesus! only Son of the heavenly Father! Lamb of God, Who takest away the sins of the world, have mercy on us. O Thou, Who as a victim already washest away the sins of men in Thy tears, and wilt one day wash them entirely away with Thy blood, hear and grant our prayers:

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although annihilated to our eyes on earth, Thou sittest at the right hand of Thy Father in heaven; we conjure Thee have mercy on us; come and heal our woes by sharing them with us.

We acknowledge Thee, O infant God! as alone holy, alone Lord, alone great, infinitely raised above all greatness. Thou reignest with the Holy Ghost in the glory of Thy heavenly Father: Come and reign as a sovereign in our hearts; we consecrate them at the foot of Thy cradle, to be forever devoted to Thee. For whom can they henceforward sigh but for Thee, our Saviour, our benefactor, a God full of goodness and love? We wish to love Thee with all our hearts in time, so as not to cease loving Thee for eternity.

At the Dominus Vobiscum.

These words and their response, show the spirit of love and charity which should exist between the priest and the people, especially in the prayers which they offer to God.

Yes! be with us, O Lord, and with Thy minister, that we may pray piously, and be heard by Thee, for Thy glory and our salvation.

At the Collect.

While the priest implores the Almighty to look down on the wants of the faithful, we should join our intention to his, and say:

Receive, O Lord, the prayers addressed to Thee in our behalf; grant us the graces and virtues which Thy Holy Church asks in our favor by the ministry of the priest. We do not indeed deserve to be heard; but remember, O Lord, that we ask

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these graces through Jesus Christ, Thy Son, Who liveth and reigneth with Thee forever and ever. Amen.

Give me, O Lord, a holy compunction of heart, that I may bewail at the foot of Thy altar my long wanderings and guilty weakness; invest me with Thy strength, that no toil, no danger, no obstacle, no persecution of men, no bad example, may ever separate me from Thee. These graces I ask, O Lord, through the infinite merits of Jesus Christ my Saviour. Amen.

At the Epistle.

The Jews opened their Synagogue service on the Sabbath by reading Moses and the Prophets. The early Christians adopted this usage on Sundays, and in all ages the Church began by reading lessons from Holy Scripture, taken from the Old Testament or the writings of the Apostles. This was done before the Gospel, as if to follow the example of our Lord, Who, foretold by the prophets, sent His disciples before Him to announce His coming.

I regard this Epistle, O Lord, as a letter come to me from heaven, to teach me Thy adorable will. Grant me the strength I need to accomplish Thy commands. Thou, O Lord, didst inspire the Prophets and Apostles to write; cast at the same time into my heart a spark of the sacred fire which inflamed them, in order that, like them, I may love Thee and serve Thee on earth.

At the Gradual.

During this prayer let us raise our hearts to heaven in union with the choirs of angels, and endeavor to imitate their joy at the sight of God's benefits.

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Thy lessons instruct and delight me, O Lord; they fill me with a joyful hope of beholding Thee one day in heaven, my true home.

When the book is carried to the Gospel side.

This transfer represents the Apostles abandoning the obstinate Jews to announce the Gospel to the Gentiles. Let us pray that our sins may never cause us to be abandoned, as we so justly deserve.

But that we may merit that heavenly country, purify, O Lord, the heart in which Thou art to dwell; purify my lips with the burning coal of Thy holy love, as Thou didst the lips of the prophet Isaias, so that after having worthily proclaimed Thy glory on earth, I may be hereafter admitted to celebrate it in heaven. O my God! preserve me from the errors which scatter their poisons around us, and never punish me by depriving me of the torch of faith.

At the Dominus Vobiscum.

Teach me, O Lord, to do Thy will! Speak, O my God, Thy servant heareth!

At the Gospel.

The incensing of the Gospels should remind us of the good odor diffused in our souls by the word of God. The lighted candles teach us that Jesus Christ is the true light, to enlighten every man that cometh into the world. We stand during the Gospel to show that we are ready to follow Christ, as the only master whom we acknowledge. Regard the Gospel which you are about to hear, as the rule of your faith and morals, a rule which in Baptism you promised to follow, and by which you will be rigorously judged. The priest makes the sign of the Cross as a solemn profession of

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faith; and we make it first on the forehead, to show that we do not blush at the Gospel; next on the mouth, to protest our willingness to confess with the lips a heavenly doctrine which we confess in thought; and lastly on the breast, to show that we desire to engrave the Cross of Christ deeply on our hearts, and prove by our works our attachment to the faith.

We must adore Wisdom and Truth itself in every word of the Gospel: Jesus Christ there speaks to us, and whom shall we hear "but Him," Who hath the words of eternal life. When the priest kisses the book out of respect, let us unite our hearts to God by love.

I rise, O sovereign Lawgiver, to show that I am ready to defend, even at the risk of my life, the eternal truths which are contained in Thy holy Gospel. Thou teachest us that not all who say, *Lord! Lord!*—that is, not all those who merely profess Thy Gospel with their lips, without a firm will of practising it—shall enter into the kingdom of heaven; but that those only shall enter who conform their lives and works to Thy commandments.

Grant me the grace to be as faithful in accomplishing Thy divine word as Thou makest me firm in believing it. Alas! what will it avail me, when I appear before Thee, to have had the faith without the merit of charity and good works, except to render my sentence more terrible, my eternal lot more fearful! O God of mercy! judge me not by the perpetual contradiction I exhibit between Thy maxims and my conduct; inspire me with courage to practise what I believe, that I may hear Thee say, "Blessed are they that hear the word of God, and do it." All the glory, O Lord, will be Thine.

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At the Creed.

The Gospel is followed on Sundays and certain feasts by the Creed, because it is on such solemnities that the people should, before the altar, renew the adoration of all our mysteries, and give a solemn testimony of their entire belief in the Gospel truths contained in the Creed. If the Creed is chanted by the choir, you may make the renewal of your baptismal vows, or say:

How shall I worthily thank Thee, O my God, for the precious gift of faith which Thou hast bestowed on me in preference to so many others who languish seated in the shades of error? Let this admirable gift be ever dear to me, O Lord! dearer than the honors, the riches, the vanities, and the pleasures of this world that passes away. Give me perfect docility for all that faith teaches, that I may adore, with equal respect, what I understand, and what I do not understand, in Thy ineffable mysteries. As my intelligence is so limited that I do not understand myself, I conceive, O infinite God, that it is neither just nor possible for me to fathom Thy divine secrets. But Thou hast convinced me by Thy grace of the intelligence and sincerity of those by whom Thou hast announced to the world Thy sacred oracles. The world has believed them: it would be the greatest of miracles had it believed them without miracles. And where should I go to find greater security? If I am deceived, Thou hast led me into error. Even if my senses, then, and imagination doubt, my reason and my will shall never doubt. Thy faith, O Jesus! that faith which the Apostles have preached throughout the earth; that faith which so many thousand martyrs have sealed with their

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blood; that faith which so many holy doctors have defended with their immortal writings; that faith of all ages, which has embalmed the earth with virtues, and peopled heaven with saints; that faith which never left suffering without consolation, or evil without a remedy;—that sublime faith shall be ever mine. Accomplish then Thy work in me, I implore Thee, O my divine and loving Saviour, not only by preserving in my soul the torch of faith undimmed, but also by making it produce works of light for my eternal salvation. Amen.

At the Dominus Vobiscum.

O my God! let Thy grace be ever with us, and with the priest, Thy minister, to offer Thee this sacrifice with piety and devotion.

THIRD PART OF THE MASS.

The Commencement of the Sacrifice or Oblation.

At the Offertory.

As the unbaptized and penitents were formerly compelled to leave the Church at this point, we cannot but feel how holy our dispositions should be in uniting with the priest in the awful sacrifice about to be offered.

Let the heavens and the earth witness the sincerity of my affection, and the joy I would feel in giving my own life to prove my love and fidelity to Thee, O Lord, my God!

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The Oblation of the Host.

When the priest offers the Host, which, composed of many grains, represents the Church, let us unite ourselves to it, and beg the Eternal Father to accept us and change us too, that we may say with the Apostle—"I live: now not I, but Christ liveth in me" (Gal. ii. 20).

Receive, O Holy Father, Almighty and Eternal God, this spotless Host, this wheat of the elect, which Thy priest now offers Thee, O Living God, for my sins, and those of all here present, and for all the faithful living and dead; and accept, O Lord, the offering which I now make Thee of my whole being, my soul with all its powers, my heart with all its affections, all that I have and am. Accept me, O Lord; and as Thou wilt change this offering into the Body of Thy divine Son, change me, so that I may henceforth be all Thine, and Thou all mine.

Take and receive, O Lord, all my liberty: my memory, my understanding, and all my will: all that I am or have. Thou hast given me all: to Thee, O Lord, I return it: dispose of it according to Thy will: give me Thy love and Thy grace: that is all I ask.

When the Priest mingles the wine and water.

When the priest mingles a few drops of water with the wine, in conformity with the tradition that our divine Lord did so in the institution of this sacrifice, let us think of the union which should subsist between ourselves, represented by this water, and the divine Victim, Whose blood the wine is soon to become.

O Almighty God, temper the heat of my passions by the waters of Thy grace! inflame my

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heart with the wine of Thy love; and as Thou hast so wonderfully created, and still more wonderfully redeemed me, grant that by this holy sacrifice I may participate in the divinity of Thy divine Son, who deigned to take upon Himself our humanity.

At the Oblation of the Chalice.

In union with the sacrifice of Melchisedec, Thy holy priest, and with all the sacrifices of the patriarchs, and of the temple, I offer Thee, O Lord, by the hands of Thy priest, the chalice of salvation, this chalice of benediction, this wine that maketh virgins, that it may ascend to Thy divine Majesty as a sweet odor, and be offered Thee by Thy holy angels on the golden altar before Thy throne, O Lord, for our salvation, and that of the whole world.

During the incensing in solemn Masses.

Accept, O Lord, this incense, ever used in Thy solemn worship from the earliest days; and let my prayer ascend with it in Thy sight: sanctify for Thy service Thy Church, thy altar, thy ministers and people, as this incense rises around them.

When the Priest washes his fingers.

As our Lord washed the feet of His apostles before instituting the Holy Eucharist, so the priest now washes the tips of his fingers, to show us that to participate in the holy mysteries it is not enough to be free from criminal actions, but that we must be purified from the least stain of sin.

O my God! wash my soul, and cleanse it from all stain of sin; destroy in me the least imperfec-

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tions, and render my soul, by Thy holy grace, as pure as it was after baptism.

Grant me, O Lord, the grace to forget this world, which must undergo Thy judgments—to despise this world, which will be the prey of Thy vengeance; and to disregard these plans, these schemes, whose term is a day, a minute, a second. Let me trample under foot these honors which degrade, these dangerous pleasures which intoxicate, these false goods which corrupt the soul, these false talents which amuse, this hollow friendship which produces so many victims; let my first and most earnest care be to rob of its terrors the day of Thy vengeance, when Thou wilt exact so rigorous an account of Thy benefits and Thy graces! I ask it, O my God, through the infinite merits of Jesus Christ.

At the Orate Fratres.

When the priest turns to ask our prayers, that the sacrifice—ours as well as his—which he is about to offer to the Most Holy Trinity, may be accepted in memory of the passion, death, resurrection, and ascension of our Lord, let us all join our prayers with his, and say:

O Lord! hear the prayers of all Thy faithful, united here to offer Thee this great sacrifice, which we implore Thee to receive for the glory of Thy name, for our particular benefit, and the good of all Thy Church. Pour forth into our hearts the dispositions necessary to assist with fruit at this great act of our religion: sanctify the priest who celebrates Thy divine mysteries; and purify his hands and heart, that he may be in a state to draw down Thy graces on himself and on us.

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At the Secreta.

While the priest in a low tone, or secretly, prays the Almighty to look favorably on the oblation, and sanctify us so to become victims worthy of being offered to Him, we should unite in his petition.

Change, O my God! these oblations into Thy body and blood, and transform into Thyself our weak hearts by the power of this adorable mystery. Let Thy divine Word descend on these gifts which we offer, that they may become a saving victim, acceptable to Thy divine Majesty, and useful to Thy servants, by the application of the merits of the blood of Thy divine Son.

May an abundant blessing descend by this sacrifice on Thy faithful; change their hearts, destroy sin and earthly affection, and prepare Thee an agreeable holocaust and permanent abode in union, and by the merits of Jesus Christ, Thy Son our Lord, Who liveth and reigneth with Thee.

FOURTH PART OF THE MASS.

The Canon or Rule of the Consecration, preceded by the Preface.

The Preface is an introduction to the prayers of the Canon, and by its solemn chant, its ancient beauty calls on us to raise our hearts to God, and give Him our thanks for the great miracle which he is about to effect in the Consecration.

O Eternal Father, the moment approaches when Thy divine Son, our Saviour Jesus Christ, is

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about to descend on this altar: nothing of earth should now engage my mind; my heart should sigh only after that pure Victim, Who taketh away the sins of the world: purify it by the fire of Thy love, that it may relish only the good of heaven. By what gratitude shall I acknowledge all Thy benefits, and especially that of giving us a victim of propitiation, Who, every day, and several times a day, renews for us the sacrifice which He offered Thee on Calvary, to draw down Thy mercy on us! Through Thy well-beloved Son Jesus Christ, all the blessed, O Eternal Father, glorify Thee, and render Thee their homage. Permit us, O Lord, sinners as we are, to join our feeble prayer to that of those heavenly intelligences, and permit us all, with one heart and one mind, to say with transports of joy, love, gratitude, and admiration:

Holy! Holy! Holy is the Lord God of Hosts; the heavens and the earth are full of Thy glory. Let the saints and angels bless Him in heaven, while we on earth adore Him Who is about to descend in the name of the Lord, to Whom be honor and glory forever and ever.

At the Canon.

This ancient form of prayer is full of the noblest sentiments of religion, and fills us with a sense of the dignity of our own souls. While the priest silently offers the sacrifice through the merits of Christ, and in union with the Immaculate Virgin, the holy Apostles, and blessed Martyrs, we must in spirit unite ourselves with him and with all present, and not let our minds wander from the sacrifice of Calvary, of which the repeated crosses made by the priest remind us.

We beseech Thee, O Father of mercy, and conjure Thee by Thy Son, our Lord Jesus Christ, to

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accept and bless this adorable sacrifice, which we are about to offer Thee, a pure host, a spotless host, the Body and Blood of Thy divine Son. We offer it, O Lord; by the hands of Thy minister for Thy whole Church, imploring Thee to unite, protect, and govern it; and also for our Holy Father the Pope, and all the bishops and priests throughout the world, especially those who preside over us, as well as of all Thy faithful committed to their care.

Memento of the Living.

As the priest then makes an especial commemoration of those for whom he offers the sacrifice, we should imitate him, saying:

We offer it, O Lord, in an especial manner, for ourselves, our family, relatives, friends, and enemies; for all who have offended us, or whom we have offended; for all to whom we have in any way been an occasion of sin; and especially for (N. N.)

For these, O Lord, we offer up to Thee this sacrifice of praise for the redemption of our souls, and the hope of our salvation.

Commemoration of the Saints.

The priest then, mindful of the communion of the saints, offers the sacrifice in union with them.

To Thee, eternal, true, and living God, we pay our vows, reverently communicating with the Blessed Virgin Immaculate, whose memory we honor, and with Thy holy apostles, martyrs, doctors, confessors, and holy virgins, by whose merits and prayers we hope to be ever protected and defended by Thee, through Christ our Lord.

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When the Priest spreads his hands over the oblation.

Accept, O Lord, this Victim, over which Thy priest extends his hands, as over the sin-offerings of the Old Law: accept, O Lord, this Victim of propitiation for the sins of the world: accept it, O Lord, as a substitute for us, who should really be the victims of Thy justice and wrath: accept it, O Lord, favorably, and grant us, during this mortal life, the peace which comes from Thee: preserve us from eternal damnation, and enroll us in the number of Thy elect, through Christ our Lord.

At the Consecration.

"Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a Saviour." "Come, O Lord Jesus!" Come, amiable restorer of the world: come, and accomplish a mystery, which is an abridgment of all Thy wonders: come, and affect a change more surprising than the creation of the world!

Behold the Lamb of God! Verily Thou art a hidden God: the God of Israel the Saviour.

At the Elevation.

Jesus Christ having, according to His promise, become present, the priest kneels and adores, then lifts Him up to be adored by the people.

At this solemn moment make every effort to enter into the sublime sentiments of adoration of the heavenly spirits who surround the altar, and annihilate themselves before the sovereign Master of heaven and earth: behold them with the eyes of faith, seized with trembling awe, and consumed with the flames of most ardent love for a God infinitely holy, infinitely amiable, and so lavish of His benefits: think, that if He descends from the throne of His glory, it is to bring you the

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treasures of His graces. Oh, receive not in vain His gracious visit: you will hereafter desire it, ask it, perhaps in vain!

Adoration, repentance, love, gratitude, submission, hope—all these you must offer at this moment to your divine Saviour, Who comes to you full of meekness, and with the promise of His infinite mercy: sinners, prepare to meet your God.

Hail, Body of Christ! Victim offered for me and all mankind on the gibbet of the Cross! Christ—eternal King—Man crucified for man—look upon Thy most holy flesh, crucified and pierced for me.

Hail, most glorious Blood!—gushing from the side of my Lord Jesus Christ, and washing out all the stains of original and actual sin—wash, sanctify, and preserve my soul to live everlasting.

O divine Lord, Who didst say, "When I am lifted up I will draw all hearts to myself," draw me to Thee, and let me never be separated from Thee.

I adore Thee devoutly, O hidden Deity, Who really art invisibly present beneath these elements. My whole heart subjects itself to Thee, because, contemplating Thee, all human powers fail. Sight, taste, touch are deceived in Thee; but by hearing alone we safely believe. I believe whatever the Son of God hath said: nothing is more true than this word of truth. On the Cross, the Divinity alone was hid; but here, humanity too is concealed; yet, believing and confessing both, I pray with the penitent thief. I do not see Thy wounds, as Thomas did; yet I confess Thee my God. Make me ever believe more in Thee, hope more in Thee, and love Thee more. O memorial of the death of our Lord! O living bread, giving life to man! Let my mind ever live by Thee, and

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ever relish Thy sweetness. O pious Pelican, O Lord Jesus, cleanse my uncleanness in Thy blood, one drop of which can save the whole world from all sin. O Jesus, whom veiled I now behold, grant what I thirst for, that, beholding Thy face unveiled, I may be blessed with the sight of Thy glory.

After the elevation.

Almighty Father, Who hast so loved the world as to give Thy only-begotten Son, that none who believe in Him should perish, but have everlasting life; by this Thy beloved Son, whose most holy passion and glorious resurrection and ascension into heaven I commemorate, conduct, I beseech Thee, my soul out of prison, that it may praise Thy name.

Deliver me from the chains of my sins, and because my own deserts make me fear the condemnation of death, be appeased by the intercession of Thy beloved Son, and mercifully restore me to life.

For what other mediator to send Thee, I know not, but Him who is the propitiation for our sins, who sits at Thy right hand making intercession for us, my advocate with Thee the Father, the High Priest, stained not with the blood of others, but His own! A holy Victim, well-pleasing and perfect, offered and accepted for an odor of sweetness; the Lamb without spot, Who did no sin, but has borne our sins, and with His own bruises healed our infirmities. This is He whom Thou hast struck for the wickedness of Thy people, Thy beloved Son though He be, in whom Thou art well pleased.

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Look, most gracious Father, on the humanity of Thy beloved Son, and have pity on the infirmity of Thy weak creature. Behold the punishment of the Redeemer, and forgive the offences of the redeemed.

Let me run, O Lord, in the way of Thy commandments, that I may be united to Him in spirit Who disdained not to be clothed in my flesh, Jesus Christ, blessed forever.

At the Memento for the Dead.

The sacrifice is offered not only for the living, but for those who having died in the Lord, still expiate their lesser faults in purgatory. For these the Church has ever prayed specially in the Mass: she loves her children beyond the grave. Let us enter into her spirit, and pray as we hope to be prayed for.

We pray Thee also, O Holy Father, for the spirits of the faithful departed, that they may have eternal salvation, joy, and refreshment.

Accept, O Lord, this sacrifice, not only for us who are still on this earth, but let its virtue be felt even where the faithful departed expiate in suffering their faults committed here. Hear their groans, O Lord, and vouchsafe to introduce them into that glorious life for which we are all created. Hear, O Lord, the prayers this day offered for them, and grant them eternal rest.

At the Nobis quoque peccatoribus.

Reminded by the thought of the departed of our own future, let us again, with the priest, invoke God to be merciful to us, and accept the sacrifice on our behalf.

Have mercy also, O Lord, on me Thy unworthy

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servant, according to the multitude of Thy mercies; grant me pardon for my sins in this world, and suffer me not to be tormented with the wicked in the next. But give me some little portion with Thy saints in heaven, who being Thy members, and made one with Thee, did not hesitate, for the precious blood which Thou hast shed for them, to shed their own glorious blood for Thee, and for their brethren: in their life they loved Thee, and imitated Thee in their death, and therefore have they merited crowns of triumph.

With whom, though unequal to them in merits, yet solely by Thy mercy, make me a partaker, by the assistance of their merits and prayers. Amen.

FIFTH PART OF THE MASS.

PREPARATION FOR COMMUNION.

Preface to the Lord's Prayer.

Admonished by the saving command of Jesus Christ, and in obedience to the divine instructions which He has left us, we presume to say:

PATER NOSTER.

Our Father, &c.

After the Pater.

Deliver me, O my God, from past evil, the sins I have committed in the days which have passed, and for which I am accountable to Thy justice; deliver me from present evil, from bad habits, and

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the ever present concupiscence which allures me to sin; and lastly, O my God, deliver me from future evil, the temptations of the devil, the flesh, and the world, and above all from eternal death.

At the Agnus Dei.

When the priest kisses the paten, and striking his breast thrice repeats the words of the Precursor of our Lord, let us renew our faith in the mystery of His divine presence, and say:

My Saviour Jesus Christ! Thou art the true Lamb of God, immolated to efface our sins; grant that having received, through Thy grace, pardon for our sins, we may lead a new life; grant us too that peace and charity with our neighbors, which Thou hast so earnestly commended, and which is so necessary to us to share in the effects and graces of Holy Communion.

At the Priest's Communion.

According to the desire of the Church, all should be pure enough to communicate every day. If we have not this happiness, let us beg our Lord to grant it to us, and to inspire us with tender affection for Him, a hearty sorrow and repentance for our sins, and an earnest desire of receiving Him; so as to communicate at least spiritually. Our divine Lord often grants to a fervent spiritual communion, the same graces as to a sacramental one.

Prayer for Spiritual Communion.

O Lord Jesus! I acknowledge that Thou art the true living bread which came down from heaven, and that Thou art truly present in body, soul, and divinity, under the species of bread and wine, by a wonderful goodness, a touching mercy,

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and an admirable power, in order to nourish us with Thyself. I adore Thee in all the sincerity of my heart.

I believe that in this adorable Sacrament Thou concealest infinite treasures of heavenly graces, of which my poor wretched soul longs to partake.

I believe in Thy words: "He who eateth My flesh, and drinketh My blood, remaineth in Me and I in him; and he shall possess everlasting life." Behold me then, O living bread! wretched and languishing with hunger and thirst, subject to countless miseries: oh! how I would desire to receive Thee, that united to Thee, the sovereign physician of our souls, I may live fully and truly of Thy life.

I avow, nevertheless, with confusion and a profound repentance for my sins, that I am not worthy that Thou shouldst enter under my roof: I dare not introduce Thee into my soul, by really receiving Thy sacred body; but I know and believe with the Centurion, that though absent—that is, without sacramental communion—Thou canst with a single word purify my soul from all that renders it unworthy to receive Thee.

Ah! vouchsafe to utter that word of power and sanctification: by the all-powerful unction of Thy grace heal my poor soul, and come take up Thy abode in it, to nourish it in its hunger, and strengthen it in its extreme weakness—Thou who by the will of the Father, with the operation of the Holy Ghost, hast given life to the world by Thy death, nourish me, quicken me, sanctify me by Thy sacred body and blood.

O God of love! Thou whom henceforward I

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wish to love above all things, grant that I may never again offend Thee: grant me Thy grace to avoid the fault (*name it*) into which I fall most easily and most frequently; bind me to Thee in the bonds of the most ardent love, and assure my fidelity here below, that I may have the unspeakable happiness of loving and possessing Thee for all eternity. Amen.

SIXTH AND LAST PART OF THE MASS.

The prayers which follow the Communion are a thanksgiving for the great benefit just bestowed, and a new protestation of fidelity. We should unite with the priest in displaying our gratitude, and protesting our sincere resolution to lead henceforward a Christian life, as souls now made one with Christ.

At the last Collects.

How shall I thank Thee, O Lord, for all Thy favors! How shall I ever show the gratitude I owe Thee for such bounty, and such love! Accept, O Lord, I beseech Thee, to supply the insufficiency of my praises, those of all Thy just on earth, of the Immaculate Mary, the purest of virgins, of all the angels, and of all Thy saints in heaven.

I will now depart, purified, I trust, by Thy divine mysteries: aided by Thy grace I shall endeavor to preserve myself from all that can sully me again; I will watch over my senses, that death may not again enter my soul by sin; and I shall not cease to pray Thee, humbly and fervently, to defend me till my latest sigh against all the ene-

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mies of my salvation! Render me faithful to these holy resolutions, which Thou hast inspired, O my God, my Father; I implore it through the merits of Jesus Christ, Thy Son, our Lord.

When the Priest bows down before the Benediction.

O my God, look not on my unworthiness; have regard only to Thine own inexhaustible mercy, and the infinite merits of the divine Victim, Who has immolated Himself to take away the sins of the world, and let the abundance of Thy blessings descend upon me.

At the last Gospel.

The piety of later ages introduced the custom, made a rule by Pope Pius V., of reading the commencement of the Gospel according to St. John. All our religion is comprised in these words; we should hear them standing and with respect, and ask God's grace to remain till death children of God, as His divine Son has made us by his incarnation, death, resurrection, and ascension.

O Eternal Word, by Whom all things were made, and Who, becoming incarnate in the fullness of time, hast instituted this august sacrifice, we most humbly thank Thee. May all the angels and saints praise Thee in heaven, and grant that we may begin ourselves to bless Thee on earth, by living in a manner worthy of our divine adoption, this day and so long as it shall please Thee to have us remain in this world.

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Prayers after Mass.

THANKSGIVING AFTER MASS.

The world proclaims its joys and empty pleasures, and shall we not also loudly publish our happiness in having eaten the bread of angels, and drunk of the wine of virgins? We have beheld the mystical sacrifice of Jesus Christ, and shall we not exclaim with the Apostle, "The world is crucified to me and I to the world?"

My God, I thank Thee for the favor Thou hast granted me in permitting me to assist at Mass, preferably to many others who have not enjoyed this happiness. I humbly ask Thy pardon for all the faults I have committed in Thy presence. May this sacrifice purify me from past sins, and strengthen me against temptations. I go confidently to the occupations to which duty calls me, hoping not to lose sight of the grace Thou hast granted me; and I purpose, with Thy assistance, to use every means of avoiding sin, and preserving the fruits of the Mass I have heard. Amen.

Te Deum.

Te Deum laudamus: te Dominum confitemur.	We praise Thee, O God: we acknowledge Thee to be the Lord

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Te æternum Patrem omnis terra veneratur.	All the earth doth worship Thee, the Father everlasting.
Tibi omnes angeli: tibi cœli et universæ potestates.	To Thee all angels cry aloud: the heavens and all the powers therein.
Tibi cherubim et seraphim, incessabili voce proclamant;	To Thee cherubim and seraphim, continually do cry;
Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.	Holy, holy, holy, Lord God of Sabaoth.
Pleni sunt cœli et terra majestatis gloriæ tuæ.	Heaven and earth are full of the majesty of Thy glory.
Te gloriosus Apostolorum chorus.	The glorious choir of the Apostles praise Thee.
Te Prophetarum laudabilis numerus.	The admirable company of the Prophets praise Thee.
Te Martyrum candidatus laudat exercitus.	The white-robed army of Martyrs praise Thee.
Te per orbem terrarum sancta confitetur Ecclesia.	The holy Church throughout all the world doth acknowledge Thee.
Patrem immensæ majestatis.	The Father of an infinite majesty.
Venerandum tuum verum et unicum Filium.	Thy adorable, true, and only Son.
Sanctum quoque Paraclitum Spiritum.	Also the Holy Ghost the Comforter.
Tu Rex gloriæ, Christe.	Thou art the King of Glory, O Christ.

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Tu Patris sempiternus es Filius.	Thou art the everlasting Son of the Father.
Tu ad liberandum suscepturus hominem, non horruisti Virginis uterum.	When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb.
Tu devicto mortis aculeo, aperuisti credentibus regna cœlorum.	When Thou hadst overcome the sting of death, Thou didst open the kingdom of heaven to all believers.
Tu ad dexteram Dei sedes in gloria Patris.	Thou sittest at the right hand of God in the glory of the Father.
Judex crederis esse venturus.	We believe that Thou shalt come to be our Judge.
Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.	We pray Thee, therefore, help Thy servants, whom Thou hast redeemed with Thy precious blood.
Æterna fac cum Sanctis tuis, in gloria numerari.	Make them to be numbered with Thy Saints, in glory everlasting.
Salvum fac populum tuum, Domine, et benedic hæreditati tuæ.	O Lord, save Thy people, and bless Thine inheritance.
Et rege eos, et extolle illos usque in æternum.	Govern them, and lift them up forever.
Per singulos dies, benedicimus te.	Day by day, we magnify Thee.
Et laudamus nomen	And we praise Thy

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tuum in sæculum, et in sæculum sæculi.

name forever, yea, forever and ever.

Dignare, Domine, die isto, sine peccato nos custodire.

Vouchsafe, O Lord, this day, to keep us without sin.

Miserere nostri, Domine, miserere nostri.

O Lord, have mercy upon us, have mercy upon us.

Fiat misericordia tua, Domine, super nos: quemadmodum speravimus in te.

O Lord, let Thy mercy be showed upon us: as we have hoped in Thee.

In te, Domine, speravi: non confundar in æternum.

O Lord, in Thee have I hoped: let me not be confounded forever.

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Devotions for Mass,

By way of Meditation on the Passion and Death of Our Divine Lord.

Of all the methods traced by the masters of the Spiritual Life to nourish the piety of the faithful during the sacrifice of the Mass, there is perhaps none more useful than the remembrance of the passion of our Lord, and the application of its various circumstances to the actions of the priest, and the different parts of the holy mysteries. The sacrifice of the altar being the same as that of the Cross, should naturally recall our minds to Calvary, and awaken in us the sentiments that would have actuated us, had we with our own eyes witnessed the sufferings and death of the Son of God The most natural means to effect this is, surely, to seek in the signs and ceremonies the narrative of what they commemorate, and thus follow Christ step by step in all the movements of the priest.

Let us then repair in thought to Jerusalem, to the garden of Olives, to the house of Caiphas, to the tribunal of Pilate, to the mount of sorrow; let us join Mary and the holy women: like Simon, of Cyrene, let us take the cross from the shoulders of Jesus; let us receive His last word and His last sigh; let us strike our breast; let us shed tears of repentance and love. If just, this exercise and these sentiments will merit us new graces: if sinners, they will excite us to penance, and prepare the way for our reconciliation.

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A Prayer before Mass.

O divine Jesus! sacred Victim, immolated for the redemption of mankind! I earnestly beseech Thee that I may assist at this adorable sacrifice with the most lively faith, animated hope, unbounded gratitude, and tender love. Permit me to follow Thee in spirit through the different stages of Thy sacred passion, and give me an abundant share of that infinite charity which induced Thee to suffer such excessive torments for my sake.

With the daughters of Sion, who met Thee carrying Thy cross, and Thy blessed Mother, who saw Thee expire for our salvation, I desire to compassionate Thy sufferings, and to detest sin, as the only sovereign evil. I offer this divine sacrifice, to commemorate in a special manner Thy dolorous passion, and to obtain through its efficacious merits the grace of true and sincere devotion towards Thy life-giving sufferings and death.

At the Beginning of Mass.

The priest going from the sacristy to the altar, represents Jesus Christ retiring from the cenacle to the garden of Gethsemani. Unite your sentiments with the divine dispositions of the Son of God, and dispose yourself by sincere repentance to assist worthily at the great sacrifice about to be offered.

O divine Lord! in the multitude of Thy mercies I will enter Thy house, and adore Thee in Thy holy temple. Though my sins are multiplied beyond number, yet I will appeal to Thy unbounded mercies, which far exceed my malice, or the extent of my ingratitude. I will confide in the

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sufferings of my Redeemer, and hope, through His infinite merits, to find grace and salvation. O dear Jesus! Thou who hast washed me hereto fore in the laver of baptism, wash me yet more from my iniquity, and cleanse me from my sin: sprinkle me with Thy blood, and I shall be cleansed; wash me, and I shall be made whiter than snow.

At the Introit.

When the priest bows and kisses the altar, contemplate our divine Lord prostrate before His heavenly Father, loaded with the sins of mankind, and bathed in blood through excess of sorrow. Reflect on the anguish which the treacherous kiss of Judas caused our divine Redeemer.

O good Jesus! I fervently bless Thee, for all Thou hast done and suffered for my salvation. Give me grace to weep over those sins which drew streams of blood from Thy sacred veins. I desire to commemorate with the most lively and humble contrition Thy agony in the garden, and I firmly resolve to detest my sins to the latest moment of my life. Pierce my soul with grief for having repaid Thy goodness with ingratitude, and let me frequently cry out with the humble publican: O God! be merciful to me a sinner. May those bonds which confined Thy sacred hands, burst the fetters of my sins, and restore me to the sweet liberty of Thy children. I cast myself at Thy sacred feet, and conjure Thee to strengthen me by Thy all-powerful grace; that under every trial and affliction, I may submit cheerfully to the decrees of Thy adorable Providence, and never cease to bless Thy holy name.

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At the Kyrie eleison and Gloria in excelsis.

The *Kyrie eleison* is repeated three times to honor the adorable Trinity; it may also serve to remind you of the denials of St. Peter, and to excite the deepest regret for your much more frequent denials of so good a Master. At the *Gloria in excelsis,* reflect on the miraculous conversions which signalized the public life of Jesus Christ, and beg that one benign glance may convert and penetrate your soul, as it did St. Peter's.

O my God! have mercy on me, according to Thy great mercy: pardon me, who have so often had the misfortune of denying Thee, by a life altogether opposite to Thy sacred maxims. Look on me, divine Jesus, with that compassion and tenderness, which the sight of misery always excited in Thy most amiable heart. Purify me, as Thou didst Thy penitent apostle, that I may worthily unite with Thy Church in celebrating the wonderful work of man's redemption. Oh, how fervently should I join in Thy praises, most amiable Jesus! How ardently should I sing, Glory be to God on high, glory be to that adorable Being, Who, forgetful of His own glory, underwent for my sake uch prodigious humiliations! O my sovereign King! my divine and adorable Model! since Thou wast pleased to descend so low as my frail nature, grant that I may place all my glory, honor, and happiness, in sharing Thy humiliations, and carrying Thy cross.

At the Epistle and Gospel.

When the priest goes from the middle of the altar to the Epistle side, and thence to the Gospel side, represent to yourself the eternal Son of God, dragged about

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to the different tribunals of Annas, Caiphas, Pilate, and Herod; and when you stand to hear the Gospel, remember that it is the word of Him, Who alone has the words of eternal life; of Him, Who came from heaven to instruct you, and Who, for your sake, confirmed His doctrine by shedding His precious blood.

O eternal God! unerring Truth! Whose sacred word I am so happy as to hear, penetrate my heart by the influence of Thy grace, that I may not hear it to my eternal reprobation, like the Jews, who so long, and so fruitlessly, listened to Thy sacred maxims. O spotless Lamb of God! while Thy judges proclaim Thee an impostor, I rise without fear or shame, to declare in the face of heaven and earth, that I believe Thee to be Christ, the Son of the living God; and that I most unreservedly assent to all, and every article proposed by Thy holy Church to my belief. But, O divine Lord! give me grace to profess my faith by my actions, as well as by my words. Have mercy on all who are involved in the dreadful night of infidelity; may the light of Thy grace shine upon them, and so penetrate their hearts, that they may embrace the truth, and be united to the communion of Thy holy Church.

At the Offertory.

When the priest unveils the chalice, and offers the bread and wine, contemplate your merciful Redeemer, stripped of His garments, bound to a pillar, and cruelly scourged; offer yourself, in union with the sacrifice of His precious blood which He then offered, and which He now renews on the altar.

Adorable Jesus! when I reflect on the torments Thou didst endure when fastened to the pillar, I

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begin to conceive the enormity of sin, and the immense extent of Thy eternal love. I behold in Thy wounds the greatness of my ingratitude, and the depth of the misery to which I am reduced. But, O Lord! how happy am I, in being able to present Thee, at this moment, a victim of thanksgiving and atonement, fully proportioned, or rather far exceeding, the magnitude of my obligation, and the multitude of my crimes. I offer Thee the streams of blood that flowed from Thy sacred body during Thy ignominious scourging, and also the bread and wine which is now presented to Thy divine Majesty. Accept, in union with this precious oblation, my body and soul, my thoughts, words, desires, affections, and sufferings; in fine, my whole being, that henceforward I may be entirely Thine by the bonds of ardent charity.

At the Lavabo and Orate Fratres.

When the priest washes his hands, call to mind the testimony which Pilate gave to the innocence of Jesus Christ; and at the Orate Fratres adore your Saviour, exhibited to the people as a mock king. Prostrate yourself in spirit before your sovereign Lord, and pour out at His sacred feet the grateful effusions of your compassion and love.

O most adorable blood! which flowed as a remedy for all human woes, I beseech Thee to wash, purify, and sanctify my sinful soul, that I may, with a pure and upright conscience, assist at these awful mysteries. I cannot, O my God! presume to wash my hands among the innocent, for alas! I have been long since excluded from the happy few who never offended Thee; but, at least,

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I can claim a privilege not reserved to the innocent alone, but mercifully granted even to the most guilty. I can wash my hands, my heart, my soul, in Thy precious blood. I can cast myself on Thy divine mercy, with a firm resolution, rather to die than to offend Thee during the remainder of my life. O King of my soul! I acknowledge Thee for my sole and sovereign Lord. O Jesus! I implore, by the sorrow and agony of heart Thou didst endure when Barabbas was preferred to Thee, that Thou wouldst preserve me from ever preferring any created object to Thy friendship and favor. By Thy ignominious clothing with a purple garment, I entreat Thee to give me a garment of justice, when I shall appear before Thy dread tribunal; and I fervently conjure Thee that, through Thy infinite mercy, and the merits of Thy thorny crown, I may hereafter obtain a crown of immortal glory.

At the Preface.

The priest praying some time in secret before the Preface, represents and commemorates the admirable silence observed by Jesus Christ in the course of His sacred passion. Do you now address your divine Lord in the secret of your heart; represent to Him all your spiritual necessities; implore an application of His infinite merits to the wounds of your soul; and when the priest raises his voice to recite the Preface, do you redouble your fervor, and join in spirit with the Church militant, triumphant, and suffering, in praising and magnifying that divine Lamb who was slain for the salvation and life of His own creatures.

O divine Searcher of hearts! from Whom nothing is hidden, since Thou desirest so ardently to establish Thy reign in my soul, permit me to

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represent to Thee its miseries, and all the obstacles which unfortunately oppose the sweet empire of Thy love in my heart. O Lord, Thou needest not my representations to discern my wants. I am too insensible to feel my miseries as I ought; too weak to call loudly on Thy mercy; too guilty to deserve being heard. Let my silence, then, speak, O most merciful Saviour! let my multiplied miseries plead in my behalf. Thou wilt not be deaf to their eloquent supplications: and surely, my God! Thou needest but consult Thy own sacred heart, and that infinite love which brings Thee daily on our altars, to find motives for granting pardon and mercy to the most unworthy of Thy creatures. O blessed spirits of heaven! holy and happy saints of God! Who, in the mirror of His adorable sanctity, behold the enormity of sin, supply for me, who am unworthy to join with the Church in celebrating His praises and magnifying His goodness.

At the Canon.

Let the low and solemn voice in which the Canon is read, remind you of that mourning and consternation which amazed and silenced all nature at the sufferings of Jesus Christ; and when the priest spreads his hands over the oblation, making the sign of the cross, call to mind the torments our divine Redeemer endured when fastened to the cross.

O my God! when I reflect on the number and enormity of my sins, I am sensible that I have no claim to a share in those precious graces which Thou hast died to purchase for Thy creatures; but when I contemplate that cross on which Thou didst agonize—when I turn my eyes on this altar

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this new Calvary, on which Thou art about to descend, and again offer Thyself for my salvation, I feel convinced that Thou wilt always be to me a Jesus—a Saviour. Accept, therefore, of my whole being, in union with the sacred oblation I am about to offer. Purify my sinful soul in those streams of blood which gushed from Thy adorable wounds, and which will soon flow on this altar. Grant to us all, through its efficacious merits, the grace to practise what Thy holy law commands, and to avoid what it prohibits. Extend the blessings of peace and unity to Thy Church; repentance and pardon to all sinners; comfort to the sick, the dying, and the afflicted; in a word, mercy and eternal happiness to all, since for all, O divine Victim! Thou didst shed Thy adorable and saving blood. I particularly implore Thy precious graces, O my God, for those for whom I am bound to pray—those who have recommended themselves to my prayers—who pray for me, or who, at this moment, may specially want Thy divine assistance. Oh, may this adorable and august sacrifice be received by Thy divine Majesty as was the victim which Christ offered in His own person on the altar of the cross.

At the Elevation.

At the Elevation of the sacred Host and Chalice, reflect on the pangs which Jesus endured, when, lifted up between heaven and earth, His precious blood flowed abundantly for the remission of your sins, for the conversion of the world, and of His greatest enemies. Let the first-fruit of His cross and passion, applied to the penitent thief on the cross, encourage you to recur confidently to His mercies, and to hope that His infinite love will one day assign you likewise a place in paradise.

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Hail, O King of Glory! Prince of Peace! and Saviour of the World! Hail, O immaculate Victim! sacrificed for me and all mankind on the altar of the cross. I bless Thee, I adore Thee, I love Thee, O divine Jesus! and I ardently invite the whole universe to join in praising and blessing Thy holy name. O bleeding and adorable Victim of my sins! why have I not the faith, the love, the anguish which penetrated the hearts of those who beheld Thy sacred blood flow from Thy precious wounds? Hear, O eternal God! the voice of this blood, which cries loudly, not for vengeance, but for pardon and mercy. Oh! let it plead powerfully on my behalf; let it blot out my sins, cleanse every stain from my soul, and render me pure and pleasing in Thy sight.

After the Elevation.

Behold, O almighty and all-gracious God! Thy Son Jesus, in whom Thou art well pleased. Look upon the face of Thy Christ and my Saviour, here present; look upon this spotless Lamb, this adorable victim, this pure holocaust of obedience, humbled to the ignominious death of the cross. Behold in Him what may move Thee to look upon us with an eye of mercy and compassion. He is our High Priest, sprinkled with His own blood. Receive the sacrifice He has offered for us, in consideration of the honor and homage that are due to Thy sovereign goodness from me and all creatures. Extend, O compassionate Creator! its efficacious virtue to the souls of the faithful departed, and grant them rest and life ever-

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lasting, particularly to N. N.: deign to mitigate their punishment, and translate them to that place of glory for which they are destined. Thou didst once promise that, looking on the rainbow, Thou wouldst remember the covenant made between Thee and the patriarch Noe. Ah! canst Thou, then, look on the blood of Thy beloved Son Jesus, offered to Thee in sacrifice, without remembering the great covenant of the New Law, sealed and confirmed with the effusion of His sacred blood?

O dearest Jesus! why cannot I love Thee as Thy goodness deserves? The more Thou hast humbled Thyself for my sake, the more I am bound to love Thee, and spend my life in Thy service. Remember, Thou hast purchased my soul at a dear rate; oh, let not Thy blood be lost or shed in vain, but receive me into the number of Thy elect. I detest my sins, which were the cause of Thy sufferings; alas! they were the nails that pierced Thy hands and feet, and fastened Thee to an ignominious cross. Oh, who will give sorrow to my heart, and a fountain of tears to my eyes, that I may bewail them in the bitterness of my soul all the days of my life, and thus, at the hour of death, be entitled to hear those consolatory words addressed to the penitent thief, "This day shalt thou be with me in paradise." I acknowledge that I do not deserve to be ranked among the number of Thy children; yet in obedience to Thy precept, and with profound veneration for Thy sacred words, I will presume to say that heavenly prayer which Thou hast taught me: *Our Father, &c.*

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At the Agnus Dei.

When the priest says the Agnus Dei, reflect on the miraculous change of heart wrought in the centurion and other witnesses of the death of Jesus Christ, and be careful, as far as it depends on you, not to depart from this new Calvary without participating in their holy dispositions.

O innocent Lamb of God! Who takest away the sins of the world, have mercy on me, for Thy peculiar and distinguishing property is infinite mercy. Give to my heart the sorrow and repentance of those who mourned Thy cruel death, and teach me, like them, to place all my hopes in Thee, and to love and seek Thee as my only sovereign good. I most humbly beseech Thee, by all the anguish Thou didst endure during the course of Thy passion, especially at the separation of Thy sacred soul from Thy body, that Thou wouldst have mercy and compassion on me, when I shall be on the point of appearing before Thy dread tribunal. Let Thy passion and death then interpose between my soul and the rigors of Thy justice. Ah! while I yet sojourn in this valley of tears, let the remembrance of Thy bitter draught of vinegar and gall preserve me from delighting in the false pleasures of this world, and let Thy burning thirst upon the cross make me thirst only after the enjoyment of Thy presence. May the recollection of Thy saving death penetrate my soul with such lively gratitude, that from this moment I may place all my happiness in loving and serving Thee, my only joy and sovereign felicity.

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At the Communion.

The Priest's Communion represents the burial of Jesus Christ's sacred body when it was taken from the cross; and the covering of the chalice is a figure of the sepulchre shut up, and covered with a stone. This is the time peculiarly adapted to invite our Lord, by a spiritual communion, to repose in your heart, and to honor it frequently by His sacramental presence, or habitually by the influence of His holy grace.

O my God! how can I reflect on the happiness of those who approach worthily to the Holy Eucharist, without ardently desiring to enjoy the like blessing! how can I assist at this adorable sacrifice, without regretting the sins and miseries which justly deter me from receiving Thee sacramentally! I am not worthy, O infinite Purity, to lodge Thee in my heart; I am not worthy to share in the happiness of those who now enjoy Thy sacramental presence. But, Lord! though I cannot unite myself to Thee really, yet I am not forbidden to do so in spirit and desire. I believe most firmly that Thou art present in this sacred Host; I hope in that infinite mercy which detains Thee there; and I ardently love and desire to receive Thee, notwithstanding my unworthiness. I unite in the adoration, love, humility, and fervor of all who this day receive Thee throughout the universe; and I earnestly beg of Thee, by that tender love which induces Thee to give Thyself to Thy creatures, to accept every thought, word, and action, until my next communion, as so many acts of love, desire, and preparation to receive Thee; and I earnestly conjure Thee to crown all Thy blessings by the grace of a worthy communion at the hour of my death.

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At the last Collects.

The last Collects represent the apparitions and instructions of Jesus Christ to His apostles and disciples after His resurrection; and the Priest's blessing denotes that parting benediction given by our divine Lord when ascending into heaven. Remember, when the last Gospel is reading at the left side of the altar, that Jesus Christ did not come to call the just, but sinners, to repentance; and that His infinite mercy in thus daily renewing on our altars the sacrifice of the Cross, should animate even the most guilty to recur with confidence to His infinite goodness and abundant merits.

O blessed Redeemer! Who coming forth from the grave didst rise triumphant over death, I praise and glorify Thee for all Thy mercies, and in particular for having conversed so long with Thy apostles, and confirmed them in that saving faith which they were destined to transmit to succeeding ages. Oh! how shall I thank Thee for the inestimable advantage of having beheld Thee sacrificed on this altar, and for having thereby participated in the abundant merits of Thy passion and death! Let me not depart from this sanctuary without those sentiments of piety, and that spiritual strength for the amendment of my life, which may be always drawn from this adorable sacrifice. Pardon, O Lord! my distractions and irreverences. Engrave on my heart the remembrance of Thy sufferings, that I may henceforward glory only in Jesus Christ, and in Him crucified. Teach me to follow Thy divine example, that, rising with Thee to a new life, I may, by Thy powerful grace, advance daily and hourly in virtue, and at length attain to the unlimited and eternal enjoyment of Thee, my God and my all, in the kingdom of Thy glory. Amen.

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An Exercise of Union with the Sacred Heart of Jesus during Mass.

In assisting at the august sacrifice of the Mass, we ought to honor the Sacred Heart of Jesus, Who offers Himself for love of us. Meditate on His mercies towards all the children of Adam. Endeavor to show the same sorrow for your sins as if you saw Him crucified anew on Calvary.

Direct your Intention.

I offer Thee, O my God, this august sacrifice, to honor Thy unspeakable perfections, to thank Thee for all the graces which Thou hast so often lavished upon me, to ask Thy pardon for my numberless infidelities, and to obtain new favors.

O Jesus, grant me, I beseech Thee, a constant attention, a profound reverence, a lively faith, and a tender devotion during the adorable sacrifice: inflame me with the love of Thee, that I may share in the merits which Thou hast acquired for me at the price of Thy blood.

While the Priest is at the foot of the Altar.

O divine Jesus, Thou art the victim laden with all the iniquities of the world; for them Thou

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didst shed bitter tears; Thou didst expiate them by the most dreadful torments and by the most cruel of deaths. I come to mingle my tears with Thine: I confess to Thee, in the presence of Mary ever Virgin, and of all the Saints, that I have sinned exceedingly; that by my ingratitude I have pierced Thy heart, and put Thee to a cruel death. O God, my Saviour, through Thy tears, through Thy agony in the garden of Olives, through Thy precious blood and the wound in Thy Sacred Heart, I beseech Thee to pardon me, and grant me the remission of all my sins.

At the Introït.

Let us adore the Heart of Jesus, which has loved us so much; let us prostrate ourselves before Him, and bewail the sins of which we have been guilty. Grant us, O Lord, a contrite and humble heart, let the homage of our adorations be as acceptable to Thee as if we offered Thee thousands of victims.

At the Kyrie.

O Father of infinite mercy, have pity on Thy children: O Jesus, immolated for us, apply to our souls the merits of Thy precious blood: O Holy Ghost, the Sanctifier, descend into our hearts, and inflame them with Thy love.

At the Gloria in Excelsis.

What a happiness for us that the Son of the Most High should have been pleased to dwell amongst us, and have vouchsafed to offer us a refuge in His divine Heart! Permit us, O Lord, to mingle our voices with those of the angelic

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choir, to thank Thee for so great a favor; and let us say with them, "Glory to God in the highest!" O almighty Father, we praise Thee, we bless Thee, we adore Thee, we give Thee thanks for all the benefits which Thou hast lavished upon us without ceasing. O Jesus, Lamb without spot, Who takest away the sins of the world, have mercy on us; Thou only art holy, Thou only art the Lord, Who reignest with the Father and the Holy Ghost in glory, and meritest all our homage on earth.

At the Collects.

O divine Jesus, inexhaustible fountain of all good, open to us, we beseech Thee, the interior of Thy Heart; that, having entered, by pious meditation, into this august sanctuary of divine love, we may keep our hearts forever there, as the place wherein are found the treasure, the repose, and the happiness of holy souls: Who livest and reignest forever and ever.

At the Epistle. (Isaias liii. 2.)

"He shall grow up as a tender plant before the Lord, and as a root out of a thirsty ground; there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him: despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised; whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows; and we have thought him as it were a leper, and as one struck by God, and afflicted. But he was wounded for our iniquities, he was

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bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress and from judgment: who shall declare his generation? because he is cut off out of the land of the living; for the wickedness of my people have I struck him."

At the Gradual.

Let the tears flow from our eyes day and night, as a torrent; let our hearts be poured out like water before the Lord: let us raise up our hands to him.

Heart of Jesus, pardon thy children; let not thy heritage fall into reproach; save us, and we will never cease to sing thy mercies.

At the Gospel. (John xiv. 17.)

O Lord Jesus, teach us what we must do to gain eternal life.

My little children, I give you a new commandment: That you love one another as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another. If you love me, keep my commandments. And I will ask the Father, and he shall give you the Spirit of truth, whom the world knoweth not. I will not leave

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you orphans: I will come to you; you shall know that I am in my Father, and you in me, and I in you. He that keepeth my commandments, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will open to him my heart. Abide in me: if any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. It is the will of my Father that you bring forth good fruit, and become my disciples. A little while and you shall not see me: you shall lament and weep, but the world shall rejoice; but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. In the world you shall have distress: but have confidence, I have overcome the world. Holy Father, keep them in Thy name whom Thou hast given me, that they may be one, as we also are. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. Father, I will that where I am, they also whom Thou hast given me may be with me, that they may see my glory.

At the Credo.

I believe, O my God, the truths which Thou hast revealed to Thy Church. I desire to live and die in this faith. Grant, O Lord, that my life may be conformable with my faith, that my faith may be animated by good works, that I may never be ashamed to declare myself a Catholic,

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and may constantly maintain the interests of Thy holy religion.

O Church of Rome, the persecutions which Thou hast endured, far from weakening my faith, do but give it strength, for Thy divine spouse foretold them all. I vow inviolable attachment to Thee. Lord, draw close the bonds that bind me to Thy holy Church; pour into my heart a spirit of perfect obedience to its lawful pastors. In its bosom I became Thy child, and in its bosom I wish to live and die. Amen.

At the Offertory.

O Jesus, we draw near with confidence to Thy Sacred Heart; cast upon us, we beseech Thee, a look of pity, and make our hearts a perpetual offering consecrated to Thy glory.

From the Offertory to the Preface.

Sin made us the enemies of our God, but Jesus Christ, by His death, hath reconciled us with His divine Father. In the Sacred Heart is this reconciliation accomplished. O my soul, how Jesus Christ hath loved us! At what a price He hath redeemed us! Not with gold, nor with riches; but by the voluntary shedding of His blood. He hath sacrificed Himself for us: let us then live only for Him—let us sacrifice ourselves together with Him.

Thou willest, O Jesus, that I should be a victim of love, wholly consecrated to Thy divine Heart: it is my most ardent desire. Thy benefits are numberless: Thou hast broken the bonds of my servitude; Thou hast adopted me for Thy child

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Thou hast admitted me to Thy table; Thou hast given me a place in Thy divine Heart; and even now, for all my continual prevarications, Thou preparest me an everlasting blessedness: how can I ever forget so many benefits! I will publish Thy mercies, and will never cease to love Thee with all the fervor of my heart. But, O my God, my heart is not full enough of love and fervor to be an offering worthy of Thee. What, then, shall I give Thee? I will give Thee Thy Son. That Son, the most worthy object of Thy complacency, will supply my inability. O Lord, look not on me, but on this divine offering.

At the Preface.

Lift up, O Lord, lift up my heart to Thee. Take from it all unholy thoughts, all earthly affections. Lift it wholly up to heaven, where Thy Heart is worthily adored, and to the altar, where it is about to manifest itself to me. My life is but one continual succession of Thy mercies, let it be one continual succession of thanksgivings; and as Thou art now about to renew the greatest of all sacrifices, is it not meet that I should burst forth in expressions of heartfelt gratitude? Suffer me, then, to join my feeble voice with the voices of all the heavenly spirits, and in union with them to say in a transport of joy and admiration, Holy, holy, holy is the Heart of Jesus, the worthy object of the Divine complacency, and of the homage of heaven and earth. The whole earth is full of its glory and its mercy; let my heart be full also of its love.

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At the commencement of the Canon.

O God of infinite holiness, if my sins provoke Thee, and make me abominable in Thy sight, look upon the Lamb without spot, Who is about to immolate Himself to take away the sins of the world, and, beholding His merits, remember not my ingratitude. Remember only that I have been graciously admitted into the Heart of Thy divine Son, and am intimately united to it. This Heart, infinitely merciful, prayed for me on Calvary, and soon will it renew the sacrifice of itself for me.

O my God, would that I had all the sorrow which filled the Heart of Jesus, the Man of sorrows, when, weighed down under the heavy burden of my sins, and ready to expiate them by cruel torments, He wept grievously in the garden of Olives, and, all covered with a bloody sweat, made an act of reparation to Thy outraged Majesty, imploring Thy mercy for me with deep sighs and groans! I earnestly desire this perfect sorrow; I ask it of Thee with all my heart; I confess that I have sinned exceedingly in offending Thee, and repaying Thy benefits only with outrages and insults. There is nothing I would not do to expiate my innumerable sins, and I would willingly shed my blood to satisfy Thy justice.

But what do I behold upon the altar? Is it not that holy Victim which shall reconcile me to my God? O my soul, this bread will become the Body of the Son of God, and this wine His Blood, and this most marvellous change will be wrought by one only word. There needed but one word to create this vast universe; that same word will this

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day work the greatest of all wonders, and will renew it even to the end of the world. Mary, Mother of God, and all ye blessed spirits who surround the throne of the Most High, holy men and women, saints of God, come ye and witness this miracle of love, which is the pledge of my salvation.

O my soul, enter into thyself; believe that Jesus Christ is really present in the Holy Eucharist. Yes, my God, *this is Thy Body, this is Thy Blood:* Thou sayest it; I am silent before Thee, I believe, I adore.

From the Consecration to the Pater.

O Jesus, Victim of Thy love for me, touch my heart; communicate to me at this moment all the ardent affections of the saints, who have loved Thee with the deepest tenderness, and all the burning adorations of the seraphim, whose blessed privilege it is always to behold Thee. Kindle in my heart the devouring fire that consumes Thine own, that, animated with Thy Spirit, I may live a life altogether new. O my Saviour, Thou standest ever before Thy Father, Thou showest Him the marks of Thy wounds and the opening in Thy heart, Thou ever livest to make intercession for us. And dost Thou not perform the same ministry upon this altar? Occupied wholly with my needs, Thou layest them before Thy Father, Thou presentest Thy heart to Him, to appease His anger and obtain His grace for me. O divine Intercessor, I lay all my petitions at Thy feet; vouchsafe to present them to Thy Father. I pray for the conversion of sinners, the perseverance of the just, and the tri-

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amph of our holy religion. O Jesus, who didst die for all men, bring back to the fold of Thy Church those who are separated from it. Enlighten all infidels and heretics: bless the efforts of those who labor to convert them. Have pity on the souls of the faithful departed; remit their debts, and grant them a place of refreshment, light, and peace. I beseech Thee particularly to have compassion on N.

At the Pater.

O my Father, if a guilty child be permitted to call by this tender name a God whom he hath so often offended, grant that I may ever labor for the glory of Thy holy name, that in all things I may do Thy will, and sigh unceasingly for Thy heavenly kingdom. Feed me with the bread of heaven, with which Thou feedest the beloved children of Thy Heart. Let the forgiveness which Thou grantedst to Thy murderers be my model in forgiving those who have injured me; give me superiors, both spiritual and temporal, that love Thee, and friends that serve Thee faithfully; and if ever I expose myself to sin, do Thou deliver me from the danger, that I may never outrage Thy divine Heart.

At the Agnus Dei.

Lamb of God, Who takest away the sins of the world, have mercy on me. Give me the peace which the world cannot give: peace with Thee, by a true reconciliation and a perfect submission to Thy will; peace with myself, by the subjection of my passions; peace with my neighbor, by the union of a sincere charity with all the children of

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men. Give peace to the world, by the extinction of wars and divisions.

At Communion.

(If you intend to receive, say :)

Is there any love to be compared with Thine, my Saviour! It was on the cross that Thou offeredst Thy sacrifice, and it is in my heart that Thou desirest to consummate it. O my God, is it possible that Thou choosest for Thy sepulchre a heart so wretched! Alas, I am nothing but a sinner! Whence is it, Lord, that, for all my unworthiness, Thou desirest me to sit down at Thy table? Since thus it is, speak but the word, and my soul shall be healed; say to me, as Thou saidst to the sinful woman, "Thy sins are forgiven." Let me hear the words which Thou spokest to Zaccheus, "Make haste; for this day I must abide in thy house."

(If you are not to communicate.)

O my most loving Saviour, since I cannot have the happiness of receiving Thee this day, suffer me to gather up the precious crumbs that fall from Thy table, and to unite myself to Thy divine Heart by faith, hope, and charity. I confess I do not deserve the bread of the children; but I venture humbly to declare that, without Thee, my soul is dried up with thirst, and my heart cast down with faintness. Come, then, into me, O my divine Jesus! come into my mind, to illuminate it with Thy light; come into my heart, to enkindle in it the fire of Thy love, and to unite it so closely to Thy own, that it may be no more I that live, but Thou that livest in me, and reignest in me forever

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Whilst the Priest is reading the Communion.

Learn of Me, for I am meek and humble of heart, and you shall find rest to your souls: My yoke is sweet, and My burden light.

During the Post-Communion.

Lord, we have had the happiness of being admitted into the sanctuary of Thy divine Heart; give us grace that we may abide therein forever; so that we may obtain the happiness which Thou hast prepared for Thy elect: through Thy Son our Lord Jesus Christ. Amen.

At the Priest's Benediction.

O Heart of Jesus, I will not depart till thou hast blessed me. Bless me in the name of the Father, and of the Son, and of the Holy Ghost; and let thy blessing descend upon all those for whom I ought to pray.

At the last Gospel.

O Eternal Word, Who wast made man that Thou mightest make men the children of God, I thank Thee for this unspeakable grace. How great is the blessing I enjoy, not only of bearing the name, but of being indeed the child of God! Grant, O my Jesus, that I may preserve this blessed title, by faithfully imitating Thy Sacred Heart, and showing myself always filled with love for Thy holy law. If I remain faithful, Thou assurest me that I shall be co-heir with Thee, and shall enjoy the happiness which Thou hast purchased for us with Thy precious blood; and this I hope to obtain through Thy infinite mercy.

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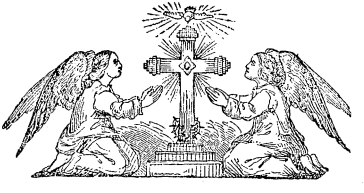
After Mass.

How great will be my happiness, O Lord, if, by assisting at this divine sacrifice, I have received all the graces which Thou grantest to those who bring thereto a lively faith and a pure heart! Accept, I beseech Thee, the reparation which I offer to Thy divine Majesty for all the sins of which I have been guilty before Thy holy altar. I am going to occupy myself with those duties in the world to which Thy providence hath called me. Grant that I may have ever before my mind Thy patience in adversities, Thy obedience to Joseph and Mary, and Thy tender charity in bearing with all men. Strengthen me against all temptations; preserve me from all sin; make me firm and immovable in the faith; in fine, transform me into Thyself, O Jesus, so that Thy heart and my heart may be united in one, both in time and in eternity. Amen.



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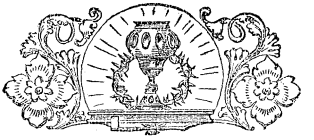

Prayers at Mass for the Dead

A Prayer before Mass.

O God of all mercy! I come to offer Thee the blood of the spotless Lamb, on behalf of those souls who, though condemned to most severe torments, are yet the cherished objects of Thy love, and whose only desire is to see and glorify Thee in heaven. Open to them, O Lord, this day, the immense treasures of the merits of Thy divine Son, apply to them the fruits of His passion and death, and through the infinite virtue of this adorable sacrifice, grant them a full release from the debt due to Thy sovereign justice.

While the Priest is at the foot of the Altar.

I confess my sins, O my God! in humility and sorrow of heart, and I acknowledge that in Thy sight no one living can be justified. Woe to me, if Thou judge me according to the claims of Thy justice, and not according to the suggestions of Thy mercy! To appease Thy anger, O Lord! I recur to the unbloody sacrifice of Him Who once was nailed to the Cross for our salvation, and Who ceases not to mediate for us in heaven. O God of all clemency! forgive me my sins, I entreat

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Thee, and forgive also the faults committed by our deceased brethren, in the days of their mortal pilgrimage! Oh, let Thy mercy now prevail over Thy justice, and let the voice of the blood of Jesus plead more loudly for pardon, than the voice of our iniquities cries for vengeance!

The Introit.

Grant them, O Lord, eternal rest, and let perpetual light shine on them. A hymn becometh Thee, O God, in Sion, and a vow shall be paid to Thee in Jerusalem. Hear my prayer. All flesh shall come to Thee. Grant them, O Lord, eternal rest, and let perpetual light shine on them.

At the Kyrie.

O Jesus, show that Thou art the God of mercy; and take pity on the suffering souls who sigh and weep for the day of their deliverance. Oh, admit them without delay into Thy bosom!

At the Collect.

O God! Whose property it is always to have mercy and to spare, we humbly present our prayers to Thee in behalf of the souls of Thy servants (N. N.), whom Thou hast summoned from this world, beseeching Thee not to deliver them into the hands of the enemy, nor to forget them forever; but command them to be received by the holy Angels, and carried into paradise, that as they believed and hoped in Thee, they may be delivered from the pains of hell, and inherit everlasting life, through Jesus Christ our Lord. Amen.

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At the Epistle.

Instead of grieving immoderately for the loss of those who were so dear to me, I will arouse my faith in Thy word, O Lord, and I will not be "sorrowful, even as others who have no hope."—(1 Thess. iv.) I believe that eternal life is the immediate portion of those souls who are so happy as to quit this world in Thy grace, and free from the least debt to Thy sovereign justice. O consoling truth!

I believe that those who depart this life indebted to Thy justice, are relieved by the oblation of the holy sacrifice; and as "it has ever been the constant practice of the Church to make a particular commemoration of those who die in the communion of the body and blood of Jesus Christ," so now, O Lord, I offer this sacrifice unto Thee by the hands of Thy priest. Thus, O my God, dost Thou faithfully fulfil Thy promise, not to abandon forever the souls of Thy servants. Thou inspirest me to aid the departed faithful by my prayers and alms-deeds, and above all by applying to them the fruits of this most precious sacrifice. O Lord! I desire to correspond with Thy merciful views, by presenting Thee to-day my most earnest supplications on behalf of my departed brethren.

At the Gradual.

"The sorrows of death have compassed me, and the perils of hell have found me. Tribulation and sorrow have overwhelmed me, and I called on the name of the Lord. O Lord, deliver my soul. The Lord is merciful and righteous, and our God

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is full of compassion. I humbled myself, and He delivered me." Eternal rest grant them, O Lord, and let perpetual light shine on them.

AT THE GOSPEL.

Enlighten me, O Lord, and teach me what I must do to avoid the dreadful fate which one day awaits those who here below close their eyes to the light of Thy Gospel. O merciful Jesus! deign to cast on me a look of compassion, and to say to my heart the consoling words, "Thy sins are forgiven thee." Deign to receive my petition on behalf of the suffering souls in Purgatory, and to cheer them with the consoling announcement, "This day you shall be with Me in paradise." O Lord! I know that Thy inexorable justice must be satisfied; that our bodies must return to the dust whence they were taken, and that our souls must be purified by avenging flames, before they can enjoy Thy presence. But, O Lord! remember that Thy mercies are above all Thy works, surpassing even our sins. My lot is in Thy hands; oh! receive my submission to Thy will, as an acceptable sacrifice to Thy sovereign dominion.

THE OFFERTORY.

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the flames of hell, and from the deep pit. Deliver them from the lion's mouth, lest hell swallow them, lest they fall into darkness: and let the standard-bearer, St. Michael, bring them into the holy light, which Thou promisedst of old to Abraham and his posterity. We offer Thee, O Lord, a sacrifice of praise

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and prayers; accept them in behalf of the souls we commemorate this day, and let them pass from death to life, which Thou promisedst of old to Abraham and his posterity.

O Judge of the living and the dead! I will descend in spirit into that region of torment where Thy well-beloved children, the heirs of eternal happiness, are overwhelmed by the rigors of Thy terrible justice. Then I will sigh, and weep, and unite my petitions with the sacrifice of Thy Son, to obtain that Thou wouldst mercifully abridge their pains, and transform their sufferings into unspeakable bliss, their humiliation into never-ending glory. "Remember, O Lord, Thy compassion, and Thy tender mercies, which are from the beginning." For myself also I pray:—"One favor I have asked of Thee, and this I will seek; that I may dwell in Thy house all the days of my life. That I may see Thy beauty, and dwell forever in Thy holy temple."

At the Secret.

Have mercy, we beseech Thee, O Lord, on the souls of Thy servants (N. N.), for whom we offer this Victim of praise, humbly beseeching Thy Majesty, that by this sacrifice they may arrive at eternal rest, through Jesus Christ our Lord. Amen.

At the Preface.

It is truly just, and reasonable, and salutary, to return Thee thanks at all times, and in all places, O Almighty Father, eternal God, through Jesus Christ our Lord, through Whose merits we hope for a glorious resurrection; so that if the sentence

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of death alarms and dejects, the promise of immortality consoles and animates us; for, to Thy faithful servants, death is only the passage from this life to a better,—the exchange of an earthly habitation for the everlasting tabernacles. Therefore we unite with all the blessed citizens of the heavenly country in singing a hymn to Thy glory, and saying without ceasing, Holy, Holy, Holy is the Lord God of Sabaoth: the heavens and the earth are full of His glory. Blessed is He who cometh in the name of the Lord; His blood pleads for pardon, and His voice rises even to the throne of mercy on behalf of His miserable creatures.

At the Canon.

O Almighty Father, Whose tender providence extends to all creation, cast an eye of pity on those souls who ardently love Thee, and whose greatest suffering is their separation from Thee. Remember, O Lord, that they are the work of Thy hands, and that they have been purchased at no less a price than the death and infinite merits of Thy only Son, Jesus Christ. Oh, will not the sound of that sweet name of salvation move Thee to pity and forgive them? I offer on their behalf, the precious blood which streamed from the sacred body of my dying Redeemer on the Cross; I offer Thee the powerful intercession of the most holy Mother of Jesus, the Mother of sorrows and Queen of martyrs; I offer Thee the prayers of St. Joseph, St. Peter, St. Paul, and all the saints, together with the earnest supplications of Thy Church on earth; and I beseech Thee, through this accept-

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able oblation, to take pity on the souls Thou lovest tenderly, even amidst Thy anger; to manifest to them Thy glory, to receive them to Thy heart, and to inundate them with that torrent of bliss, of which Thou art the inexhaustible fountain.

At the Elevation.

Sacred Host! Victim of man's salvation! be propitious to us, and hear our prayers. Precious blood of Jesus! shed to wash away the sins of the world, sanctify our souls, and plead for mercy for the faithful departed.

After the Elevation.

O Jesus! Who didst descend into Limbo, to liberate the souls of the patriarchs and prophets, who there sighed for Thy coming visit, we beseech Thee, for the souls of Thy servants in the place of expiation, to which Divine justice has condemned them for a time. Temper by the dew of Thy grace, the activity of the flames which consume them. Thou hast declared, that whatever we do for the least of our brethren, Thou wouldst consider as done for Thyself; I may then hope, that my anxious desire to relieve the suffering souls in purgatory, is as pleasing to Thee, as if I sought to relieve Thyself. O my God! mayest Thou be appeased by the intercession of her, who is deservedly styled the comfortress of the afflicted, as well as by the prayers of all the saints. Grant eternal rest to the faithful departed, particularly those souls for whose happiness I am at this moment most interested.

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At the Pater Noster.

O Jesus! at Whose name every knee bends in heaven, on earth, and in hell! sovereign Judge of the living and the dead! may Thy name be honored by the deliverance of the souls for whom we pray. May the gates of heaven be open to receive them, and may Thy will, which desires the salvation of all men, be this day perfectly accomplished in their regard. Grant that, after having been fed on the bread of sorrow, they may be replenished with the living bread of heaven in the possession of Thyself. We implore the remission of the sins of our parents, friends, and benefactors, particularly of the sins to which we may have been unhappily accessory in them. Preserve us from those avenging flames, which we have but too well merited by our continued abuse of grace, our tepidity in Thy service, and our negligence in resisting temptation. Deliver us from sin, the greatest of all evils, and enable us to feel and understand that it is "a dreadful thing to fall into the hands of the living God."

At the Agnus Dei.

O Jesus! how incomprehensible was the love which induced Thee to offer Thyself as a victim of expiation for the sins of this world! How great, again, the charity which prompts Thee to become a security for our debts, even after death! O what should be our gratitude for such favors!

Lamb of God! Who by Thy death didst trample on the lion about to seize his helpless prey have mercy on the souls of the faithful departed.

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Lamb of God! Who wast offered as a sacrifice of expiation, that by Thy death we might be rescued from the slavery of sin, have mercy on the souls of the faithful departed.

Lamb of God! Who wast immolated for love of us, that we might pass from the region of malediction to the true land of promise; Thou Who hast declared, "I am the resurrection and the life; he that believes in Me, even though he be dead, shall live;" grant to the souls of the faithful departed, the plenitude of that spiritual life, of which they have received the germ in the holy sacraments; grant them the bliss of which they have so often possessed the pledge in the most adorable eucharist. I desire to participate spiritually in Thy precious body and blood, and by applying to them Thy merits, to procure for them, as far as it is in my power, a place among Thy elect. I offer for all, especially for (N. N.), my prayers and good works of this day, united to Thy prayers and divine actions. Despise not, O my Redeemer, my unworthy supplications; console me Thyself for the loss I have sustained, by receiving into Thy bosom the soul so dear to me.

The Communion.

May eternal light shine on them, O Lord, together with Thy saints forever, for Thou art merciful. Grant them, O Lord, eternal rest, and let perpetual light shine on them.

At the Post-communion.

O God, Who willest that while I pray for the souls in purgatory, I should at the same time re-

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member the most essential of my duties—my obligations towards my own immortal spirit,—grant me, through Thy infinite merits, and unbounded charity, the pardon of my past negligence and tepidity. May the view of that justice which condemns Thy friends to consuming flames, for faults I commit so frequently, inspire me with a generous resolution to enter on the practice of penance, to expiate my past sins, and to guard vigilantly against future transgressions. I will not defer the all-important duty of penance, lest it may soon be too late to discharge my debts to Thee. I will fervently and perseveringly pray for the souls in purgatory; and apply to them also the fruits of my alms-deeds and exercises of mortification. O my God! bless these resolutions, and strengthen me to observe them faithfully.

At the Last Gospel.

"I believe that my Redeemer liveth, and that on the last day I shall rise from the earth, and that in my flesh I shall see my God and Saviour, whom I myself shall see, and my eyes shall behold. This my hope is laid up in my bosom." After having sat in darkness, and dwelt amidst the shades of death, I shall rise to the contemplation of eternal glory, and repose forever amidst the brightness of everlasting day! In Thee, O Lord, have I hoped, let me never be confounded!

For the Collect, Prose, &c., of the Mass for the Dead, see p. 491.

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Method of Hearing Mass Spiritually, for the Absent.

As it often happens that a Christian may, from his remoteness from a church, illness, or other unavoidable impediment, be unable to fulfil the obligation of hearing Mass on Sundays, and holidays of obligation, devotions are here given which may be recited in such cases. Causes may excuse bodily presence, but do not dispense us with uniting ourselves in spirit to those who then actually enjoy the happiness of being in God's holy temple.

The Sundays and feasts are instituted by the Church, that we may render unto God, in a solemn form of divine institution, that worship which we owe Him every moment of our lives. This worship—the only one on which God looks down with an eye of favor—is the Mass; and it is offered for us even when not actually present. But to enjoy the benefits which it procures, we must, by a spiritual communion, become partakers of the altar from which we are temporarily banished. Excite a desire of visiting the house of God: "How is my sojourning prolonged?" and choosing a proper time, let the whole family kneel before a crucifix, statue of the Blessed Virgin, or pious picture. Then transporting themselves in spirit before the altar where Mass is celebrating, endeavor to follow the service there performed.

Prayers for Mass for the Absent.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

O Lord, King of heaven and earth, deprived as I am of the happiness of assisting at the august

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sacrifice, where Thy divine Son vouchsafes to renew for us that which He once offered in a bloody manner on Calvary for the salvation of the world, by shedding the last drop of His blood, and offering Thee His life for the remission of our sins; vouchsafe now to accept my regret, and mercifully accept my homage and prayers as if I actually knelt among those who surround Thy holy altars. I unite myself in spirit to the sacrifice which is now offering; and, relying on the merits of the Blessed Virgin, and of all the angels and saints, whose assistance I implore, united to Thy holy Church, and all Christians who at this moment enjoy the happiness of assisting at the most holy sacrifice of the Mass, I adore Thy greatness; I acknowledge my nothingness; I confess and detest my sins; I thank Thee for all Thy favors, and bless Thy holy name. With them I groan over my miseries, and I earnestly beseech Thee to grant me all the graces of which I am in most pressing need: I ask and hope for them through the infinite merits of that pure and holy Victim, Whose voice is more powerful before Thy throne than that of our iniquities. As I know that we are on this world only for Thee, I offer Thee my labors, my occupations, my pains, my sufferings, which I accept in expiation of my sins; and I especially conjure Thee to grant me, with the light of the true faith, the grace to triumph over the snares of the many enemies that I have to struggle with in myself, and to be preserved from sin, the only real evil that can befall me in this life; and grant that, living and dying in Thy love, I may praise Thee eternally in heaven. Amen.

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Psalm lxxxiii. *Quam dilecta.*

How lovely are Thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord.

My heart and my flesh: have rejoiced in the living God.

For the sparrow hath found her a house: and the turtle a nest for herself, where she may lay her young.

Even Thy altars, O Lord of hosts: my King and my God.

Blessed are they that dwell in Thy house, O Lord: they shall praise Thee forever and ever.

Blessed is the man whose help is from Thee: in his heart he hath disposed to ascend by steps, in the vale of tears, in the place that he hath fixed.

For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

Behold, O God, our protector: and look upon he face of Thine Anointed.

For one day in Thy courts: is better than a thousand.

I have chosen rather to be an abject in the house of my God: than to dwell in the tabernacles of sinners.

For God loveth mercy and truth: the Lord will give grace and glory.

He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that hopeth in Thee.

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Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen

The Confiteor.

Recite the Confiteor, and say:

Thou art just, O Lord, in all judgments. I acknowledge Thy justice in thus depriving me of a grace which I have so often abused. How often, O Lord, have I heard Mass with coldness, tepidity, and indifference, unmindful of the greatness of the sacrifice, my own wants, and Thy Sovereign Majesty! But, though my sins, O Lord, deserve that I should be deprived forever of the happiness of appearing before Thy holy altar; still, O Lord, hearken to Thy mercy, and grant that I may not be long deprived of this blessing. Lord, have mercy! Lord, have mercy!

At the Gloria in excelsis.

Glory be to God on high, and on earth peace to men of good-will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us: Thou who takest away the sins of the world, receive our prayers: Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art the Lord: Thou

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only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then recite the Collect, Epistle, and Gospel of the Sunday, and the Nicene Creed.

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten, not made; consubstantial with the Father, by Whom all things were made. Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. [*Here kneel down.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father: and He shall come again with glory to judge both the living and the dead: of Whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Life-giver, Who proceedeth from the Father and the Son: Who together with the Father and the Son is adored and glorified; Who spake by the prophets. And one Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

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An Offering of the Mass.

Renew then your faith in the divine mystery of the real presence of our Lord, and in the efficacy of the Mass as a sacrifice acceptable to God; and offer to the heavenly Father all the Masses then saying throughout the world.

An Act of Faith.

O my God! I firmly believe all the sacred truths which Thy holy Catholic Church believes and teaches; and I especially believe and profess that in the Mass there is offered unto Thee, O Father Almighty, Eternal God, a true, proper, and propitiatory sacrifice for the living and dead; and that in the most holy sacrament of the Eucharist there are truly, really, and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ; and that there is made a change of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; and I confess and believe that in the most holy sacrifice of the Mass, the Body and Blood of Thy divine Son are really and truly offered unto Thee for the sins of the world, to obtain for us the graces necessary to salvation, and a speedy release to the suffering souls in purgatory.

An Oblation.

I offer Thee, O Eternal Father, in union with all Thy priests who now minister at the altar, this oblation of the Body and Blood of Thy only Son, to Thy honor and glory, in remembrance of my Saviour's passion, in thanksgiving for Thy benefits,

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in satisfaction for all my sins, and for obtaining Thy grace whereby I may be enabled to live virtuously and die happily. I beseech Thee likewise to accept it, O God, for N. N., my parents, friends, and benefactors; grant them all blessings spiritual and temporal: likewise for all such as are in misery; for those I have any ways injured in word or deed; for all my enemies; for the conversion of sinners, and enlightening of all that sit in darkness. Pour forth Thy blessings on all, according to their different necessities: through the merits of Thy only Son our Lord.

Here every one may add his particular necessities, as likewise those of his friends, &c.

Give ear, we beseech Thee, to the prayers of Thy servants, the priests appointed to offer sacrifice on our behalf; and grant it may be effectual for the obtaining those blessings which they ask for us, absent as we are from Thy holy altar.

Be Thou, O Lord, the eternal bond of all our friendships and societies; and as Thou hast vouchsafed to join us not only in communion with Thy sacred household of faith here below, but also with those who are now triumphing in heaven, with the martyrs and apostles, and Thy blessed virgin mother; be Thou the sacred tie to fasten and preserve us therein forever.

I also offer this holy sacrifice of the Body and Blood of Thy only Son, in behalf of the faithful departed, and in particular for the souls of N. N., my parents, relations, benefactors, neighbors, &c. likewise of such as I have anywise injured, or been

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the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them, &c. For these and all others, as many as are yet in the state of suffering, waiting for their discharge, we beseech Thee to hear us: grant them rest, O Lord, and eternal salvation, and admit them to the company of Thy blessed saints.

Vouchsafe to grant the same one day to us, poor and miserable sinners as we are, and judge us not according to our demerits; but, through the infinite multitude of Thy mercies, in which we hope, liberally extend to us Thy grace and pardon.

We ask it of Thee in the name of Thy dear Son, Who lives and reigns eternally with Thee, and in that form of prayer which He Himself hath taught us.

Then recite the Lord's Prayer.

Lamb of God, Who takest away the sins of the world, *have mercy on us!* Lamb of God, Who takest away the sins of the world, *have mercy on us!* Lamb of God, Who takest away the sins of the world, *give us peace!*

O Lord Jesus Christ, Who hath said to Thy apostles, "Peace I leave with you, My peace I give to you," look not upon my sins, but upon the faith of Thy Church, and be pleased to keep her according to Thy will in peace and unity.

An Act of Adoration.

Almighty Lord of heaven and earth! with all the angels and saints I adore Thee: with all the

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ministers of Thy Church, I adore Thee: and in praise, adoration, and thanksgiving, I offer Thee all the Masses now saying in any part of the world. I render Thee the homage of my being and life, I devote myself to Thy holy service now and forever.

Make, with great reverence, the Spiritual Communion.

O my sweet Saviour Jesus Christ, Thou who art my sovereign Good, the fountain of all goodness, my God and my all, I most firmly believe that for us sinners, and for our salvation, Thou wast pleased to come down from heaven, to take upon Thee, by the mystery of Thy incarnation, our human nature, and to become one of us, that so Thou mightest be our High Priest and our victim. I most firmly believe that Thou offeredst Thyself upon the Cross a sacrifice for us all, after having suffered many cruel torments for us, and that by Thy glorious resurrection and admirable ascension, Thou hast opened the gates of heaven for us. I most firmly believe that in the sacred mysteries Thou art truly and really present, and that Thy sacred body and blood are there offered up in sacrifice, and verily, and indeed, received by the faithful in remembrance of Thy death. Oh, how happy are those souls who worthily receive thee in Thy divine sacrament! Oh, what graces, what sanctity do they receive from that fountain of all holiness! Oh, that I were so happy as to be worthy to kneel this day before Thy holy altar! Oh, that I were worthy to approach Thy heavenly banquet and feed on the food of life, the bread of angels! But alas! I am the most wretched of all!

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sinners, who, from my first coming to the use of reason to this hour, have in innumerable ways offended Thee, my God. My soul is overspread with a universal leprosy, covered on all sides with ulcers, and is unclean and filthy beyond measure; and therefore infinitely unworthy to approach the Lord of all purity and sanctity. In this lamentable state I am unworthy to approach Thy altar, from which my sins have justly banished me; but with eyes cast down and a heart depressed, and with a deep sense of my manifold treasons and great unworthiness, I humbly beg pardon of Thee for all my sins and implore Thy mercy. Oh, fountain of mercy, have compassion on me, and suffer me at least to sigh after Thee; and though I am unworthy of Thy embraces, permit me, like the penitent Magdalen, to present myself at least in spirit at Thy feet, and wash them with my tears! Oh, may Thy sacred blood, which Thou hast shed for all sinners, cleanse my poor soul this day from all its filth! Oh, come to me, dear Lord, in spirit, and take possession of all the powers of my soul! Keep my memory fixed on Thee, enlighten my understanding, and inflame my will with Thy love. Oh, let me be thine, and Thou mine from henceforth and forever, and let nothing in life or death ever separate me from Thee any more. In this one prayer, O Lord, hear me, and in all things else do with me as Thou wilt.

May the ✠ blessing of the Father, Son and Holy Ghost, descend upon me now, and remain forevermore.

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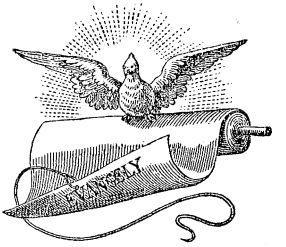

The Collects, Epistles, Sequences, and Gospels,

FOR THE SUNDAYS AND HOLY DAYS,

AND THE

CEREMONIES AND OFFICE OF HOLY WEEK,

WITH EXPLANATIONS OF THE VARIOUS FESTIVALS AND SEASONS.

ADVENT.

Advent is a time of prayer and penance, established by the Church, to prepare us for the due celebration of the feast of Christmas. It begins on the Sunday nearest the feast of St. Andrew, and includes four Sundays, representing the four thousand years during which our Saviour's advent or coming was expected. The selection of the Epistles and Gospels, the long Collects, the omission of the Gloria and Alleluia, the sad color of the vestments, even the rigorous season, should all in the intention of the Church lead us to serious reflection, to repentance for our faults, and an earnest desire for our deliverance and salvation, by the coming in our heart of Jesus Christ, our Saviour.

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First Sunday of Advent.

Collect.

I. Arouse, O Lord, we beseech Thee, Thy power and come: that from the dangers which our iniquities threaten, we may merit to be rescued by Thee, our protector; saved by Thee, our liberator; Who livest and reignest with God, the Father, in the unity of the Holy Ghost, God, world without end.

II. O God, who didst will that Thy Word should, at the message of an Angel, take flesh in the womb of the Blessed Virgin Mary; grant to us, Thy suppliants, that we who believe her to be truly the mother of God, may be aided by her intercession with Thee.

This second Collect is said during Advent, and one of the two following as a third.

For the Church.

III. Mercifully hear, O Lord, we beseech Thee, the prayers of Thy Church; that all adversities and errors being destroyed, she may serve Thee with secure liberty.

For the Pope.

O God, the pastor and ruler of all the faithful, look propitiously on Thy servant [ ], whom Thou hast set as pastor over Thy Church; grant, we beseech Thee, that both by word and example he may edify those over whom he is placed, so that with the flock committed to his care, he may attain everlasting life: Through.

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EPISTLE. (Romans xiii. 11–14.)

Brethren, Knowing that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is passed and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light; let us walk honestly as in the day; not in rioting or drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

GOSPEL. (Luke xxi. 25–33.)

At that time Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved: and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads: because your redemption is at hand. And he spoke to them a similitude. See the fig-tree, and all the trees: when they now shoot forth their fruit, you know that summer is nigh; so you also when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

Second Sunday of Advent.

COLLECT.

Stir up our hearts, O Lord! to prepare the ways of Thy only-begotten Son; that with minds puri

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fied by His advent, we may be worthy to serve Thee: Who livest.

II. and III. as on First Sunday.

EPISTLE. (Romans xv 4–13.)

Brethren, what things soever were written, were written for our learning: that through patience and the comfort of the Scriptures, we might have hope Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the gentiles are to glorify God for his mercy, as it was written: "Therefore will I confer to thee, O Lord, among the gentiles, and will sing to thy name." And again he saith: "Rejoice, ye gentiles, with his people." And again: "Praise the Lord, all ye gentiles; and magnify him, all ye people." And again Isaias saith: "There shall be a root of Jesus; and he that shall rise up to rule the gentiles, in him the gentiles shall hope." Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

GOSPEL. (Matt. xi. 2–10.)

At that time: When John had heard in prison the works of Christ, sending two of his disciples he said to him: Art thou he that art to come, or look we for another? And Jesus making answer said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them. And blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitudes con-

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cerning John: What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings. But what went you out to see? a prophet? yea, I tell you, and more than a prophet. For this is he of whom it is written: "Behold I send my Angel before thy face, who shall prepare thy way before thee."

Third Sunday of Advent.

COLLECT.

Incline Thy ear, O Lord, we beseech Thee, unto our prayers: and enlighten the darkness of our mind, by the grace of Thy visitation. Who livest, &c.

II. and III. as on First Sunday.

EPISTLE. (Phil. iv. 4–7.)

Rejoice in the Lord always; again, I say, rejoice. Let your modesty be known to all men: the Lord is nigh. Be nothing solicitous, but in every thing by prayer and supplication, with thanksgivings, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

GOSPEL. (John i. 19–28.)

At that time: The Jews sent from Jerusalem priests and Levites to John to ask him: Who art thou? And he confessed and did not deny: and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the

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prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? He said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord," as said the prophet Isaias. And they that were sent, were of the Pharisees. And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water; but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

Fourth Sunday of Advent.

COLLECT.

Arouse Thy might, we beseech Thee, O Lord, and come and succor us with great power, that by the aid of Thy grace, Thy indulgent propitiation may accelerate what our sins impede. Who reignest, &c.

II. and III. as on First Sunday.

EPISTLE. (1 Cor. iv. 1–5.)

Brethren: Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious to myself of any thing, yet am I not hereby justified: but he that judgeth me, is the Lord. There-

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fore judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

GOSPEL. (Luke iii. 1-6.)

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas and Caiphas: the word of the Lord was made unto John the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins: as it was written in the book of the sayings of Isaias the prophet: "A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain. And all flesh shall see the salvation of God."

Christmas Day,

OR THE NATIVITY OF OUR LORD JESUS CHRIST.

Amid the darkness and silence of the night, the Church fills her temples with her canticles of joy, and displays all the splendor of her worship to celebrate the anniversary of the birth of the Son of God made man, and bringing light and life into the world. On this day priests can say three Masses: the Midnight Mass, to commemorate the moment when our Saviour was born in the poor cradle of Bethlehem; the Mass of the Aurora; and the Mass of the Day. By the holy sacrifice thus thrice repeated, the Church intends to honor the three births of the Son of God: His eternal generation in the bosom of His Father, His temporal birth as the Son of the Blessed Virgin at Bethlehem, and His spiritual birth by His grace in the hearts of the just. Others attribute the intention

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of joining our adoration first, to that of Mary, Joseph, and the Angels; second, to that of the Shepherds, representing the Jewish nation; third, to that of the Wise Men, representing the gentiles. We are not obliged to hear the three Masses, but our piety should prompt us to do so.

MIDNIGHT MASS.

Collect.

O God, Who hast made this most sacred night shine forth with the brightness of the true light, grant, we beseech Thee, that having known the mystery of His light on earth, we may partake of His joys in heaven.

Epistle. (Titus ii. 11–15.)

Dearly beloved: The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort, *in Christ Jesus our Lord.*

Gospel. (Luke ii. 1–14.)

At that time: There went out a decree from Cæsar Augustus; that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought

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forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest: and on earth peace to men of good will.

THE MASS AT DAY-BREAK.

Collect.

Grant, we beseech Thee, Almighty God, that as we are bathed in the new light of Thy incarnate Word, what shineth in our minds by faith, may be resplendent in our works: Through.

Epistle. (Titus iii. 4–7.)

Dear beloved: The goodness and kindness of God our Saviour appeared; not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we may be heirs, according to hope of life everlasting, *in Christ Jesus our Lord.*

Gospel. (Luke ii. 15–20.)

At that time: The shepherds said one to another: Let us go over to Bethlehem, and let us see this word that

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is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

THE MASS OF THE DAY.

Collect.

Grant, we beseech Thee, Almighty God, that the new birth in the flesh of Thy only-begotten Son may deliver us, whom the ancient bondage holds under the yoke of sin: Through.

Epistle. (Heb. i. 1–12.)

God, who at sundry times and in divers manners spoke, in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he hath made the world: who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of his sins, sitteth on the right hand of the majesty on high; being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time, "Thou art my son, to-day have I begotten thee?" And again, "I will be to him a Father, and he shall be to me a Son?" And again, when he bringeth in the first-begotten into the world he saith: "And let all the angels of God adore him." And to the angels indeed he saith: "He that maketh his angels spirits, and his ministers a flame of fire." But to the Son: "Thy throne, O God, is forever and ever: a sceptre of justice is the

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sceptre of thy kingdom. Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." And: "Thou in the beginning, O Lord, didst found the earth: and the works of thy hands are the heavens. They shall perish, but thou shalt continue: and they shall all grow old as a garment. And as a vesture shalt thou change them, and they shall be changed: but thou art the self-same, and thy years shall not fail."

GOSPEL. (John i. 1–14), p. 239.

Sunday within the Octave of Christmas

COLLECT.

Almighty, eternal God, direct our actions in Thy good pleasure; that in the name of Thy beloved Son, we may deserve to abound in good works: Through.

II. Grant, &c. (p. 328).

EPISTLE. (Gal. i. 4–7.)

Brethren: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the father: so we also, when we were children, were in bondage under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law: that he might redeem them who were under the law; that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son. And if a son, an heir also through God.

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GOSPEL. (Luke ii. 33–40.)

At that time: Joseph, and Mary, the mother of Jesus, were wondering at these things, which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, into their city Nazareth. And the child grew, and waxed strong, full of wisdom: and the grace of God was in him.

The Circumcision of our Lord.

All the descendants of Abraham were circumcised by the order of God Himself. The circumcision, which was performed a week after the birth, was the distinctive mark of the holy nation in which the Messias was to be born. To this law our Saviour, as a descendant of Abraham, submitted: on this day He shed the first fruits of His blood, and received the name of Jesus, which signifies Saviour, according to the words of the archangel to Mary.

This feast, which coincides with the first of January, has been rendered most solemn by the Church, in order to divert the faithful from the disorders caused by the Pagans in celebrating the New Year.

COLLECT.

O God, Who, by the fruitful virginity of the Blessed Mary, hast bestowed upon mankind the

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rewards of eternal salvation, grant, we beseech Thee, that we may experience her intercession for us, through whom we have merited to receive the Author of life, Jesus Christ our Lord: Who, &c.

EPISTLE. (Titus ii. 11–15), p. 326.

GOSPEL. (Luke ii. 21.)

At that time: After eight days were accomplished that the child should be circumcised: his name was called JESUS, which was called by the Angel, before he was conceived in the womb.

The Epiphany.

Epiphany means manifestation, and the festival is so called because it is the anniversary of the day when the Saviour of the world manifested Himself as God to the wise men who came to adore Him, and in their person to the nations in darkness and the shadow of death. The wise men, warned by a miraculous star, came from the East and offered Jesus, as a homage, gold, frankincense, and myrrh, acknowledging the new-born babe as King, God, and Man.

The Feast of Epiphany is very ancient: it dates from the earliest days of Christianity, and forms a continuation of the festival of Christmas.

COLLECT.

O God, Who, on this day, by the guidance of a star, didst reveal Thy only-begotten Son to the gentiles; mercifully grant that we, who know Thee now by faith, may be brought even to contemplate the beauty of Thy highness: Through.

EPISTLE. (Isaias lx. 1–6.)

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For

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behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense: and showing forth praise to the Lord.

GOSPEL. (Matt. ii. 1–12.)

When Jesus, therefore, was born in Bethlehem of Judea, in the days of king Herod, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him. And king Herod hearing this, was troubled, and all Jerusalem with him: and assembling together all the chief priests and scribes of the people, he inquired of them where Christ should be born. But they said to him, In Bethlehem of Juda: for so it is written by the prophet: "And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel." Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him. Who having heard the king, went their way: and behold, the star which they had seen in the East, went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down, they adored him; and opening their

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treasures, they offered him gifts; gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

First Sunday after Epiphany.

Epiphany is followed by six Sundays, connected with it, and recalling, in their gospels, traits of the childhood or public life of our Lord prior to His passion. When Easter comes early in the year, there is not room for these six Sundays before Epiphany, and such offices as cannot be said, are transferred to the end of the year.

Collect.

Of Thy heavenly mercy hear, O Lord, we beseech Thee, the vows of Thy suppliant people, that they may see what they are to do, and have strength to fulfil what they see: Through.

Epistle. (Rom. xii. 1–5.)

Brethren: I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world: but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, through the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we being many are one body in Christ, and every one members one of another in Christ Jesus our Lord.

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GOSPEL. (Luke ii. 42–52.)

When Jesus: was twelve years old, they going up to Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

Second Sunday after Epiphany.

FEAST OF THE MOST HOLY NAME OF JESUS.

COLLECT OF THE FEAST.

O God, Who didst ordain Thine only-begotten Son to be the Saviour of mankind, and didst command that He should be called Jesus, mercifully grant that we who venerate His holy name on earth, may enjoy the blessed vision in heaven: Through

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COLLECT OF THE SUNDAY.

Almighty, everlasting God, Who dost govern all things in heaven and on earth, mercifully hear the prayers of Thy people, and grant us Thy peace in our days: Through.

EPISTLE. (Acts iv. 8–12.)

In those days: Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is "the stone which was rejected by you the builders; which is become the head of the corner." Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

GOSPEL OF THE FEAST. (Luke ii. 21), p. 331.

GOSPEL OF THE SUNDAY. (John ii. 1–11.)

Said at the end of Mass.

At that time: There was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is it to me and to thee? my hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures a-piece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now and carry to the chief steward of

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the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and he manifested his glory, and his disciples believed in him.

Third Sunday after Epiphany

COLLECT.

I. Almighty, eternal God, mercifully look upon our infirmity, and stretch forth the right hand of Thy majesty to protect us: Through.

II. O God (p. 330). III. as on p. 320.

EPISTLE. (Rom. xii. 16–21.)

Brethren: Be not wise in your own conceits. To no man rendering evil for evil. Providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, having peace with all men. Not revenging yourselves, my dearly beloved; but give place unto wrath, for it is written: "Revenge to me: I will repay, saith the Lord." But if thy enemy be hungry, give him to eat; if he thirst, give him to drink; for doing this thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

GOSPEL. (Matt. viii. 1–13.)

At that time: When Jesus was come down from the mountain, great multitudes followed him; and behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus, stretching

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forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man; but go show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And Jesus, hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

Fourth Sunday after Epiphany.

Collect.

I. O God! Who knowest that, placed amidst so many dangers, we cannot, through human frailty, stand, grant us safety of mind and body, that we may, by Thy aid, surmount those things which we suffer for our sins: Through.

II. and III. as on Third Sunday.

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EPISTLE (Rom. xiii. 8–10.)

Brethren: Owe no man any thing, but to love one another. For he that loveth his neighbor, hath fulfilled the law. For "Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet." And if there be any other commandment, it is comprised in this word: "Thou shalt love thy neighbor as thyself." The love of our neighbor worketh no evil. Love therefore is the fulfilling of the law.

GOSPEL. (Matt. viii. 23–27.)

At that time: When Jesus entered into the boat, his disciples followed him: and behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep. And his disciples came to him, and awaked him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

Fifth Sunday after Epiphany.

COLLECT.

I. Guard Thy family, O Lord, we beseech Thee, in Thy constant mercy, that, as it leans only on the hope of Thy heavenly grace, it may always be defended by Thy protection: Through.

II. Defend us, we beseech Thee, O Lord, from all dangers of mind and body; and by the intercession of the blessed and glorious Mary ever Virgin, mother of God, with blessed Joseph, and Thy

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blessed apostles Peter and Paul, and blessed N., and all the saints, mercifully grant us safety and peace, that all adversities and errors being destroyed, Thy Church may serve Thee with secure liberty.

EPISTLE. (Coloss. iii. 12–17.)

Brethren: Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father by *Jesus Christ our Lord.*

GOSPEL. (Matt. xiii. 24–30.)

At that time: Jesus spoke this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the good man of the house came and said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn: but the wheat gather ye into my barn.

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Sixth Sunday after Epiphany.

COLLECT.

I. Grant, we beseech Thee, Almighty God, that, always meditating what is reasonable, we may in word and deed do what is pleasing to Thee: Through.

II. as on last Sunday.

EPISTLE. (1 Thess. i. 2–10.)

Brethren: We give thanks to God always for you all: making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: Knowing, brethren beloved of God, your election: for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord: receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all who believe in Macedonia and in Achaia. For from you were spread abroad the word of the Lord, not only in Macedonia and Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us, what manner of entering in we had unto you; and how you turned to God from idols, to serve the living and true God. And to wait for his Son from heaven (whom he raised up from the dead), Jesus who hath delivered us from the wrath to come.

GOSPEL. (Matt. xiii. 31–35.)

At that time: Jesus spoke to the multitudes this parable: The kingdom of heaven is like to a grain of mus

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tard-seed, which a man took and sowed in his field. Which is the least indeed of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them. The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them. That it might be fulfilled which was spoken by the prophet, saying: "I will open my mouth in parables, I will utter things hidden from the foundation of the world."

Septuagesima Sunday.

The names of Septuagesima, Sexagesima, Quinquagesima, were given in very ancient times to the three Sundays before Lent, from analogy to Quadragesima, as being about the Seventieth, Sixtieth, and Fiftieth days from Easter. These three weeks are a preparation for penance and a herald of Lent.

Collect.

I. Graciously hear, O Lord, we beseech Thee, the prayers of Thy people, that we, who are justly afflicted for our sins, may, for the glory of Thy name, be mercifully delivered: Through.

II. (Before Purif.) p. 330. (After Purif.) p. 196.

Epistle. (1 Cor. ix. 24; x. 5.)

Brethren: Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain.

And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown: but we an incorruptible one. I therefore so run, not as at an uncertainty:

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I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. And all in Moses were baptized, in the cloud, and in the sea: and did all eat the same spiritual food, and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ.) But with the most of them God was not well pleased.

GOSPEL. (Matt. xx. 1–16.)

At that time: Jesus said to his disciples this parable: The kingdom of heaven is like to a householder, who went early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you there all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it, they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering one of them, said: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what

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is thine and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil because I am good? So shall the last be first, and the first last. For many are called, but few chosen.

Sexagesima Sunday.

COLLECT.

I. O God, Who seest that we confide in no action of our own; grant, in Thy mercy, that we may be defended from all adversities, by the protection of the Doctor of the Gentiles: Through.

II. as on p. 196.

EPISTLE. (2 Cor. xi. 19; xii. 9.)

Brethren: You gladly suffer the foolish: whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonor, as if we had been weak in this part. Wherein any man dares (I speak foolishly) I dare also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ (I speak as one less wise), I am more: in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea: in journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren: in labor and painfulness, in

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many watchings, in hunger and thirst, in many fastings, in cold and nakedness. Besides those things which are without: my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory: I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed forever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me. And through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not, God knoweth), such an one rapt even to the third heaven. And I know such a man, whether in the body, or out of the body, I know not: God knoweth: that he was caught up into paradise; and heard secret words which it is not granted to man to utter. For such an one I will glory: but for myself I will glory in nothing, but in my infirmities. For even if I should have a mind to glory, I shall not be foolish: for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me. And lest the greatness of the revelations should lift me up, there was given me a sting of my flesh, an angel of satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me: and he said to me: My grace is sufficient for thee; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GOSPEL. (Luke viii. 4–15.)

At that time: When a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude. The sower went out to sow his seed. And as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air de-

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voured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it, choked it. And other some fell upon good ground; and being sprung up, yielded fruit a hundred fold. Saying these things, he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables, that seeing they may not see, and hearing may not understand. Now the parable is this: The seed is the word of God. And they by the way side, are they that hear: then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock, are they who when they hear, receive the word with joy: and these have no roots; who believe for a while, and in time of temptation, fall away. And that which fell among thorns, are they who have heard, and going their way, are choked, with the cares, and riches, and pleasures of this life, and yield no fruit. But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

Quinquagesima Sunday.

COLLECT.

I. Graciously hear our prayers, O Lord, we beseech Thee, and loosing us from the bonds of our sins, guard us from all adversity: Through.

II. as on p. 196.

EPISTLE. (1 Cor. xiii. 1–13.)

Brethren: If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have proph-

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ecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mo mtains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain, faith, hope, charity, these three: but the greater of these is charity.

GOSPEL. (Luke xviii. 31–43.)

At that time: Jesus took unto him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered to the gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass when he drew nigh to Jericho, a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, son of

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David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out n uch more: Son of David, have mercy on me. And Jesus standing commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

Ash Wednesday.

Lent is a season of fasting and prayer, set apart by the Church in remembrance of our Saviour's fast, and to prepare us for the great solemnity of His resurrection at Easter, when she requires all her children to receive the Holy Eucharist. It is a time of sorrow for sin, of reflection on our past life, and of preparation for the future. To convince us of this she puts ashes on our foreheads, like the penitents of old, ceases her chants of joy, lays aside her gayer attire, and, by frequent instruction, invites us to serious reflection. Let us not lose so precious a time, but begin from Ash Wednesday to prepare for our Easter duty, uniting our penance to that of the whole Church, and imploring the graces we need.

COLLECT.

I. Grant to Thy faithful, O Lord, that they may begin the venerable solemnities of fasting with becoming piety, and perform them with secure devotion: Through.

II. Defend (p. 195).

III. O Almighty and Eternal God, Who hast dominion over the living and the dead, and art merciful to all whom Thou foreknowest shall be Thine by faith and good works; we humbly beseech Thee, that they for whom we have purposed

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to pour forth prayers, and whom either the present world still detains in the flesh, or the future has received already divested of the body, may by the intercession of all Thy saints, and the clemency of Thy pity, obtain pardon of all their sins. Through.

EPISTLE. (Joel ii. 12–19.)

Thus saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly. Gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests the Lord's ministers shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for his land, and hath spared his people. And the Lord answered and said to his people: Behold I will send you corn, and wine, and oil, and you shall be filled with them: and I will no more make you a reproach among the nations, *saith the Lord almighty.*

GOSPEL. (Matt. vi. 16–21.)

At that time: Jesus said to his disciples: When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face. That thou appear not to men to fast,

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but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also

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First Sunday of Lent.

COLLECT.

I. O God! Who dost purify Thy Church by the annual observance of Lent; grant to Thy servants, that what they endeavor to obtain of Thee by abstinence, they may by good works secure Through.

II. and III. as on Ash Wednesday.

EPISTLE. (2 Cor. vi. 1–10.)

Brethren: We do exhort you, that you receive not the grace of God in vain. For he saith: "In an accepted time have I heard thee: and in the day of salvation have I helped thee." Behold now is the acceptable time: behold now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers

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and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

GOSPEL. (Matt. iv. 1-11.)

At that time: Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God." Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down, for it is written: "That he hath given his Angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone." Jesus said to him: It is written again: "Thou shalt not tempt the Lord thy God." Again the devil took him up into a very high mountain: and showed him all the kingdoms of the world, and the glory of them. And said to him: All these will I give thee, if falling down thou wilt adore me. Then Jesus saith to him: Begone, satan: for it is written, "The Lord thy God shalt thou adore, and him only shalt thou serve." Then the devil left him: and behold Angels came and ministered to him.

Second Sunday of Lent.

COLLECT.

I. O God, Who seest us to be destitute of strength, keep us both inwardly and outwardly; that we

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may be defended in body from all adversities, and cleansed in mind from evil thoughts: Through.

II. and III. as on Ash Wednesday.

EPISTLE. (1 Thess. iv. 1–7.)

Brethren: We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honor: not in the passion of lust, like the gentiles that know not God: and that no man overreach, nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification *in Christ Jesus our Lord.*

GOSPEL. (Matt. xvii. 1–9.)

At that time: Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart. And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them: and said to them: Arise, and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down

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from the mountain, Jesus charged them, saying Tell the vision to no man, till the Son of man be risen from the dead.

Third Sunday of Lent.

COLLECT.

I. We beseech Thee, O Almighty God, regard the prayers of Thy humble servants; and stretch forth in our defence the right hand of Thy majesty: Through.

II. and III. as on Ash Wednesday.

EPISTLE. (Eph. v. 1–9.)

Brethren: Be ye the followers of God, as most dear children. And walk in love as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odor of sweetness. But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know ye this, and understand that no fornicator, nor unclean, nor covetous person (which is a serving of idols), hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

GOSPEL. (Luke xi. 14–28.)

At that time: Jesus was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb spoke; and the multitude were in admiration at it: but some of them said: He casteth out devils by

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Beelzebub, the prince of devils. And others tempting, asked of him a sign from heaven. But he, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub: by whom do your children cast them out? Therefore they shall be your judges. But if I, by the finger of God, cast out devils: doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court: those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him: he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becometh worse than the first. And it came to pass: as he spoke these things, a certain woman from the crowd lifting up her voice said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea, rather, blessed are they who hear the word of God and keep it.

Fourth Sunday of Lent.

COLLECT.

I. Grant, we beseech Thee, almighty God, that we, who justly suffer for our deeds, may be relieved by the consolation of Thy grace: Through.

II. and III. as on Ash Wednesday.

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EPISTLE. (Gal. iv. 22–31.)

Brethren: It is written that Abraham had two sons: the one by a bond-woman, and the other by a free-woman: but he who was of the bond-woman, was born according to the flesh: but he of the free-woman, was by promise. Which things are said by an allegory: for these are the two testaments; the one from Mount Sina engendering unto bondage; which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above, is free: which is our mother. For it is written: "Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband:" now we, brethren, as Isaac was, are the children of promise. But as then he, that was born according to the flesh, persecuted him that was after the spirit: so also it is now. But what saith the Scripture? "Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman." So then, brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ has made us free.

GOSPEL. (John vi. 1–15.)

At that time: Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat? And this he said to try him, for he himself knew what he would do. Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to

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him: There is a boy here that hath five barley loaves, and two fishes; but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when he had given thanks, he distributed to them that were sat down. In like manner also of the fishes as much as they would. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. So those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

Passion Sunday.

This Sunday is so called, because the moment is approaching for the commemoration of the Passion of our Lord, to which the Church now turns all her attention, and to the contemplation of which she devotes the whole ensuing week. From this day, as a sign of her grief at the sufferings of her divine Spouse, she puts on additional signs of mourning. The paintings and statues are all veiled, even the Crucifix is hidden, to make us feel more sensibly our need of a Redeemer.

Collect.

I. Look mercifully, we beseech Thee, O Almighty God! upon Thy family; that by Thy bounty, it may be governed in body, and by Thy preservation, may be guarded in mind: Through.

II. For the Church, or for the Pope (p. 320).

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EPISTLE. (Heb. ix. 11–15.)

Brethren: Christ being come an high-priest of the good things to come, by a greater and more perfect tabernacle not made with hands. that is, not of this creation: neither by the blood of goats, nor of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance *in Christ Jesus our Lord.*

GOSPEL. (John viii. 46–59.)

At that time. Jesus said to the multitude of the Jews: Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to him: Do not we say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honor my Father, and you have dishonored me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, amen, I say to you: if any man keep my word, he shall not see death forever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death forever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is nothing. It is my father that glorifieth me, of whom you say that he is your God. And you have not known

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him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

HOLY WEEK.

Palm Sunday.

This Sunday recalls the triumphal entry of Jesus into Jerusalem a few days before His passion, when the people, bearing palm branches, came out to welcome Him, crying: "Hosanna to the Son of David!" and acknowledging Him to be their King. The Church accordingly blesses palms and other branches on this day, which the faithful carry in the procession, and hold during the Gospel. Let us, however, while exulting with Jesus, beware lest, like the faithless Jews, we soon by sin cry out, "Crucify Him!"

THE BLESSING OF THE PALMS.

After the sprinkling of Holy Water, the Palms are blessed as follows:

The Choir sings.

Hosanna to the Son of David! blessed is he that comes in the name of the Lord. O King of Israel! Hosanna in the highest!

Then the Priest says:

V. The Lord be with you.
R. And with thy spirit.

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Let us pray.

O God! Whom to love is righteousness, multiply in our hearts the gifts of Thy unspeakable grace; and as by the death of Thy Son Thou hast made us hope for those things, which we believe, grant that by His resurrection we may arrive at the happy end of our journey: Who liveth and reigneth.

After this, the Subdeacon sings the following Lesson:

Lesson from the Book of Exodus, xv. and xvi.

In those days: The children of Israel came into Elim, where there were twelve fountains of water and seventy palm trees; and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month after they came out of the land of Egypt And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots and eat bread to the full; why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold, I will rain bread from heaven for you; let the people go forth and gather what is sufficient for every day, that I may prove them whether they will walk in my law, or no. But the sixth day let them provide for to bring in; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel: In the evening you shall know that the Lord hath brought you forth out of the land of Egypt; and in the morning ye shall see the glory of the Lord.

R. The chief priests and the Pharisees gathered a council and said: What do we, for this man doth many

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miracles? If we let him alone so, all men will believe in him; and the Romans will come and take away our place and nation.

V. But one of them, named Caiphas, being the high priest that year, said to them: It is expedient for you that one man die for the people, and that the whole nation perish not. From that day therefore they devised to put him to death, saying: And the Romans.

Another R. On Mount Olivet he prayed to his Father: O Father! if it is possible, let this chalice pass from me. The spirit indeed is willing, but the flesh is weak; thy will be done.

V. Watch ye and pray, that ye enter not into temptation. The spirit.

Then the Deacon sings the following Gospel, with the usual ceremonies.

A continuation of the holy Gospel, according to St. Matthew xxi. 1-9.

At that time: When Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet; then he sent two disciples, saying to them: Go ye into the village that is over against you, and immediately ye shall find an ass tiéd, and a colt with her; loose them, and bring them to me; and if any man shall say any thing to you, say ye that the Lord hath need of them, and forthwith he will let them go. Now all this was done, that the word might be fulfilled, which was spoken by the prophet, saying: Tell ye the daughter of Sion, behold thy king cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way; and others cut down boughs from the trees, and strewed them in the way; and the multitude that went before and that followed, cried, saying: Hosanna to the Son of David! blessed is he that cometh in the name of the Lord.

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The Blessing of the Palms. The Priest standing at the corner of the Epistle, says:

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

Increase, O God! the faith of them that hope in Thee, and mercifully hear the prayers of Thy suppliants; let Thy manifold mercy come upon us, and let these branches of palm-trees, or olive-trees, be blessed; and, as in a figure of the church, Thou didst multiply, Noe going out of the Ark, and Moses going out of Egypt with the children of Israel; so let us, carrying palms and branches of olive-trees, go and meet Christ with good works, and enter through Him into eternal joy: Who with Thee and the Holy Ghost liveth and reigneth, one God, world without end.

R. Amen.
V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We have them lifted up to the Lord.
V. Let us give thanks to the Lord our God.
R. It is meet and just.

It is truly meet and just, right and profitable to salvation, that we should at all times, and in all places, give Thee thanks, O holy Lord, Almighty Father, and Eternal God! Who art glorious in the assembly of Thy saints. For Thy creatures serve Thee, because they acknowledge Thee for their only Creator and God. The whole creation praiseth Thee, and Thy saints bless Thee; because they

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confess with freedom before the kings and powers of this world, the great name of Thy only-begotten Son; before whom the angels and archangels, the thrones and dominations stand, and with all the troops of the heavenly host, sing the hymn of Thy glory, saying without ceasing:

The Choir sings:

Holy, holy, holy, is the Lord God of hosts! The heavens and the earth are full of Thy glory. Hosanna in the highest! Blessed is he that cometh in the name of the Lord. Hosanna in the highest!

Then the Priest says:

V. The Lord be with you.
R. And with thy spirit.

The Priest then reads the following prayers:

Let us pray.

We beseech Thee, O holy Lord, Almighty Father, Eternal God! that Thou wouldst be pleased to bless and sanctify these branches which Thou hast caused to spring from the olive-tree, and which the dove, returning to the ark, brought in its bill; that whoever receiveth it may find protection of soul and body; and that it may prove, O Lord! the remedy of our salvation, and a sacred sign of Thy grace: through our Lord.
R. Amen.

Let us pray.

O God! Who gatherest what is dispersed, and preservest what is gathered: Who didst bless the

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people that carried boughs to meet Jesus; bless also these branches of the palm-tree and olive-tree, which Thy servants take with faith, for the honor of Thy name; that into whatever place they may be carried, the inhabitants of that place may obtain Thy blessing; and Thy right hand preserve from all adversity, and protect those that have been redeemed by our Lord Jesus Christ, Thy Son, Who liveth and reigneth.

Let us pray.

O God! Who, by the wonderful order of Thy providence, wouldst even by insensible things show us the manner of our salvation, grant, we beseech Thee, that the devout hearts of Thy faithful may savingly understand the mystical meaning of that ceremony, which the multitude performed, when by direction from heaven, going this day to meet our Redeemer, they strewed under His feet palm and olive branches—the palms represent His triumph over the prince of death; and the olive branches proclaim, in some manner, the spreading of a spiritual unction. For that pious multitude knew even then what was signified by them; that our Redeemer, compassionating the miseries of mankind, was to combat for the life of the whole world with the prince of death, and to triumph over him by His own death. Hence it was, they made use of such emblems as might declare both the triumph of His victory, and the riches of His mercy. We, also, with a firm faith, retaining both the ceremony and its signification, humbly beseech Thee, O holy Lord, Almighty Father, Eternal God! through the same Lord Jesus Christ,

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that we, whom Thou hast made His members, gaining by Him, and in Him, a victory over the empire of death, may deserve to be partakers of His glorious resurrection: Who liveth and reigneth with Thee.

Let us pray.

O God! Who by an olive branch didst command the dove to proclaim peace to the world, grant us, we beseech Thee, Thy grace to sanctify by Thy heavenly benediction these branches of the olive and other trees; that they may be serviceable to all Thy people for their salvation: through Christ, our Lord.

R. Amen.

Let us pray.

Bless, O Lord, we beseech Thee, these branches of the palm-tree, or olive-tree; and grant that what Thy people this day corporally perform for the honor of Thy name, they may with the greatest devotion spiritually accomplish, by gaining a victory over their enemy, and ardently loving works of mercy: through our Lord.

The Priest sprinkles the palms with holy water, saying, "Thou shalt sprinkle me," &c., and incenses them, saying:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God! Who for our salvation didst send into this world Thy Son, Jesus Christ our Lord, that humbling Himself to our condition, He might recall us to Thee; Who also, as He was going to

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Jerusalem to fulfil the Scriptures, was met by a multitude of faithful people, with zealous devotion, spreading their garments together with branches of palm-trees in His path; grant, we beseech Thee, that we may prepare Him the way of faith, from which the stone of offence and the rock of scandal being removed, our actions may flourish with branches of justice, so that we may be able to follow His steps: Who liveth and reigneth.

The palms being blessed, they are distributed by the Priest to the clergy and to the laity. The palms are received kneeling. The receiver kisses the palm, and, if a man, the Priest's hand. During the distribution, the following Antiphons are sung:

The Hebrew children carrying olive branches met our Lord, crying out, and saying: Hosanna in the highest!

The Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David! blessed is he that cometh in the name of the Lord.

Then the Priest says:

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

Almighty, Eternal God! Who wouldst have our Lord Jesus Christ ride on the colt of an ass, and didst inspire crowds of people to spread their garments, or the branches of trees, in His way, and to sing Hosanna in His praise: grant, we beseech Thee, that we may imitate their innocence, and deserve to partake of their merit: through the same Christ our Lord.

R. Amen.

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THE PROCESSION.

The Priest puts incense in the censer, and the Deacon, turning to the people, says:

Let us go in peace.
R. In the name of Christ. Amen.

The Censer-bearer leads the way, followed by the Subdeacon, bearing the cross, and attended by two acolytes with lighted tapers; next come the clergy in order; and, last of all, the Priest, with the Deacon at his left, all bearing palms in their hands. During the procession, the following Anthems are sung:

Ant. When the Lord drew nigh to Jerusalem, he sent two of his disciples, saying: Go ye into the village that is over against you, and you shall find the colt of an ass tied, on which no man hath ever sat; loose him and bring him to me. If any man shall ask you: Why do you loose him? you shall say thus unto him: Because the Lord hath need of his service. They loosing him brought him to Jesus, and laid their garments on him, and he seated himself upon him. Some spread their garments in the way; others strewed branches cut from trees; and they that followed cried out: Hosanna, blessed is he that comes in the name of our Lord! blessed is the kingdom of our father David! Hosanna in the highest! have mercy on us, O Son of David!

Ant. When the people heard that Jesus was coming to Jerusalem, they took palm branches and went out to meet him; and the children cried out, saying: This is he that is to come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is he, whom the thrones and dominations go out to meet? Fear not, O daughter of Sion! behold thy king cometh to thee sitting on an ass's colt; as it is written. Hail, O king, the Creator of the world, who art come to redeem us!

Ant. Six days before the solemnity of the pasch, when the Lord was coming into the city of Jerusalem, the children met him, and carried palm branches in

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their hands; and they cried with a loud voice, saying: Hosanna in the highest! blessed art thou, who art come in the multitude of thy mercy. Hosanna in the highest!

Ant. The multitude go out to meet the Redeemer with flowers and palms, and pay the homage due to a triumphant conqueror; nations proclaim the Son of God; and their voices rend the skies in the praise of Christ. Hosanna in the highest!

Ant. Let us faithfully join the angels and children, singing to the conqueror of death: Hosanna in the highest!

Ant. A great multitude, which had assembled for the festival, cried out to the Lord: Blessed is he that cometh in the name of the Lord. Hosanna in the highest!

At the return of the procession, two or four chanters go into the Church, and shutting the door, stand with their faces towards the procession, singing the two first verses, To Thee; *which are repeated by the Priest, and the others without the Church. Then they that are within sing the other following verses, and they that are without, at every second verse, answer,* To Thee.

To Thee, O Christ! be glory, praises loud:
To Thee, Hosanna, cried the Jewish crowd.
R. To Thee, &c.
We Israel's monarch, David's Son proclaim;
Thou com'st, blest King! in God's most holy name.
R. To Thee, &c.
Angels and men in one harmonious choir,
To sing Thy everlasting praise conspire.
R. To Thee, &c.
Thee Israel's children met with conquering palms,
To Thee our vows we pay in loudest psalms.
R. To Thee, &c.
For Thee, on earth, with boughs they strewed the ways,
To Thee, in heaven, we sing melodious praise.
R. To Thee, &c.
Accept this tribute which to Thee we bring,
As Thou didst theirs, O good and gracious King!
R. To Thee, &c.

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After this, the Subdeacon knocks at the door with the foot of the cross; and when it is opened, the procession goes into the church, singing:

R. As our Lord entered the holy city, the Hebrew children, declaring the resurrection of life with palm branches, cried out: Hosanna in the highest!

V. When the people heard that Jesus was coming to Jerusalem, they went out to meet Him, and with palm branches, &c.

THE MASS.

Collect.

Almighty everlasting God, Who didst cause our Saviour to take upon Him our flesh, and undergo the cross, that mankind should imitate the example of His humility, mercifully grant that we may deserve both to hold to the lessons of His patience, and be made partakers of His resurrection: Through.

Epistle. (Phil. ii. 5–11.)

Brethren: Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but debased himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above every name: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

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Then follows, without Munda, Dominus, *or crossing, the Passion of our Lord Jesus Christ according to* Matt. xxvi. and xxvii.

At that time: Jesus said to his disciples: You know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiphas: and they consulted together, that by subtilty they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? for this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon me. For the poor you have always with you: but me you have not always. For she in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests. And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him.

And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The master saith, My time is near at hand, with thee I make the pasch with my disciples. And the disciples did as Jesus had appointed to them, and they prepared the pasch. But when it was evening, he sat down with

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his twelve disciples. And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him: but woe to that man, by whom the Son of man shall be betrayed: It were better for him, if that man had not been born. And Judas that betrayed him, answering said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke; and gave to his disciples, and said: Take ye, and eat: this is my body. And taking the chalice he gave thanks; and gave to them, saying: Drink ye all of this. For this is my blood of the new testament which shall be shed for many unto remission of sins. And I say to you I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went out into mount Olivet. Then Jesus saith to them: All you shall be scandalized in me this night. For it is written: "I will strike the shepherd, and the sheep of the flock shall be dispersed." But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani: and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death: stay you here and watch with me. And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt. And he cometh to his disciples: and findeth them

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asleep, and he saith to Peter: What? Could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, he went again: and he prayed the third time saying the self-same word. Then he cometh to his disciples and saith to them: Sleep ye now and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me. As he yet spoke, behold Judas one of the twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And behold one of them, that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high-priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: For all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they holding Jesus led him to Caiphas the high-priest, where the scribes and the ancients were assembled. And Peter followed him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the

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whole council sought false witness against Jesus, that they might put him to death: and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed: what further need have we of witnesses? Behold, now you have heard the blasphemy; what think you? But they answering said: He is guilty of death. Then did they spit in his face, and buffet him, and others struck his face with the palms of their hands, saying: Prophesy unto us, O Christ; who is he that struck thee? But Peter sat without in the court; and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate the governor. Then Judas, who betrayed him, seeing that he was condemned; repenting himself,

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brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple he departed: and went and hanged himself with a halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: "And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me." And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee? And he answered him not to any word: so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting on the judgment-seat his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why what evil hath he

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done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing: but rather a tumult was made: taking water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas, and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him and put on him his own garments, and led him away to crucify him. And going out they found a man of Cyrene, named Simon: him they forced to take up his cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments; casting lots: that it might be fulfilled which was spoken by the prophet, saying: "They divided my garments among them; and upon my vesture they cast lots." And they sat and watched him. And they put over his head his cause, written: "THIS IS JESUS THE KING OF THE JEWS." Then were crucified with him two thieves: one on the right hand, and one on the left. And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it: save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients mocking, said: He saved others: himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him now deliver him if he will have him; for he said: I am the Son of God.

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And the self-same thing the thieves also, that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, My God, my God, why hast thou forsaken me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink. And the others said: Let be, let us see whether Elias will come to deliver him. And Jesus again crying with a loud voice, YIELDED UP THE GHOST.* And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened: and many bodies of the saints that had slept, arose, and coming out of the tombs after his resurrection, came into the holy city, and appeared unto many. Now the centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalene, and the other Mary sitting over against the sepulchre.† And the next day, which followed the day of preparation, the chief priests and the

* Here all kneel, and pause.

† Here the priest goes to the middle of the altar, and says the prayer *Munda*, &c., as in the Ordinary of the Mass.

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Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people, He is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

Mandy Thursday,

OR, THURSDAY OF THE LORD'S SUPPER.

On this day the Church celebrates the eve of our Saviour's passion, and especially His institution of the Blessed Sacrament. This calls forth her joy even in this solemn week: the bells are rung, the Gloria sung, and the remembrance of the bitter passion for a moment suspended. After the Mass, in Catholic countries, the celebrant washes the feet of thirteen poor men, in memory of our Saviour's act; and the day is called Mandy Thursday, from the Antiphon *Mandatum*, then sung.

At this Mass the Priest consecrates two large Hosts, one of which he consumes; the other, after the Mass, he carries in procession to a Repository *or shrine prepared for it.*

Collect.

O God! from Whom Judas received the punishment of his guilt, and the thief the reward of his confession: grant us the effects of Thy mercy; that, as our Lord Jesus Christ, at the time of His passion, dispensed on both different rewards of their merits, so He may destroy the old man in us, and give us the grace of His resurrection: Who.

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EPISTLE. (1 Cor. xi. 20–32)

Brethren: When you come together into one place, it is not now to eat the Lord's supper. For every one taketh before his supper to eat. And one indeed is hungry, and another is drunk. What! have you not houses to eat and drink in? or despise ye the Church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered to you: that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke it, and said: Take ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. In like manner, also, the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But, whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

GOSPEL. (John xiii. 1–15.)

Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him), knowing that the Father had given him all things into his hands, and that he came from God, and

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goeth to God: he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? Jesus answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him; therefore he said: You are not all clean. Then after he had washed their feet and taken his garments, being sat down again, he said to them: Know you what I have done to you? You call me Master, and Lord; and you say well, for so I am. If then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet; for I have given you an example, that as I have done to you, so do you also.

At this Mass the Priest consecrates two Hosts. One being reserved for the next day, he places, before the Ablution, in another Chalice, which the Deacon covers with pall, paten, and veil, and places on the middle of the altar. The Mass is then finished as usual, the Priest, however, making a genuflexion whenever he approaches the middle of the altar. At the end of the Mass, the Priest, in a white cope, puts incense into the censer at the foot of the altar, and thrice incenses the Host; after which he ascends to the altar, takes the chalice from the hands of the Deacon, and, attended by Deacon and Subdeacon, followed by the clergy and people with lights, carries it in solemn procession to the Repository, *a sort of altar in another part of the church, decently adorned with lights and drapery.*

During the procession, the following hymn is sung:

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Pange lingua.

Sing, my tongue, the Saviour's glory,
  Of His flesh the mystery sing:
Of the blood, all price exceeding,
  Shed by our immortal King,
Destined, for the world's redemption,
  From a noble womb to spring.

Of a pure and spotless virgin
  Born for us on earth below,
He, as man, with man conversing,
  Stay'd, the seeds of truth to sow;
Then He closed in solemn order,
  Wondrously, His life of woe.

On the night of that Last Supper,
  Seated with His chosen band,
He, the paschal victim eating,
  First fulfils the Law's command;
Then, as food to all His brethren,
  Gives Himself with His own hand.

Word made Flesh, the bread of nature
  By His word to flesh He turns;
Wine into His blood He changes:—
  What though sense no change discerns?
Only be the heart in earnest,
  Faith her lesson quickly learns.

Down in adoration falling,
  Lo! the sacred Host we hail!
Lo! o'er ancient forms departing,
  Newer rites of grace prevail;
Faith for all defects supplying,
  Where the feeble senses fail.

To the everlasting Father,
  And the Son Who reigns on high,
With the Holy Ghost proceeding
  Forth from each eternally,
Be salvation, honor, blessing,
  Might, and endless majesty.

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In arriving at the Repository, *the Deacon kneels, and, taking the chalice from the Priest, places it on the altar, where the Priest incenses it and puts it in the Tabernacle; after which the Procession returns to the high altar, where Vespers are said, and the altar stripped during the recitation of the twenty-first Psalm.*

Good Friday.

THE MORNING OFFICE.

The Church commemorates every day the bloody sacrifice of Jesus Christ on the cross, by a true and real unbloody sacrifice; in which she offers to God the same body and blood that were given for the sins of the world. But on Good Friday she offers no sacrifice, nor is there any consecration of the holy Eucharist—the priest receiving the sacred Host which he had consecrated the day before. So that, in the office which is performed, instead of the Mass, she contents herself with a bare representation of the passion, and makes it her chief business to expose to the faithful, Jesus Christ crucified for them. For this end she reads such Lessons and Tracts as contain predictions of His coming for their redemption, and types of His immolation on the cross; and then she reads the history of the passion as related by St. John, to show how the law and the prophets were verified by the Gospel.

The faithful by these lessons are instructed in the mystery of this day, and therefore beg with the priest the fruit and application of this passion, by praying for all sorts of persons, even Schismatics, Heretics, Jews, and Pagans. None are excluded from the suffrages of the Church on a day when Jesus Christ prayed for His persecutors, and offered His blood to His Father, for the salvation of those who shed it.

Next, both priest and people adore Jesus Christ crucified, expressing their adoration by kneeling thrice before they kiss the cross. The veneration of the cross is as ancient as Christianity itself. If at the bare name of Jesus every knee should bend, what feelings should arise in a Christian breast at the sight of the sacred sign of redemption? It is not to the frail materials of the cross that we pay our adoration, but to Him who, on it, offered for our sins the sacrifice of propitiation.

After the ceremony, the priest brings back to the altar the body of our Lord, with the same solemnity as it was carried from thence on Thursday, and finishes the office by receiving the sacred victim that was slain this day for the redemption of mankind.

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THE MASS.

The Priest and his ministers, in black vestments, go to the altar, without lights and incense, and prostrate themselves before it, while the acolytes cover it with one linen cloth. Then the Priest, with his minister, goes up to the altar, and one of the clergy reads the following Lesson.

THE FIRST LESSON. (Osee vi. 1-6.)

Thus saith the Lord: In their affliction they will rise early to me. Come, and let us return to the Lord; for he hath taken us, and he will heal us; he will strike, and he will cure us. He will revive us after two days: on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice: and the knowledge of God more than holocausts.

THE TRACT.

Lord! I have heard thy hearing, and was afraid: I considered thy works, and trembled.

V. Thou wilt appear between two animals; when the years shall be accomplished, thou wilt make thyself known: when the time shall come, thou wilt be manifested.

V. When my soul shall be in trouble, thou wilt remember thy mercy, even in thy wrath.

V. God will come from Libanus, and the Holy One from the shady and dark mountain.

V. His majesty overspreads the heavens, and the earth is full of His praise.

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THE COLLECT.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! from Whom Judas received the punishment of his sin, and the thief the reward of his confession, grant us the effects of Thy mercy; that as our Lord Jesus Christ, at the time of His passion, bestowed on each a different recompense for his merits, so, having destroyed the old man in us, He may give us the grace of His resurrection: Who liveth.

THE SECOND LESSON. (Exod. xii. 1–11.)

In those days, the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening; and they shall take of the blood thereof, and put it on upon both the side-posts and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither

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shall there remain any thing of it till morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands: and you shall eat in haste. For it is the Phase (that is, the passage) of the Lord.

THE TRACT. (Psalm cxxxix.)

Deliver me, O Lord! from the evil man, rescue me from the unjust man.

V. Who have devised iniquity in their hearts, all the day long they designed battles.

V. They have sharpened their tongues like a serpent: the venom of asps is under their lips.

V. Keep me, O Lord! from the hand of the wicked; and from unjust men deliver me.

V. Who have proposed to supplant my steps: the proud have hidden a net for me.

V. And they have stretched out cords for a snare: they have laid for me a stumbling-block by the way side.

V. I said to the Lord: Thou art my God; hear, O Lord! the voice of my supplication.

V. O Lord! Lord! the strength of my salvation: Thou hast overshadowed my head in the day of battle.

V. Give me not up, O Lord! from my desire to the wicked; they have plotted against me; do not Thou forsake me, lest they should triumph.

V. The head of their compassing me about: the labor of their lips shall overwhelm them.

V. But as for the just, they shall give glory to Thy name: and the upright shall dwell with Thy countenance.

The Passion of our Lord Jesus Christ according to St. John, Chap. xviii.–xix.

At that time, Jesus went forth with his disciples, over the brook of Cedron, where there was a garden into which he and his disciples entered. Now Judas also, who betrayed him, knew the place: because Jesus had often resorted thither together with his disciples.

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Judas therefore having received a band of men and servants from the chief priests and the Pharisees, cometh thither with lanthorns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also who betrayed him, stood with him. As soon then as he had said to them, I am he, they went backward, and fell to the ground. Again therefore, he asked them: Whom seek ye? And they said, Jesus of Nazareth. Jesus answered: I have told you, that I am he. If therefore you seek me, let these go away. That the word might be fulfilled which he had said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Then Jesus said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall not I drink it? Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him: and they led him away to Annas first, for he was father-in-law to Caiphas, who was the high-priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high-priest, and went in with Jesus into the court of the high-priest. But Peter stood at the door without. Then the other disciple who was known to the high-priest, went out, and spoke to her that kept the door, and brought in Peter. And the maid that waited at the door, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself.

The high-priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews

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resort: and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken to them: behold they know what things I have said. And when he had said these things, one of the officers standing by, gave Jesus a blow, saying: Answerest thou the high-priest so? Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou me? And Annas sent him bound to Caiphas the high-priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not. One of the servants of the high-priest, a kinsman to him whose ear Peter cut off, saith to him: Did not I see thee in the garden with him? Then Peter again denied, and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee. Pilate then said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me. What hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, heareth my voice. Pilate saith to him: What

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is truth? And when he had said this, he went out again to the Jews, and saith to them: I find no cause in him. But you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

Then, therefore, Pilate took Jesus, and scourged him. And the soldiers platting a crown of thorns, put it upon his head: and they put on him a purple garment, and they came to him, and said: Hail, king of the Jews! And they gave him blows. Pilate, therefore, went forth again, and saith to them: Behold I bring him forth to you, that you may know that I find no cause in him. Jesus therefore came forth, bearing the crown of thorns and the purple garment. And he saith to them: Behold the man. When the chief priests, therefore, and the officers had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him; for I find no cause in him. The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore said to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar.

Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha. And it was the parasceve of the passover, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him, away

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with him, crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth. And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew, Golgotha, where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross. And the writing was, Jesus of Nazareth, the king of the Jews. This title, therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered: What I have written, I have written. Then the soldiers, when they had crucified him, took his garments (and they made four parts, to every soldier a part), and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith: They have parted my garments among them, and upon my vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing, whom he loved, he saith to his mother: Woman! behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. Afterwards Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they put a sponge full of vinegar, about hyssop, and put it to his mouth. When Jesus therefore had taken the vinegar, he said: It is consummated. And bowing his head, he gave up the ghost.

Here all kneel, and pause a little, to meditate on the redemption of mankind.

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Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers opened his side with a spear, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true. And he knoweth that he saith true, that you also may believe. For these things were done that the Scripture might be fulfilled: You shall not break a bone of him. And again another Scripture saith: They shall look on him whom they pierced.

Here Munda cor meum *is said as on p.* 198; *but the blessing not asked, nor are lights used as in other Gospels; and the Priest, at the end, kisses not the book.*

And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. They took therefore the body of Jesus, and wrapt it in linen clothes with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus; because the sepulchre was nigh at hand.

Then the Priest, at the Epistle-corner, says the following prayers:

Let us pray, beloved brethren, for the holy Church of God, that our God and Lord will be

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pleased to give t peace, maintain it in un on, and preserve it over the earth; subjecting to it the princes and potentates of the world; and grant us, who live in peace and tranquillity, grace to glorify God the Father Almighty.

Let us pray.

Let us bend our knees.

R. Rise up.

Almighty and everlasting God! Who, by Christ, hast revealed Thy glory to all nations, preserve the works of Thy mercy; that Thy Church, spread over the whole world, may persevere with a constant faith in the confession of Thy name: through the same Lord Jesus Christ.

R. Amen.

Let us pray also for our Holy Father Pope N., that our Lord God, Who elected him to the order of the Episcopacy, will preserve him in health and safety, for the good of His holy Church, to govern the holy people of God.

Let us pray.

Let us bend our knees.

R. Rise up.

Almighty and everlasting God! by Whose judgment all things are founded, mercifully regard our prayers, and by Thy goodness preserve our Bishop, chosen for us; that the Christian people, who are governed by Thy authority, may increase the merits of their faith under so great a Prelate: through our Lord Jesus Christ.

R. Amen.

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Let us pray also for all Bishops, Priests, Deacons, Subdeacons, Acolytes, Exorcists, Readers, Porters, Confessors, Virgins, Widows, and for all the holy people of God.

Let us pray.

Let us bend our knees.

R. Rise up.

Almighty and everlasting God! by Whose Spirit the whole body of the Church is sanctified and governed, hear our prayers for all orders; that, by the assistance of Thy grace, Thou mayest be faithfully served by all degrees: through our Lord . . . . in the unity of the same, &c.

R. Amen.

Let us pray also for our catechumens; that our Lord God will open the ears of their hearts, and the gate of His mercy; that, having received by the laver of regeneration the remission of all their sins, they also may belong to our Lord Jesus Christ.

Let us pray.

Let us bend our knees.

R. Rise up.

Almighty and everlasting God! Who always makest Thy Church fruitful in new children, increase the faith and understanding of our catechumens; that, being regenerated in the waters of baptism, they may be admitted into the society of Thy adopted children: through our Lord.

R. Amen.

Let us pray, beloved brethren, to God the Father Almighty, that He will purge the world of all errors, cure diseases, drive away famine, open

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prisons, break chains, grant a safe return to travellers, health to the sick, and a secure haven to such as are at sea.

Let us pray.

Let us bend our knees.

R. Rise up.

Almighty and everlasting God! the comfort of the afflicted, and the strength of those that labor, let the prayers of those that call upon Thee in any trouble, be heard by Thee; that all may, with joy, find the effects of Thy mercy in their necessities: through our Lord.

R. Amen.

Let us pray also for heretics and schismatics; that our Lord God will be pleased to deliver them from all their errors, and recall them to our holy mother, the Catholic and Apostolic Church.

Let us pray.

Let us bend our knees.

R. Rise up.

Almighty and everlasting God! Who savest all, and wilt have no man perish, look on the souls that are seduced by the deceit of the devil; that the hearts of those who err, having laid aside all heretical malice, may repent, and return to the unity of Thy truth: through our Lord.

R. Amen.

Let us pray also for the perfidious Jews; that our Lord God will withdraw the veil from their hearts; that they also may acknowledge our Lord Jesus Christ.

"Amen" is here omitted.

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Almighty and everlasting God! Who deniest not Thy mercy even to the perfidious Jews, hear our prayers, which we pour forth for the blindness of that people; that by acknowledging the light of Thy truth, which is Christ, they may be brought out of their darkness: through the same Lord.

R. Amen.

Let us pray also for the Pagans, that Almighty God will take iniquity out of their hearts; that, quitting their idols, they may be converted to the true and living God, and His only Son Jesus Christ, our God and Lord.

Let us pray.

Let us bend our knees.

R. Rise up.

Almighty and everlasting God! Who seekest not the death, but the life of sinners, mercifully hear our prayers, and deliver them from the worship of idols; and, for the praise and glory of Thy name, admit them into Thy holy Church: Through.

R. Amen.

After the prayers, the Priest puts off his chasuble, and taking from the altar the Cross covered with a veil, he goes to the Epistle-corner, where he uncovers the top of it, and shows it to the people, singing the Antiphon:

Ecce lignum crucis,	Behold the wood of the cross,

Then the Deacon and Subdeacon join with him in singing the rest:

In quo salus mundi pependit.	On which hung the salvation of the world.

And the choir, prostrate on the ground, answers:

Venite, adoremus.	Come, let us adore.

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From thence, the Priest proceeds to the right side of the altar, where he uncovers the right arm of the Cross, singing a second time, Ecce lignum, *as before. Lastly, he goes to the middle of the altar, and uncovers the whole Cross, singing a third time,* Ecce lignum, *as before. After which, he lays it on a cushion before the altar, and, taking off his shoes, approaches, kneeling thrice, and kisses it. The clergy then, two by two, approach in like manner. The people then, in order, approach the communion-rail, and the Cross is carried around for them to kiss reverently.*

During the adoration, two chanters in the middle of the choir sing the following verses:

My people! what have I done to thee? Or in what have I grieved thee? Answer me.

V. Because I brought thee out of the land of Egypt: thou hast prepared a cross for thy Saviour.

One side of the choir sings:

Holy God.	Agios o Theos.

The other side answers:

Holy God.	Sanctus Deus.

The first side:

Holy and strong God.	Agios ischyros.

The second side:

Holy and strong God.	Sanctus fortis.

The first side:

Holy and immortal God! have mercy on us.	Agios athanatos, eleison imas.

The second side:

Holy and immortal God! have mercy on us.	Sanctus immortalis, miserere nobis.

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After this, two of the second side sing:

V. Because I led thee through the desert forty years, and fed thee with manna, and brought thee into an excellent land; thou hast prepared a cross for thy Saviour.

Then Agios o Theos *is repeated as before, and two of the first side sing:*

V. What more should I have done to thee, and have not done? I have planted thee for my most beautiful vineyard; and thou hast proved very bitter to me: for in my thirst thou gavest me vinegar to drink; and with a spear thou hast pierced the side of thy Saviour.

Agios o Theos *is repeated as before.*

The following verses are sung alternately by the two chanters on each side of the choir. Both sides repeat, after each verse, My people (p. 392).

V. For thy sake I scourged Egypt with her first-born; and thou hast delivered me to be scourged.

V. I brought thee out of Egypt, having drowned Pharao in the Red Sea: and thou hast delivered me over to the chief priests.

V. I opened the sea before thee: and thou with a spear hast opened my side.

V. I went before thee in a pillar of the cloud: and thou hast brought me to the court of Pilate.

V. I fed thee with manna in the desert: and thou hast beaten me with buffets and scourges.

V. I gave thee wholesome water to drink out of the rock: and thou hast given me gall and vinegar.

V. For thy sake I struck the kings of the Chanaanites: and thou hast struck my head with a reed.

V. I gave thee a royal sceptre: and thou hast given me a crown of thorns.

V. I have exalted thee with great strength: and thou hast hanged me on the gibbet of the cross.

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Both sides repeat Popule meus, *and then sing the following Antiphon:*

Ant. We adore Thy cross, O Lord! and we praise and glorify Thy holy resurrection: for by the wood of the cross the whole earth is filled with joy. *Psalm.* May God have mercy on us and bless us; may His countenance shine upon us, and may He have mercy on us. We adore, &c.

After this, is sung the versicle Crux fidelis, *with the hymn* Pange lingua gloriosi; *and after each verse, is repeated* Crux fidelis, *or* Dulce lignum, *in the following manner:*

Crux Fidelis.

Faithful Cross, O tree all beauteous!
Tree all peerless and divine;
Not a grove on earth can show us
Such a flower and leaf as thine.
Sweet the nails and sweet the wood
Laden with so sweet a load.

HYMN.

Pange lingua gloriosi.

Sing, my tongue, the Saviour's glory;
Tell His triumph far and wide;
Tell aloud the famous story
Of His body crucified;
How upon the cross a victim,
Vanquishing in death, He died.
Faithful Cross, O tree all beauteous,
Tree all peerless and divine;
Not a grove on earth can show us
Such a flower and leaf as thine.

Eating of the tree forbidden,
Man had sunk in Satan's snare,
When our pitying Creator
Did this second tree prepare;

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Destined many ages later
  That first evil to repair.
    Sweet the nails and sweet the wood
    Laden with so sweet a load.

Such the order God appointed
  When for sin He would atone;
To the serpent thus opposing
  Schemes yet deeper than his own;
Thence the remedy procuring,
  Whence the fatal wound had come.
    Faithful cross, &c.

So when now at length the fulness
  Of the sacred time drew nigh,
Then the Son, the world's Creator,
  Left His Father's throne on high;
From a Virgin's womb appearing,
  Clothed in our mortality.
    Sweet the nails, &c.

All within a lowly manger,
  Lo! a tender babe He lies;
See His gentle Virgin mother,
  Lull to sleep His infant cries!
While the limbs of God incarnate
  Round with swathing-bands she ties.
    Faithful cross, &c.

Thus did Christ to perfect manhood
  In our mortal flesh attain;
Then of His free choice he goeth
  To a death of bitter pain;
And as a lamb upon the altar
  Of the cross for us is slain.
    Sweet the nails, &c.

Lo! with gall His thirst He quenches!
  See the thorns upon His brow!
Nails His tender flesh are rending!
  See, His side is open'd now!
Whence, to cleanse the whole creation,
  Streams of blood and water flow
    Faithful cross, &c.

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Lofty tree, bend down thy branches,
To embrace the sacred load;
Oh, relax the native tension
Of that all too rigid wood;
Gently, gently bear the members
Of thy dying King and God.
Sweet the nails, &c.

Tree, which solely wast found worthy,
The world's great victim to sustain;
Harbor from the raging tempest!
Ark that saved the world again!
Tree with sacred blood anointed
Of the Lamb for sinners slain.
Faithful cross, &c.

Blessing, honor everlasting,
To the immortal Deity;
To the Father, Son, and Spirit,
Equal praises ever be:
Glory through the earth and heaven
To Trinity in Unity.

Towards the end of the Adoration of the Cross, the candles are lighted on the Altar, and the Priest goes in procession to bring back the blessed Sacrament from the Repository. During the procession is sung the hymn

VEXILLA REGIS.

Forth comes the Standard of the King;
All hail, thou Mystery adored!
Hail, Cross! on which the Life Himself
Died, and by death our life restored:

On which our Saviour's holy side,
Rent open with a cruel spear,
Of blood and water pour'd a stream,
To wash us from defilement clear.

O sacred wood! in thee fulfill'd
Was holy David's truthful lay;
Which told the world that from a tree
The Lord should all the nations sway.

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Most royally empurpled o'er,
  How beauteously thy stem doth shine!
How glorious was its lot to touch
  Those limbs so holy and divine!

Thrice blest, upon whose arms outstretch'd
  The Saviour of the world reclined;
Balance sublime! upon whose beam
  Was weighed the ransom of mankind.

Hail, Cross! thou only hope of man,
  Hail on this holy Passion-day!
To saints increase the grace they have;
  From sinners purge their guilt away.

Salvation's spring, blest Trinity,
  Be praise to Thee through earth and skies:
Thou through the Cross the victory
  Dost give; oh, also give the prize!

The Priest having come back to the Altar, places the holy Sacrament on it, fumes it with incense, on his knees, and lays the sacred Host on the corporal. Then wine and water are put into the Chalice, which is set on the Altar, and the incense is put into the censer; with which the Priest fumes the sacred Host, and the offering of wine and water, saying:

May this incense (p. 206).

Then he fumes the Altar, saying:

Let my prayer, &c. (p. 207).

And gives the censer to the Deacon, saying:

May the Lord, &c. (p. 207).

After this, he goes down from the Altar on the Epistle side, and there washes his hands. Then returning to the middle of the Altar, he says, bowing down:

In a spirit of humility (p. 205).

Then turning to the people, he says:

Pray, brethren! &c. (p. 209).

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And turning again to the Altar, he says:

Let us pray.

Instructed, &c. Our Father, &c. (p. 228).
Deliver us, O Lord, &c.

Then the Priest elevates the sacred Host, and after breaking it as usual, says:

Let not, &c. (p. 232).

Then he kneels, and takes the paten with the body of Christ, and says, with great humility and reverence:

I will take, &c. (p. 233).

Then striking his breast thrice, he says:

Lord, I am not worthy (p. 234).

After which he signs himself with the blessed Sacrament, saying:

The body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Then he reverently receives the body, and immediately after the particle of the sacred Host, with the wine in the Chalice. And having, as usual, washed his fingers and taken the purification, bowing in the middle of the Altar, with his hands joined, he says:

Grant, O Lord, &c. (p. 235).

After this, the Priest, having made a reverence to the Altar, departs. Vespers are then said.

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Holy Saturday.

The office of this day, by anticipation, represents our Saviour's resurrection, and was in ancient times said during the following night. The altars are again clothed with ornaments, and a new fire blessed. The office begins with lighting a triple candle, which is emblematic of the light of Christ, and signifies that the light of the blessed Trinity is communicated to us by Christ's resurrection. The Paschal candle, blessed by the Deacon, is a figure of the body of Christ embalmed with spices, and its lighting is a token of His resurrection.

Then follow the Prophecies, lessons from the Old Testament read to Catechumens, whom it was customary to baptize on this day, the most appropriate of all; for as we are dead in sins, so in baptism we rise with Christ (Rom. vi. 4).

The baptismal font is then blessed with many prayers and ceremonies, all full of deep significance. If any are to be baptized, the sacrament is then conferred, and these ceremonies conclude with the Litany of the Saints.

The Mass which follows has no Offertory, Kiss of Peace, or "Communion."

THE BLESSING OF THE NEW FIRE.

A fire is struck with a flint without the church, and coals lighted: after which, the Priest, with his attendants bearing the cross, holy water, and incense, before the church-gate, if it can be conveniently done (otherwise in the very entrance of the church), blesses the new fire, saying:

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

O God! Who by Thy Son, the corner-stone, hast bestowed on the faithful the fire of Thy brightness, sanctify this new fire produced from a flint for our use; and grant, that during this Paschal solemnity, we may be so inflamed with heavenly desires, that with pure minds we may come to the solemnity of eternal splendor: Through th same Christ our Lord.

R. Amen.

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Let us pray.

O Lord God, Almighty Father, never-failing light! Who art the author of all light; bless this light, which is blessed and sanctified by Thee, Who hast enlightened the whole world; that we may be enlightened by that light, and inflamed with the fire of Thy brightness: and, as Thou didst give light to Moses, when he went out of Egypt, so illuminate our hearts and senses, that we may obtain light and life everlasting: Through Christ our Lord.

R. Amen.

Let us pray.

Holy Lord, Almighty Father, eternal God! vouchsafe to co-operate with us, who bless this fire in Thy name, and in that of Thy only Son, Jesus Christ our Lord and God, and of the Holy Ghost; assist us against the fiery darts of the enemy, and illuminate us with Thy heavenly grace: Who livest and reignest with the same only Son and Holy Ghost, one God forever and ever.

R. Amen.

Then he blesses the five grains of incense that are to be fixed in the Paschal candle, saying the following prayer:

Pour forth, we beseech Thee, Almighty God! Thy abundant blessing on this incense, and kindle, O invisible regenerator! the brightness of this night: that not only the sacrifice, which is offered this night may shine by the secret mixture of Thy light; but also, that into whatever place any thing sanctified by these mystical prayers shall be car-

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ried, there, by the power of Thy majesty, all the malicious artifices of the devil may be defeated: Through Christ our Lord.

R. Amen.

Whilst he blesses the grains of incense, an Acolyte puts some of the blessed fire into the censer, and the Priest, after the prayer, puts incense into it, blessing it, as usual, saying:

May thou be blessed by Him, in whose honor thou shalt be burnt. Amen.

Then he sprinkles the grains of incense and the fire thrice with holy water, saying:

Thou shalt sprinkle me, O Lord! with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

After which, he incenses them thrice. Then the Deacon, putting on a white Dalmatic, takes the rod with the three candles fixed on the top. The Censer-bearer goes first with an Acolyte carrying in a plate the five grains of incense; the Subdeacon with the cross follows, and the Clergy in order; then the Deacon with the three candles, and last of all the Priest. When the Deacon is come into the church, an Acolyte, who carries a candle lighted from the new fire, lights one of the three candles on the top of the rod; and the Deacon, holding up the rod, kneels, as do all the rest, except the Subdeacon, and sings alone:

Behold the light of Christ.
R. Thanks be to God.

The same is done in the middle of the church, and before the Altar, when the other two candles are lighted. Being come to the Altar, the Priest goes to the Epistle side, and the Deacon with the book asks the blessing of the Priest, saying:

Pray, Father! bless me.

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Then the Priest says:

The Lord be in thy heart and lips; that thou mayest worthily and fitly proclaim His Paschal praise; in the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

After this, the Deacon goes to the desk on the Gospel side, where he incenses the book; and, all standing as at the Gospel, he blesses the Paschal candle, saying:

Let now the heavenly troop of angels rejoice; let the divine mysteries be joyfully celebrated; and let a sacred trumpet proclaim the victory of so great a king. Let the earth also be filled with joy, being illuminated with such resplendent rays; and let it see the darkness, which overspread the whole world, chased away by the splendor of our eternal king. Let our mother the Church also rejoice, being adorned by the rays of so great a light; and let this temple resound with the joyful acclamations of the people. Wherefore, beloved brethren! you who are now present at the admirable brightness of this holy light, I beseech you to invoke with me the name of the Almighty God; that He, Who hath been pleased above my desert to admit me into the number of His Levites, will, by an effusion of His light upon me, enable me to celebrate the praises of this emblematic taper: through our Lord Jesus Christ His Son; Who with Him and the Holy Ghost, liveth and reigneth one God forever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just to proclaim, with all the affection of our heart and soul, and with the sound of our voice, the invisible God the Father Almighty, and His only Son our Lord Jesus Christ, Who paid for us

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to His eternal Father the debt of Adam, and by His sacred blood cancelled the guilt contracted by original sin. For this is the Paschal solemnity, in which the true Lamb was slain, by whose blood the doors of the faithful are consecrated. This is the night in which Thou formerly broughtest forth our forefathers the children of Israel out of Egypt, leading them dry-foot through the Red Sea. This then is the night which dissipated the darkness of sin, by the light of the pillar. This is the night which now delivers all over the world those that believe in Christ from the vices of the world and darkness of sin, restores them to grace, and clothes with sanctity. This is the night in which Christ broke the chains of death, and ascended conqueror from hell. O how admirable is Thy goodness towards us! O how inestimable is Thy love! Thou hast delivered up Thy Son, to redeem a slave. O truly necessary sin of Adam, which the death of Christ has blotted out! O happy fault, that merited such and so great a Redeemer! O truly blessed night! which alone deserved to know the time and hour, when Christ rose again from hell. This is the night of which it is written: And the night shall be as light as day; and the night shineth upon me in my pleasures. Therefore the sanctification of this night blots out crimes, washes away sins, and restores innocence to the fallen and joy to the sorrowful. It banishes enmities, produces concord, and humbles empires.

Here the Deacon fixes the five grains of incense in the candle, in the form of a cross.

Therefore, on this sacred night, receive, O holy Father! the evening sacrifice of this incense, which Thy holy Church, by the hands of her ministers, presents to Thee in this solemn oblation of this wax candle, made out of the labor of bees. And now we know the excellence of this pillar, which the sparkling fire lights for the honor of God.

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Here the Deacon lights the candle with one of the three candles on the rod.

Which fire, though now divided, suffers no loss from the communication of its light. Because it is fed by the melted wax, produced by the bee, to make this taper.

Here the lamps are lighted.

O truly blessed night! which plundered the Egyptians, and enriched the Hebrews. A night in which heaven is united to earth, and God to man. We beseech Thee, therefore, O Lord! that this candle, consecrated to the honor of Thy name, may continue burning to dissipate the darkness of this night; and being accepted as a sweet odor, may be united with the celestial lights. Let the morning-star find it burning. That morning-star, I mean, which never sets. Which being returned from hell, shone with brightness on mankind. We beseech Thee, therefore, O Lord! to grant us peace during this paschal solemnity, and with Thy constant protection to rule, govern, and preserve us, Thy servants, all the Clergy, and the devout Laity, together with our Holy Father, Pope N.; and our Bishop N.: Through the same Lord Jesus Christ Thy Son, Who with Thee and the Holy Ghost liveth and reigneth one God, forever and ever.

R. Amen.

After the benediction of the Paschal candle, the Prophecies are read, and the Catechumens are instructed and prepared to receive baptism.

THE FIRST PROPHECY. (Gen. i. 1–31; ii. 1–2.)

In the beginning, God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good: and he divided the light from the darkness. And he called the light day, and the darkness night: and there was evening and morning one

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day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and the morning were the second day. God also said: Let the waters that are under the heaven, be gathered together into one place; and let the dry land appear. And it was so done. And God called the dry land, Earth: and the gathering together of the waters he called Seas. And God saw that it was good. And he said: Let the earth bring forth the green herb, and such as may seed; and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night; and the stars. And he set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth And the evening and morning were the fifth day. And God said: Let the earth bring forth

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the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds: and it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him, male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life that they may have to feed upon. And it was so done. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! Who hast wonderfully created man, and more wonderfully redeemed him; grant us, we beseech Thee, such strength of mind and reason against the allurements of sin, that we may deserve to obtain eternal joy: Through Jesus Christ our Lord.

R. Amen.

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THE SECOND PROPHECY. (Gen. v. 31; vi. 1–22; vii. 6, 11–14, 18–24; viii. 1–3, 6–12, 15–21.)

Noe, when he was five hundred years old, begat Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them. The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. And God said: My spirit shall not remain in man forever, because he is flesh, and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping things even to the fowls of the air, for it repenteth me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. And he begat three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), he said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks; thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it. The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it; and the door of the ark thou shalt set in the side; with lower middle chambers and third stories shalt thou make it. Behold I will bring the waters of a great flood

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upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food, that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God commanded him. . And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened: and the rain fell upon the earth forty days and forty nights. In the self-same day Noe, and Sem, and Cham, and Japheth, his sons, his wife, and the three wives of his sons with them went into the ark. They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind. . . And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains, which it covered. And all flesh was destroyed that moved upon the earth, both of fowl and of cattle, and of beasts, and of all creeping things that creep upon the earth; and all men. And all things wherein there is the breath of life on the earth died. And he destroyed all the substance, that was upon the earth, from man even to beast, and the creeping things and fowls of the air; and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and

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brought a wind upon the earth, and the waters were abated. The fo ntains also of the deep, and the flood-gates of heaven, were shut up: and the rain from heaven was restrained. And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days. . . And after that forty days were passed, Noe opening the window of the ark, which he had made, sent forth a raven: which went forth, and did not return till the waters were dried up upon the earth. He sent forth also a dove after him to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark, for the waters were upon the whole earth: and he put forth his hand, and caught her and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening carrying a bough of an olive-tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him. . . And God spoke to Noe, saying: Go out of the ark thou and thy wife, thy sons and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls, as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. So Noe went out, he and his sons: his wife, and the wives of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savor.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! Whose power is unchangeable and Whose light is eternal; mercifully regard the

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wonderful sacrament of Thy whole Church, and by an effect of Thy perpetual providence, perform with tranquillity the work of human salvation; and let the whole world experience and see, that what was fallen is raised up, what was old is made new, and that all things are re-established through Him that gave them their first being, our Lord Jesus Christ: Who liveth and reigneth with Thee.

THE THIRD PROPHECY. (Gen. xxii. 1–19.)

In those days: God tempted Abraham and said to him: Abraham! Abraham! And he answered: Here I am. He said to him: Take thy only-begotten son Isaac, whom thou lovest, and go into the land of Vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee. So Abraham rising up in the night, saddled his ass: and took with him two young men, and Isaac his son. And when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father! And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for a holocaust, my son. So they went on together. And they came to the place which God had shown him, where he built an altar, and laid the wood in order upon it. And when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword, to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying: Abraham! Abraham! And he answered: Here I am

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And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only-begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, The Lord seeth. Whereupon even to this day, it is said: In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only-begotten son for my sake, I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! the sovereign Father of the faithful, Who throughout the world multipliest the children of Thy promise by the grace of Thy adoption, and makest Thy servant Abraham, according to Thy oath, the Father of all nations; by this Paschal Sacrament, grant that Thy people may worthily receive the grace of Thy vocation: Through our Lord.

THE FOURTH PROPHECY. (Exod. xiv. 24–31; xv. 1.)

In those days: It came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians

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said: Let us flee from Israel: for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharao, who had come into the sea after them; neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left. And the Lord delivered Israel in that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea-shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord, and said:

The Tract.

Let us sing to the Lord, for he is gloriously magnified; the horse and the rider he hath thrown into the sea; he hath been my help, and my protector unto salvation.

V. He is my God, and I will glorify him; the God of my father, and I will exalt him.

V. The Lord putteth an end to wars; the Lord is his name.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! Whose ancient miracles we see renewed in our days, whilst, by the water of regeneration, Thou performest for the salvation of the gentiles, that which by the power of Thy right hand Thou

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didst for the deliverance of one people from the Egyptian persecution; grant that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel: Through our Lord.

THE FIFTH PROPHECY. (Isaias liv. 17; lv. 1–11.)

This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. All you that thirst, come to the waters: and you that have no money, make haste, buy and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to me; hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the gentiles. Behold thou shalt call a nation, which thou knewest not; and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. Seek ye the Lord while he may be found: call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him; and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it, *saith the Lord Almighty.*

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Let us pray.

Let us bend our knees.

R. Rise up.

Almighty and eternal God! multiply for the honor of Thy name what Thou didst promise to the faith of our forefathers; and increase, by Thy sacred adoption, the children of that promise; that, what the ancient saints doubted not would come to pass, Thy Church may now find in great part accomplished: Through our Lord.

THE SIXTH PROPHECY. (Baruch iii. 9–38.)

Hear, O Israel! the commandments of life; give ear, that thou mayest learn wisdom. How happeneth it, O Israel! that thou art in thy enemies' land? Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom: for if thou hadst walked in the way of God, thou hadst surely dwelt in peace forever. Learn where is wisdom, where is strength, where is understanding: that thou mayest know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone into her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? that take their diversion with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children received it, it is far from their face. It hath not been heard in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that

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is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths. O Israel! how great is the house of God, and how vast is the place of his possession! It is great, and hath no end: it is high and immense. There were the giants, those renowned men, that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: Therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths. But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and four-footed beasts: he that sendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling. And the stars have given light in their watches, and rejoiced: they were called, and they said: Here we are: and with cheerfulness they have shined forth to him that made them. This is our God, and there shall no other be accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob, his servant, and to Israel, his beloved. Afterwards he was seen upon earth, and conversed with men.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! Who continually multipliest Thy Church by the vocation of the gentiles; mercifully grant Thy perpetual protection to those whom Thou washest with the water of baptism: Through.

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THE SEVENTH PROPHECY. (Ezech. xxxvii. 1–14.)

In those days: The hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones. And he led me about through them on every side: now they were very many upon the face of the plain. And they were exceeding dry. And he said to me: Son of man! dost thou think these bones shall live? And I answered: O Lord God! thou knowest. And he said to me: Prophesy concerning these bones: and say to them: Ye dry bones! hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied, there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophesy to the spirit, prophesy, O son of man! and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army. And he said to me: Son of man! all these bones are the house of Israel. They say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say to them: Thus saith the Lord God: Behold, I will open your graves, and will bring you out of your sepulchres, O my people! and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people! and shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land, *saith the Lord Almighty.*

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Let us pray.

Let us bend our knees.

R. Rise up.

O God! Who by the Scriptures of both Testaments, teachest us to celebrate the Paschal Sacrament; give us such a sense of Thy mercy, that by receiving Thy present graces, we may have a firm hope of Thy future blessings: Through our Lord.

THE EIGHTH PROPHECY. (Isaias iv. 1–6.)

In that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence, and glory, and the fruit of the earth shall be high, and a great joy to them, that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem, out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke, and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the day-time from the heat, and for a security and covert from the whirlwind and from rain.

THE TRACT.

My beloved had a vineyard on a hill in a fruitful place.

V. And he fenced it in, and digged it about, and planted it with the choicest vines, and built a tower in the midst thereof.

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V. And he set up a wine-press therein; for the vineyard of the Lord of Hosts is the house of Israel.

Let us pray.

Let us bend our knees.

R. Rise up.

O God! Who by the mouths of Thy holy prophets hast declared, that through the whole extent of Thy empire it is Thou that sowest the good seed, and improvest the choicest branches that are found in all the children of Thy Church; grant to Thy people, who are called by the name of vines and corn, that they may root out all thorns and briers, and bring forth good fruit in abundance: Through our Lord.

THE NINTH PROPHECY. (Exod. xii. 1–11, as on p. 381.)

Let us pray.

Let us bend our knees.

R. Rise up.

O Almighty and eternal God! Who art wonderful in the performance of all Thy works, let Thy servants whom Thou hast redeemed understand, that the creation of the world in the beginning was not more excellent than the immolation of Christ, our Passover at the end of the world: Who with Thee.

THE TENTH PROPHECY. (Jonas iii. 1–10.)

In those days: The word of the Lord came to Jonas the second time, saying: Arise, and go to Ninive the great city; and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive according to the word of the Lord: now Ninive was a great city of three days' journey: and Jonas began to enter into

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the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen, nor sheep taste any thing: let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive: and will turn away from his fierce anger and we shall not perish? And God saw their works, that they were turned from their evil way: *and the Lord our God had mercy on his people.*

Let us pray.

Let us bend our knees.

R. Rise up.

O God! Who hast united the several nations of the gentiles in the profession of Thy name; give us both the will and the power to obey Thy command, that Thy people called to eternity may have the same faith in their minds, and piety in their actions: Through our Lord.

THE ELEVENTH PROPHECY. (Deut. xxxi. 22–30.)

In those days: Moses wrote a canticle, and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land, which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it, he commanded the Levites, who carried the ark of the covenant of the

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Lord, saying: Take this book, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way, that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

THE TRACT.

Hear, O ye heavens! and I will speak: let the earth give ear to the words of my mouth.

V. Let what I say be looked for like rain; and let my words drop down like dew.

V. Like the shower upon the grass, and the snow upon the dry herb; for I will call upon the name of the Lord.

V. Publish the greatness of our God: he is God; his works are perfect, and all his ways are justice.

V. God is faithful, in whom there is no iniquity: the Lord is just and holy.

Let us pray.

Let us bend our knees.

R. Rise up.

O God, the exaltation of the humble, and the fortitude of the righteous! Who, by Thy holy servant Moses, didst please so to instruct Thy people by the singing of the sacred canticle, that the repetition of the law might be also our direction;

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show Thy power to all the multitude of gentiles justified by Thee, and by mitigating Thy terrors, grant them joy; that, all their sins being pardoned by Thee, the threatened vengeance may contribute to their salvation: Through our Lord.

THE TWELFTH PROPHECY. (Dan. iii. 1–24.)

In those days: King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura of the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue, which king Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages! that in the hour, that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue, which king Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music: all the nations, tribes, and languages fell down and adored the golden statue, which king Nabuchodonosor had set up. And presently, at that very time, some Chaldeans came and accused the Jews, and said to king Nabuchodonosor: O king! live forever: thou, O king! hast made a decree that every man, that shall hear the sound of the trumpet, the

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flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now, there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king! have slighted thy decree: they worship not thy gods, nor do not they adore the golden statue which thou hast set up. Then Nabuchodonosor in fury and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago! that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kinds of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hands? Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king! But if he will not, be it known to thee, O king! that we will not worship thy gods, nor adore the golden statue, which thou hast set up. Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments, for the king's

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commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame praising God, and blessing the Lord.

Let us pray.

Almighty, everlasting God! only hope of the world, Who, by the voice of Thy prophets, hast manifested the mysteries of this present time; graciously increase the desires of Thy people: for in none of Thy faithful can any virtue advance without Thy inspiration: Through our Lord.

If the Church has no baptismal Font, the following benediction of the Font is omitted, and the Litany is said immediately after the Prophecies. But where there is a Font, the Priest, in a violet cope, with his ministers and the clergy, goes in procession to the Font, singing:

THE TRACT.

As the hart panteth after the fountains of waters; so my soul panteth after thee, O God!

V. My soul hath thirsted after the living God; when shall I come and appear before the face of God?

V. My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

Before the blessing of the Font, the Priest says:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O Almighty and everlasting God! mercifully regard the devotion of the people who are to be

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regenerated, and who, like the hart, pant after the fountain of Thy waters; and mercifully grant, that the thirst of their faith may, by the sacrament of baptism, sanctify their souls and bodies: Through our Lord.

R. Amen.

The Priest begins the blessing of the Font, saying.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O almighty and everlasting God! be present at these mysteries, be present at these sacraments of Thy great goodness; and send forth the spirit of adoption, to regenerate the new people, whom the font of baptism brings forth: that what is to be done by the ministry of our lowliness, may be accomplished by the effect of Thy power: Through our Lord Jesus Christ, Thy Son, Who with Thee and the same Holy Spirit liveth and reigneth one God forever and ever.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up to the Lord.

V. Let us give thanks to the Lord our God

R. It is meet and just.

It is truly meet and just, right and profitable to salvation, that we should at all times, and in all places, give thanks to Thee, O holy Lord, Almighty Father, Eternal God! Who, by Thy invisible power, dost wonderfully produce the

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effects of Thy sacraments; and, though we are unworthy to administer so great mysteries, yet, as Thou dost not forsake the gifts of Thy grace, so Thou inclinest the ears of Thy goodness even to our prayers. O God! whose Spirit, in the very beginning of the world, moved over the waters; that even then the nature of water might receive the power of sanctification; O God! Who by water didst wash away the crimes of the guilty world, and by the overflowing of the deluge didst give us a figure of regeneration; that by the mystery of one and the same element there might be the end of vice, and the origin of virtue. Look, O Lord! on the face of Thy church, and multiply in her Thy regenerations, Who by the streams of Thy abundant grace fillest Thy city with joy, and openest the fonts of baptism all over the world, for the renewing of the gentiles; that by the command of Thy majesty, she may receive the grace of Thy only Son from the Holy Ghost.

The Priest divides the water in the form of a cross.

Who, by a secret mixture of His divine virtue, may render this water fruitful for the regeneration of men; to the end that, sanctification being conceived, they may, born again new creatures, come forth from the immaculate womb of this divine font, a heavenly offspring; and that grace, as a mother, may bring forth to the same infancy all, however distinguished by sex in body, or age in time. Far hence, therefore, may all unclean spirits, by Thy command, O Lord! depart; far may the whole malice of diabolical deceit be banished; may no power of the enemy have

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place here; let him not fly about, ensnaring, creep in by lurking; corrupt by infection.

He touches the water with his hand.

May this holy and innocent creature be free from all the assaults of the enemy, and purified by the destruction of all his malice. May it become a living fountain, a regenerating water, a purifying stream; that all to be washed in this saving laver, may obtain, by the operation of the Holy Ghost, the grace of a perfect purification.

He makes the sign of the cross thrice over the Font, saying:

Wherefore I bless thee, O creature of water! by the living God, by the true God, by the holy God; by that God Who in the beginning separated thee by His word from the dry land; whose spirit moved over thee.

He divides the water with his hand, and throws some of it out towards the four parts of the world, saying:

Who made thee flow from the fountain of Paradise, and commanded thee to water the whole earth with thy four rivers. Who changing thy bitterness, in the desert, unto sweetness, made thee fit to drink, and produced thee out of a rock to quench the thirst of the people. I bless thee also by our Lord Jesus Christ, His only Son, who in Cana of Galilee changed thee into wine, by a wonderful miracle of His power. Who walked upon thee, and was baptized in thee by John in the Jordan. Who made thee flow out of His side together with His blood, and commanded

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His disciples, that such as believed should be baptized in thee, saying: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Do Thou, Almighty God! mercifully assist us, who observe this commandment; do Thou graciously inspire us.

He breathes thrice upon the water in the form of a cross, saying:

Do Thou with Thy mouth bless these clear waters; that besides their natural virtue of cleansing the body, they may also be effectual for purifying the soul.

Here the Priest sinks the Paschal candle into the water three different times, saying each time:

May the virtue of the Holy Ghost descend into all the water of this font.

Then breathing thrice upon the water, he says:

And make the whole substance of this water fruitful, and capable of regenerating.

Here the Paschal candle is taken out of the water, and he goes on:

Here may the stains of all sins be washed out; here may human nature, created to Thy image, and reformed to the honor of its author, be cleansed from all the filth of the old man; that all who receive this sacrament of regeneration, may be born again new children of true innocence; through our Lord Jesus Christ, Thy Son: Who is to come to judge the living and the dead, and the world by fire.

R. Amen.

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Then the people are sprinkled with the blessed water, some of which is reserved to be distributed to the Faithful for use in their houses. After this, the Priest pours some oil of Catechumens into the water in the form of a cross, saying:

May this font be sanctified and made fruitful by the oil of salvation, for such as are regenerated in it unto life everlasting.

R. Amen.

Then he pours chrism into it, in the same manner, saying:

May this infusion of the chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the name of the Holy Trinity.

R. Amen.

Lastly, he pours the oil and chrism both together into the water, in the form of a cross, saying:

May this mixture of the chrism of sanctification, and of the oil of unction, and of the water of baptism, be made in the name of the Father, and of the Son, and of the Holy Ghost.

R. Amen.

Then he mingles the oil with the water, and with his hand spreads it all over the Font. If there are any to be baptized, they may be baptized after the usual manner. After the blessing of the Font, he returns to the Altar, where he and his Ministers lie prostrate before it, and all the rest kneel, whilst the Litany is sung by two Chanters in the middle of the Choir, both sides repeating the same.

Kyrie eleison, &c. (p. 1097), down to "We sinners."

Here the Priest and his Ministers go into the Sacristy, to vest themselves in white for the celebration of the Mass; and the candles are lighted upon the Altar, the Litany being continued by the Choir.

"That Thou spare us," &c. (p. 1100), down to "Christ, graciously hear us."

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THE MASS.

Here the Chanters solemnly intone the Kyrie eleison. *In the mean time the Priest goes to the Altar, beginning the Mass in the accustomed manner, as p.* 187, *inserting the Psalm* Judica me Deus, *with* Gloria Patri. *Having kissed the Altar, he begins the* Gloria in excelsis, *as at p.* 194; *during which the bells are rung. After which the Priest says:*

V. The Lord be with you.
R. And with thy spirit.

Collect.

O God! Who makest this most sacred night illustrious by the glory of the resurrection of our Lord: preserve in the new offspring of Thy family the spirit of adoption, which Thou hast given them; that being renewed in body and soul, they may serve Thee with purity of heart, through the same Lord Jesus Christ . . . in the unity of the same Holy Ghost.

Epistle. (Col. iii. 1–4.)

Brethren, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things that are on the earth. For you are dead, and your life is hidden with Christ in God. When Christ shall appear, who is your life, then shall you appear with him in glory.

After the Epistle, the Priest sings thrice Alleluia, *which is thrice repeated by the Choir; after the third, he sings the following verse:*

V. Give praise to the Lord, for he is good; for his mercy endureth forever.

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THE TRACT.

Praise the Lord, all ye nations, and praise him, all ye people!

V. For his mercy is confirmed upon us; and the truth of the Lord remaineth forever.

At the Gospel, lights are not carried, but incense only. The Munda cor Meum, *as p.* 198.

GOSPEL. (Matt. xxviii. 1–7.)

In the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to view the sepulchre. And behold there was a great earthquake. For an Angel of the Lord descended from heaven: and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the Angel answering, said to the women: Fear not you: for I know that you seek Jesus who was crucified. He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. And going, quickly tell ye his disciples that he is risen: and behold he will go before you into Galilee; there you shall see him. Lo, I have foretold it to you.

There is no Creed, Offertory, or Agnus Dei, nor Post-Communion. After the Priest's Communion, Vespers are said, and then Mass concludes as usual.

Easter Sunday.

On this day the Church commemorates the resurrection of our Lord; and this feast is historically the first festival of the Church; for humanity, regenerated by the blood of Jesus Christ, began to live a new life with Him at the moment of His resurrection. This happy solemnity, renewed every week, has replaced the Jewish

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Sabbath; and around the great solemnity of Easter are grouped successively, in the ecclesiastical year, all the other feasts relative to the mysteries of salvation, of which the resurrection is the pledge and sanction. As it replaces the Pasch, the great solemnity of the Jewish year, the Church exalts and ennobles it by all her pomp and joy.

COLLECT.

O God! Who this day didst open to us the entrance to eternity by Thy only Son, victorious over death: prosper our vows by the aid of Thy grace, which Thou dost anticipate by Thy inspiration: Through the same.

EPISTLE. (1 Cor. v. 7–8.)

Brethren: Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our pasch, is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

SEQUENCE.

Forth to the Paschal Victim,
Christians, bring
Your sacrifice of praise:
The Lamb redeems the sheep;
And Christ, the sinless One,
Hath to the Father sinners reconciled:
Together Death and Life
In a strange conflict strove;
The Prince of Life, who died,
Now lives and reigns.

What thou sawest, Mary, say?
As thou wentest on the way.

I saw the tomb wherein
The Living One had lain;
I saw His glory as He rose again,
Napkin and linen cloth, and Angels twain;
Yea, Christ is risen, my hope, and He
Will go before you into Galilee.

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We know that Christ indeed has risen from the grave;
Hail! thou King of Victory;
Have mercy, Lord, and save.

GOSPEL. (Mark xvi. 1–7.)

At that time: Mary Magdalen and Mary the mother of James and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted; ye seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples and Peter that he goeth before you into Galilee: there you shall see him, as he told you.

Low Sunday, or Sunday in White.

This Sunday is called in the Missal, the Sunday in White, as the newly baptized wore till this day the white robe.

COLLECT.

Grant, we beseech Thee, O Almighty God! that we who have performed the paschal solemnities, may by Thy bounty preserve them in our life and conduct. Through.

EPISTLE. (1 John v. 4–10.)

Dearly beloved: Whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is

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the Son of God? This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth. For there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the spirit, and the water, and the blood, and these three are one. If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself.

GOSPEL. (John xx. 19–31.)

At that time: When it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this, he showed them his hands, and his side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he saith to Thomas: Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side; and be not faithless but believing. Thomas answered, and said to him: My Lord, and my God. Jesus saith to him: Because thou hast seen me, Thomas,

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thou hast believed: blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God: and that believing you may have life in his name.

Second Sunday after Easter.

COLLECT.

I. O God! Who, by the humility of Thy Son, hast raised up a fallen world, grant to Thy faithful everlasting joy; that those whom thou hast delivered from the evils of eternal death, Thou mayest bring to the enjoyment of everlasting happiness: Through the same.

II. Grant, O Lord God! we beseech Thee, that we Thy servants may enjoy perpetual health of mind and body; and that, by the glorious intercession of the ever-blessed Virgin Mary, we may be delivered from present sorrows, and possess everlasting joy.

III. as on p. 320.

EPISTLE. (1 Peter ii. 21–25.)

Dearly beloved: Christ suffered for us, leaving you an example that you should follow his steps. "Who did no sin, neither was guile found in his mouth." Who, when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly. Who his own self bore our sins in his body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed

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For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

GOSPEL. (John x. 11–16.)

At that time Jesus said to the Pharisees: I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth: and the wolf catcheth and scattereth the sheep: and the hireling flieth, because he is a hireling: and he hath no care for the sheep. I am the good shepherd: and I know mine, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

Third Sunday after Easter.

FEAST OF THE PATRONAGE OF ST. JOSEPH.

St. Joseph, the chaste spouse of the immaculate Virgin, mother of God, the foster-father of our Lord, has ever received from the Church an honor suited to his high prerogatives. Anxious to secure his protection, the early missionaries to North America, not without Divine admonition, chose him as the Patron of the whole continent. His festival is celebrated in March, but in a special manner commemorated by the Church on this Sunday.

COLLECT.

O God! Who, by Thy unspeakable providence, didst vouchsafe to choose blessed Joseph to be the spouse of Thy most holy mother, grant that, as we venerate Him a protector on earth, we may merit to have Him an intercessor in heaven: Who.

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Collect of the Sunday

O God! Who dost show to the erring the light of Thy truth, that they may return to the way of justice: grant to all who are numbered in the profession of Christianity, to reject those things which are incompatible with this name, and to pursue those which are becoming: Through.

Epistle. (Gen. xlix. 22–26.)

Joseph is a growing son, a growing son and comely to behold; the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

Gospel of the Feast. (Luke iii. 21–23.)

At that time: It came to pass, when all the people was baptized, that Jesus also being baptized and praying, heaven was opened, and the Holy Ghost descended in a bodily shape as a dove upon him; and a voice came from heaven: Thou art my beloved Son: in thee I am well pleased. And Jesus himself was beginning about the age of thirty years, being, as it was supposed, the son of Joseph.

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GOSPEL OF THE SUNDAY. (John xvi. 16-22.)

Said at the end of the Mass.

At that time Jesus said to his disciples: A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father. Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and because I go to the Father? They said therefore: What is this that he saith, a little while? we know not what he speaketh. And Jesus knew that they had a mind to ask him; and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me: and again a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.

Fourth Sunday after Easter.

COLLECT.

O God! Who makest the minds of the faithful to be of one will, grant to Thy people to love what Thou commandest, to desire what Thou promisest; that among the changes of this world, our hearts may be fixed on that place where true joys abide: Through.

II. and III. as on p. 434.

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EPISTLE. (James i. 17–21.)

Dearly beloved: Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren: and let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

GOSPEL. (John xvi. 5–14.)

At that time Jesus said to his disciples: I go to him that sent me, and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin: because they believed not in me. And of justice: because I go to the Father; and you shall see me no longer. And of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself: but whatsoever things he shall hear, he shall speak, and the things that are to come he shall shew you. He shall glorify me; because he shall receive of mine, and shall shew it to you.

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Fifth Sunday after Easter.

COLLECT.

O God! from Whom all good things proceed, grant to Thy supplicants that by Thy inspiration we may think those things that are right, and by Thy direction perform the same: Through.

EPISTLE. (James i. 22–27.)

Dearly beloved: Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his natural countenance in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation; and to keep one's self unspotted from this world.

GOSPEL. (John xvi. 23–30.)

At that time, Jesus said to his disciples: Amen, amen I say to you, if you ask the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name. Ask, and you shall receive that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. For the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and

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am come into the world: again I leave the world, and I go to the Father. His disciples say to him: Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou comest forth from God.

The Ascension of our Lord.

Forty days after His resurrection, our Lord Jesus Christ, having confirmed His apostles in their faith, having instructed and consoled them, led them to Mount Olivet. Here He gave them their mission to teach and baptize all nations, and ascended to heaven, blessing them. Two angels robed in white announced to the wondering apostles the second coming of Christ at the end of the world; and the apostles, with the Blessed Virgin, retired to the Cenacle, where Jesus, on the eve of His passion, had instituted the holy Eucharist. There they awaited, in recollection and prayer, the promised descent of the Holy Ghost.

Collect.

Grant, we beseech Thee, almighty God! that we who believe Thy only-begotten Son, our Redeemer, ascended this day into heaven, may ourselves also in mind dwell in heavenly things: Through.

Epistle. (Acts i. 1–11.)

The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he showed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard, saith he, by my

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mouth: for John, indeed, baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They therefore who were come together asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel? But he said to them: It is not for you to know the times or moments which the Father hath put in his own power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments, who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven.

GOSPEL. (Mark xvi. 14–20.)

At that time: As the eleven were at table, Jesus appeared to them, and upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed.

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Sunday within the Octave of the Ascension.

COLLECT.

I. O Almighty and everlasting God! grant us ever to have a will devoted to Thee, and to serve Thy Majesty with a sincere heart: Through.

II. as on the Ascension of our Lord (p. 440).

EPISTLE. (1 Peter iv. 7–11.)

Dearly beloved: Be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude o sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth: that in all things God may be honored through Jesus Christ *our Lord.*

GOSPEL. (John xv. 26, 27; xvi. 1–4.)

At that time, Jesus said to his disciples: When the Paraclete cometh whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me. And you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you, that when the hour of them shall come, you may remember that I told you.

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Feast of Pentecost, or Whitsunday.

Fifty days after Easter, the Jews celebrated the promulgation of the Law of God made on Sinai. It was on that day that the Holy Ghost, promised by Jesus Christ to His apostles, descended on them; and they, filled with the Holy Ghost, and forgetful of their former cowardice, boldly went forth to preach Jesus of Nazareth, and, converting thousands, laid the foundation of the Church.

COLLECT.

O God! Who on this day didst instruct the hearts of the faithful by the light of Thy Holy Ghost; grant us in the same Spirit to relish what is right, and ever rejoice in His consolation.

EPISTLE. (Acts ii. 1–11.)

When the days of the pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying: Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome; Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

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SEQUENCE.

Veni Sancte Spiritus.

Holy Spirit, Lord of light!
From Thy clear celestial height,
  Thy pure beaming radiance give.

Come, Thou Father of the poor!
Come with treasures which endure;
  Come, Thou Light of all that live!

Thou, of all consolers best,
Visiting the troubled breast,
  Dost refreshing peace bestow.

Thou in toil art comfort sweet,
Pleasant coolness in the heat,
  Solace in the midst of woe.

Light immortal! Light divine!
Visit Thou these hearts of Thine,
  And our inmost being fill.

If Thou take Thy grace away,
Nothing pure in man will stay;
  All his good is turned to ill.

Heal our wounds, our strength renew;
On our dryness pour Thy dew;
  Wash the stains of guilt away;

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
  Guide the steps that go astray.

Thou, on those who evermore
Thee confess and Thee adore,
  In Thy sevenfold gifts descend:

Give them comfort when they die;
Give them life with Thee on high;
  Give them joys which never end.

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GOSPEL. (John xiv. 23–31.)

At that time, Jesus said to his disciples: If any man love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words. And the word which you have heard is not mine, but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you; my peace I give to you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I have said to you: I go away, and come again to you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I.

Trinity Sunday.

Although the Church intends to honor the Most Holy Trinity on every day, and at every hour, as she shows by her very forms of prayer; and although Sunday is more especially set apart to glorify God in His adorable divinity, and commemorate the action of the Father in creating, the Son in redeeming, and the Holy Ghost in sanctifying the world, she has, nevertheless, to meet the pious wishes of the faithful, selected this day to honor the Blessed Trinity by a solemn homage rendered to the three divine persons

Collect I. (p. 195).

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COLLECT OF FIRST SUNDAY AFTER PENTECOST.

O God! the strength of them that hope in Thee, graciously give ear to our prayers; and since human infirmity without Thee can do nothing, grant us the help of Thy grace, that, in fulfilling Thy commandments, we may please Thee both in will and deed: Through.

EPISTLE AND GOSPEL (p. 196, 199).

GOSPEL OF FIRST SUNDAY AFTER PENTECOST. (Luke vi. 36–42.)

At that time, Jesus said to his disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye: when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.

Feast of Corpus Christi.

The most holy mystery of the Eucharist has been at all times the object of the worship of the Church. On every day in the holy sacrifice, and especially on Mandy Thursday, the anniversary of its

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institution, have Christians shown their adoration and love for Jesus, veiled under the sacramental species. In the thirteenth century, however, Pope Urban IV., at the entreaty of St. Juliana Falconieri, instituted this special feast for which St. Thomas Aquinas composed the office.

In Catholic countries a procession of the Blessed Sacrament renders it one of the most glorious festivals of the year.

COLLECT.

O God! Who in this wonderful sacrament hast left us a memorial of Thy passion; grant us, we beseech Thee, so to reverence the sacred mysteries of Thy body and blood, that we may ever perceive within us the fruit of Thy redemption: Who livest.

EPISTLE. (1 Cor. xi. 23–29.)

Brethren: For I have received of the Lord that which also I delivered unto you: that the Lord Jesus the same night in which he was betrayed, took bread, and giving thanks, broke and said: Take ye and eat, this is my body which shall be delivered for you: this do for the commemoration of me. In like manner the chalice also, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until he come. Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

SEQUENCE.

Sion, lift thy voice and sing;
Praise thy Saviour and thy King;
Praise with hymns thy Shepherd true;
Strive thy best to praise Him well;
Yet doth He all praise excel;
None can ever reach His due.

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See to-day before us laid
The living and life-giving Bread!
  Theme for praise and joy profound!
The same which at the sacred board
Was, by our Incarnate Lord,
  Given to His apostles round.

Let the praise be loud and high;
Sweet and tranquil be the joy
  Felt to-day in every breast;
On this Festival divine,
Which records the origin
  Of the glorious Eucharist.

On this Table of the King,
Our new Paschal offering
  Brings to end the olden rite;
Here, for empty shadows fled,
Is Reality instead;
  Here, instead of darkness, Light.

His own act, at supper seated,
Christ ordained to be repeated,
  In His Memory divine;
Wherefore now, with adoration,
We the Host of our salvation
  Consecrate from bread and wine.

Hear what holy Church maintaineth,
That the bread its substance changeth
  Into Flesh, the wine to Blood.
Doth it pass thy comprehending?
Faith, the law of sight transcending,
  Leaps to things not understood.

Here, beneath these signs are hidden
Priceless things, to sense forbidden;
  Signs, not things, are all we see;
Flesh from bread, and Blood from wine;
Yet is Christ, in either sign,
  All entire, confess'd to be.

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They, too, who of Him partake,
Sever not, nor rend, nor break,
  But entire their Lord receive.
Whether one or thousands eat,
All receive the self-same meat,
Nor the less for others leave

Both the wicked and the good
Eat of this celestial Food;
  But with ends how opposite!
Here 'tis life; and there 'tis death;
The same, yet issuing to each
  In a difference infinite.

Nor a single doubt retain,
When they break the Host in twain,
But that in each part remains
  What was in the whole before;
Since the simple sign alone
Suffers change in state or form,
The Signified remaining One
  And the Same for evermore.

Lo! upon the Altar lies,
Hidden deep from human eyes,
Bread of Angels from the skies,
  Made the food of mortal man
Children's meat to dogs denied!
In old types foresignified;
In the manna heaven supplied,
  Isaac, and the Paschal lamb.

Jesu! Shepherd of the Sheep!
Thou thy flock in safety keep.
Living Bread! thy life supply;
Strengthen us, or else we die;
  Fill us with celestial grace:
Thou, who feedest us below!
Source of all we have or know!
Grant that with thy Saints above,
Sitting at the feast of love,
  We may see Thee face to face.

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GOSPEL. (John vi. 56–59.)

At that time, Jesus said to the multitudes of the Jews: My flesh is meat indeed: and my blood is drink indeed: he that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live forever.

Second Sunday after Pentecost.

Pentecost is followed by twenty-four Sundays, which bring us to the end of the ecclesiastical year. This time represents the centuries employed by the divine mercy in the sanctification of souls by the merits of the blood of Jesus Christ, that is, the labors and struggles of the Church to the end of the world.

COLLECT.

Grant, O Lord, that we may have a perpetual fear and love of Thy holy name, for Thou never deprivest of Thy guidance those whom Thou dost ground in the steadfastness of Thy love: Through.

II. (Collect of Corpus Christi p. 447.)

EPISTLE. (1 John iii. 13–18.)

Dearly beloved: Wonder not, if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world,

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and shall see his brother in need, and shall put up his bowels from him: how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed and in truth.

GOSPEL. (Luke xiv. 16–24.)

At that time: Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it; I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them; I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble, and the blind and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the Lord said to the servant: Go out into the highways and hedges; and compel them to come in, that my house may be filled. But I say unto you that none of those men that were invited, shall taste of my supper.

Feast of the Sacred Heart of Jesus.

God, in His infinite wisdom, rekindles from time to time, our faith and love, by presenting to us, under new aspects, His infinite love for us. In the seventeenth century, the Church approved the devotion to the Sacred Heart of Jesus, which we adore, as we adore His humanity personally united to the Divinity.

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Collect.

Grant, we beseech Thee, Almighty God, that we who, glorying in the most sacred heart of Thy beloved Son, celebrate the singular benefits of His love towards us, may rejoice equally in their operation and their fruit. Through.

Epistle. (Isaias xii. 1-6)

I will give thanks to thee, O Lord, for thou wast angry with me: thy wrath is turned away, and thou hast comforted me. Behold, God is my saviour. I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and he has become my salvation. You shall draw waters with joy out of the Saviour's fountains: and you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high. Sing ye to the Lord, for he hath done great things: show this forth in all the earth. Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the holy One of Israel.

Gospel. (John xix. 31-35.)

At that time, the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true.

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Third Sunday after Pentecost.

COLLECT.

O God, the protector of those who hope in Thee, without whom nothing is sure, nothing is holy, multiply Thy mercy upon us, that, under Thy rule and guidance, we may so pass through temporal blessings as not to forfeit those that are eternal: Through.

II. Collect (p. 196).

EPISTLE. (1 Peter v. 6.)

Dearly beloved: Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation. Casting all your care upon him, for he hath care of you. Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith: knowing that the same affliction befals your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire forever and ever. Amen.

GOSPEL. (Luke xv. 1–10.)

At that time, the publicans and sinners drew near unto Jesus to hear him. And the Pharisees and the Scribes murmured, saying: This man receiveth sinners, and eateth with them. And he spoke to them this parable, saying: What man is there of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing: and coming home call together his friends and neighbors, saying to them: Rejoice with me, because I have found

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my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle and sweep the house and seek diligently, until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

Fourth Sunday after Pentecost.

COLLECT.

Grant, we beseech Thee, O Lord! that the course of the world, by Thy decree, may be peacefully directed for us; and that Thy Church may rejoice in tranquil devotion: Through.

II. as on p. 196.

EPISTLE. (Rom. viii. 18–23.)

Brethren: I reckon, that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and is in labor even till now. And not only it, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body, *in Christ Jesus our Lord.*

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GOSPEL. (Luke v. 1–11.)

At that time: When the multitudes pressed upon Jesus to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering said to him: Master, we have labored all the night, and have taken nothing: but at thy word I will let down the net. And when they had done this, they inclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking; which, when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed him.

Fifth Sunday after Pentecost.

COLLECT.

I. O God! Who hast prepared invisible good for them that love Thee, pour forth into our hearts the affection of Thy love, that, loving Thee in all

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things, and above all things, we may obtain Thy promises, which surpass our every desire: Through.

II. as on p. 195.

EPISTLE. (1 Peter iii. 8-15.)

Dearly beloved: Be ye all of one mind, having compassion one of another, being lovers of the brotherhood. merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer any thing for justice sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

GOSPEL. (Matt. v. 20-24.)

At that time, Jesus said to his disciples: Amen I tell you, unless your justice abound more than that of the scribes and pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee, leave there thy gift before the altar, and go first to be reconciled to thy brother, and then come and offer thy gift.

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Sixth Sunday after Pentecost.

COLLECT.

I. O God of hosts! to Whom belongeth all that is best, implant in our breasts the love of Thy name; and grant within us an increase of devotion, that Thou mayest nourish what is good, and by our zealous piety preserve what Thou hast nourished: Through.

II. as on p. 195.

EPISTLE. (Rom. vi. 3–11.)

Brethren: We all, who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ: knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once: but in that he liveth, he liveth unto God. So do you also reckon that you are dead indeed to sin, but alive unto God in Christ Jesus our Lord.

GOSPEL. (Mark viii. 1–9.)

At that time: When there was a great multitude *with Jesus*, and they had nothing to eat, calling his disciples together, he saith to them: I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat. And if I shall

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send them away fasting to their home, they will faint in the way, for some of them came from afar off. And his disciples answered him: From whence can any one fill them here with bread in the wilderness? And he asked them: How many loaves have ye? who said: Seven. And taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them, and they set them before the people. And they had a few little fishes, and he blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and he sent them away.

Seventh Sunday after Pentecost

COLLECT.

I. O God! Whose providence erreth not in its appointments; we humbly beseech Thee to remove from us all that is hurtful, and grant all that will prove profitable: Through.

II. as on p. 195.

EPISTLE. (Rom. vi. 19–23.)

Brethren: I speak a human thing, because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death; but the grace of God, life everlasting in Christ Jesus our Lord

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GOSPEL. (Matt. vii. 15–21.)

At that time, Jesus said to his disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every man that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

Eighth Sunday after Pentecost.

COLLECT.

I. Grant us, in Thy mercy, we beseech Thee, O Lord! at all times the spirit of thinking and doing what is right; that we, who cannot exist without Thee, may be able to live according to Thee: Through.

II. as on p. 195.

EPISTLE. (Rom. viii. 12–17.)

Brethren, we are debtors not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die. But if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of

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sons, whereby we cry, Abba (Father). For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also: heirs indeed of God, and joint heirs with Christ.

GOSPEL. (Luke xvi. 1–9.)

At that time, Jesus spoke to his disciples this parable: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able, to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings.

Ninth Sunday after Pentecost.

COLLECT.

I. Open, O Lord! the ears of Thy mercy to the prayers of Thy suppliants; and that Thou mayest grant what Thy petitioners desire, make them

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ask those things which are pleasing to Thee: Through.

II. as on p. 195.

EPISTLE. (1 Cor. x. 6-13.)

Brethren: We should not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: "The people sat down to eat and drink, and rose up to play." Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ: as some of them tempted, and perished by the serpents. Neither do you murmur: as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.

GOSPEL. (Luke xix. 41-47.)

At that time: When Jesus drew near Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein, and them that bought, saying to them: It is written: "My house is the house of prayer;" but you have made it a den of thieves. And he was teaching daily in the temple.

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Tenth Sunday after Pentecost.

COLLECT.

O God! Who dost particularly manifest Thy omnipotence by sparing and showing mercy, multiply Thy mercy towards us; that Thou mayest admit to the participation of Thy heavenly goods, us running to Thy promises: Through.

EPISTLE. (1 Cor. xii. 2–11.)

Brethren: You know that when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say, The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit: and there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit, is given the word of wisdom: to another, the word of knowledge, according to the same Spirit: to another, faith in the same Spirit: to another, the grace of healing, in one Spirit: to another, the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, divers kinds of tongues: to another, interpretation of speeches: but all these things one and the same Spirit worketh, dividing to every one according as he will.

GOSPEL. (Luke xviii. 9–14.)

At that time: To some who trusted in themselves as just, and despised others, Jesus spoke this parable: Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee, standing, prayed thus with himself: O God! I give thee thanks that I am not as the rest of men, extor-

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tioners, unjust, adulterers, as also is this publican. I fast twice in a week; I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God! be merciful to me a sinner! I say to you, this man went down into his house justified rather than the other; because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

Eleventh Sunday after Pentecost.

COLLECT.

I. O Almighty and everlasting God! Who, by the abundance of Thy mercy, dost exceed the desires and deserts of Thy suppliants; pour forth Thy mercy upon us, that Thou mayest forgive what our conscience fears, and grant what our prayer does not presume so ask: Through.

II. as on Fourth Sunday.

EPISTLE. (1 Cor. xv. 1–10.)

Brethren: I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand: by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received: how that Christ died for our sins, according to the Scriptures: and that he was buried, and that he arose again the third day, according to the Scriptures: and that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once, of whom many remain until this present, and some are

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fallen asleep. After that, he was seen by James, then by all the apostles. And last of all, he was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace in me hath not been void.

GOSPEL. (Mark vii. 31–37.)

At that time: Jesus going out of the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue: and looking up to heaven, he groaned, and said to him: Ephpheta, which is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

Twelfth Sunday after Pentecost.

COLLECT.

I. O almighty and merciful God! from whose gift it comes that Thou art worthily and laudably served by Thy faithful; grant us, we beseech Thee, to run without offence to Thy promises: Through.

II. as on Fourth Sunday.

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EPISTLE. (2 Cor. iii. 4–9.)

Brethren: Such confidence we have, through Christ towards God. Not that we are sufficient to think any thing of ourselves as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the Spirit. For the letter killeth: but the Spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious; so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: How shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory; much more the ministration of justice aboundeth in glory.

GOSPEL. (Luke x. 23–37.)

At that time, Jesus said to his disciples: Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering, said: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself." And he said to him: Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and, having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way; and seeing him, passed by. In like manner also a levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey came near him; and seeing

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him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him: and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbor to him that fell among the robbers? But he said: He that showed mercy to him. And Jesus said to him: Go and do thou in like manner.

Thirteenth Sunday after Pentecost.

COLLECT.

I. O almighty and eternal God! grant us an increase of faith, hope, and charity; and that we may deserve to obtain what Thou promisest, make us love what Thou commandest: Through.

II. as on Fourth Sunday.

EPISTLE. (Gal. iii. 16–22.)

Brethren: To Abraham were the promises made, and to his seed. He saith not, "And to his seeds," as of many: but as of one, "And to thy seed," which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there

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had been a law given which could give life, verily justice should have been by the law. But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSPEL. (Luke xvii. 11–19.)

At that time: As Jesus was going to Jerusalem, he passed through the midst of Samaria in Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; and lifted up their voice, saying: Jesus, master, have mercy on us. Whom when he saw, he said: Go, show yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God; and he fell on his face, before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way, for thy faith hath made thee whole.

Fourteenth Sunday after Pentecost.

COLLECT.

I. Guard Thy Church, we beseech Thee, O Lord! with perpetual mercy; and since, without Thee, mortal man goes astray, may he be ever withheld by Thy grace from what is hurtful, and directed to what is profitable: through.

II. as on Fourth Sunday.

EPISTLE. (Gal. v. 16–24.)

Brethren: I say then, walk in the spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit: and the spirit against the flesh; for these are contrary one to another: so that you do not

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the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects. envies, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things, shall not obtain the kingdom of God. But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's, have crucified their flesh, with the vices and concupiscences.

GOSPEL. (Matt. vi. 24–33.)

At that time, Jesus said to his disciples: No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labor not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith? Be not solicitous therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and his justice, and all these things shall be added unto you.

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Fifteenth Sunday after Pentecost.

COLLECT.

I. May continued mercy purify and defend Thy Church, O Lord! and since without Thee it cannot remain safe, may it ever be governed by Thy bounty: Through.

II. as on Fourth Sunday.

EPISTLE. (Gal. v. 25, 26; vi. 1–10.)

Brethren: If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. And if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens: and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word communicate to him that instructeth him, in all good things. Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail. For in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSPEL. (Luke vii. 11–16.)

At that time: Jesus went into a city that is called Naim; and there went with him his disciples, and a great mul-

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titude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not. And he came near and touched the bier. And they that carried it stood still. And he said: Young man, I say to thee, Arise. And he that was dead sat up and began to speak. And he gave him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up among us: and God hath visited his people.

Sixteenth Sunday after Pentecost

Collect

I. May Thy grace, O Lord! ever precede and follow us, and make us ever intent upon good works: Through.

II. as on Fourth Sunday (p. 195).

Epistle. (Eph. iii. 13–21.)

Brethren: I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man. That Christ may dwell by faith in your hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness

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of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the church, and in Christ Jesus, unto all generations, world without end. Amen.

GOSPEL. (Luke xiv. 1–11.)

At that time: When Jesus went into the house of one of the chief of the Pharisees, on the sabbath day, to eat bread, they watched him. And behold there was a certain man before him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day? But they held their peace. But he, taking him, healed him, and sent him away. And answering them, he said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath day? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him: and he that invited thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the lowest place. But when thou art invited, go; sit down in the lowest place: that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

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Seventeenth Sunday after Pentecost.

COLLECT.

I. Grant to Thy people, we beseech Thee, O Lord! to avoid the contagion of the devil, and with a pure mind to seek Thee, the only God: Through.

II as on Fourth Sunday.

EPISTLE. (Eph. iv. 1–6.)

Brethren: As a prisoner in the Lord, I beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit: as you are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all, *who is blessed forever and ever.*

GOSPEL. (Matt. xxii. 35–46.)

At that time, the Pharisees came nigh to Jesus: and one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? Whose son is he? They say to him: David's. He saith to them: How then doth David in spirit call him Lord, saying: "The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy foot-stool?" If David then call him Lord, how is he his son? And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

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Eighteenth Sunday after Pentecost.

COLLECT.

I. May the working of Thy mercy, we beseech Thee, O Lord! direct our hearts; for without Thee we cannot be pleasing to Thee: Through.

II. as on Fourth Sunday.

EPISTLE. (1 Cor. i. 4–8.)

Brethren: I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, that in all things you are made rich in him, in all utterance, and in all knowledge; as the testimony of Christ was confirmed in you: so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ, who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

GOSPEL. (Matt. ix. 1–8.)

At that time: Jesus entering into a boat, passed over the water and came into his own city. And behold they brought to him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins (then saith he to the man sick of the palsy,) Arise; take up thy bed and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God that gave such power to men.

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Nineteenth Sunday after Pentecost

COLLECT.

I. O Almighty and merciful God! graciously defend us from all that is hurtful, that, free in mind and body, we may with ready minds perform all that belongs to Thy service: Through.

II. as on Fourth Sunday.

EPISTLE. (Eph. iv. 23–28.)

Brethren: Be renewed in the spirit of your mind: and put on the new man, who, according to God, is created in justice, and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbor: for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more, but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GOSPEL. (Matt. xxii. 2–14.)

At that time: Jesus spoke to the chief priests and pharisees in parables, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and, having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and, sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The

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marriage indeed is ready: but they that were invited were not worthy. Go ye therefore into the highways; and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests: and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither not having a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Twentieth Sunday after Pentecost.

COLLECT.

I. We beseech Thee, O Lord! in Thy mercy, grant Thy faithful pardon and peace, that they may both be cleansed from all their offences, and serve Thee with a quiet mind.

II. as on Fourth Sunday.

EPISTLE. (Eph. v. 15–21.)

See, brethren, how you walk circumspectly: not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the Holy Spirit. Speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father: being subject one to another in the fear of Christ.

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GOSPEL. (John iv. 46–53.)

At that time: There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son, for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him: and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.

Twenty-first Sunday after Pentecost.

COLLECT.

I. Keep Thy family, O Lord! we beseech Thee, by Thy continued goodness; that, through Thy protection, it may be free from all adversities, and devoted in good works to the glory of Thy name.

II. as on Fourth Sunday.

EPISTLE. (Eph. vi. 10–17.)

Brethren: Be strengthened in the Lord, and in the might of his power. Put you on the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of

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wickedness in the high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breast-plate of justice: and your feet shod with the preparation of the gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation; and the sword of the Spirit (which is the word of God).

GOSPEL. (Matt. xviii. 23–35.)

At that time: Jesus spoke to his disciples this parable: The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. Now his fellow-servants, seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant! I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he should pay all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

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Twenty-second Sunday after Pentecost

COLLECT.

I. O God! our refuge and strength: Thou who art the Author of mercy, attend to the pious prayers of Thy Church, and grant that what we ask in faith we may effectually obtain: Through.

II. as on Fourth Sunday.

EPISTLE. (Phil. i. 6–11.)

Brethren: We are confident of this very thing, that he, who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all: for that I have you in my heart; and that in my bonds, and in the defence, and confirmation of the gospel, you all are partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge, and in all understanding: that you may approve the better things, that you may be sincere and without offence unto the day of Christ. Filled with the fruit of justice through Jesus Christ, unto the glory and praise of God.

GOSPEL. (Matt. xxii. 15–21.)

At that time: The Pharisees going, consulted among themselves how to ensnare Jesus in his speech. And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. Tell us therefore what dost thou think, is it lawful to give tribute to Cæsar, or not? But Jesus, knowing their wickedness, said: Why do you tempt me, ye hypocrites? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They

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say to him: Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.

Twenty-third Sunday after Pentecost.

This Collect, &c., are for the last Sunday after Pentecost. If there be more than twenty-three, the Collect, &c., for the Twenty-third and intervening Sundays are those after Epiphany which have been omitted; but the Introit, Offertory, and Communion are those of the Twenty-third Sunday.

Collect.

I. Absolve, we beseech Thee, O Lord! the sins of thy people: that we may be delivered by Thy goodness from the bonds of sin, which by our frailty we have contracted: Through.

II. as on Fourth Sunday.

Epistle. (Phil. iii. 17–21; iv. 1–3.)

Be followers of me, brethren, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction: whose God is their belly: and whose glory is in their shame: who mind earthly things. But our conversation is in heaven: from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself. Therefore, my dearly beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved. I beg of Euodia, and I beseech Syntyche to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women

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that have labored with me in the gospel with Clement and the rest of my fellow-laborers, whose names are in the book of life.

GOSPEL. (Matt ix. 18–26.)

At that time: As Jesus was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus rising up, followed him, with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

Twenty-fourth Sunday after Pentecost.

COLLECT.

I. Enliven, we beseech Thee, O Lord! the wills of Thy faithful; that more earnestly seeking after the fruit of Thy divine grace, they may more abundantly receive the healing gifts of Thy mercy.

II. as on Fo ırth Sunday

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EPISTLE. (Col. i. 9–14.)

Brethren: We cease not to pray for you, and to beg that you may be filled with the knowledge of his will in all wisdom, and spiritual understanding: that you may walk worthy of God, in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might according to the power of his glory, in all patience and long-suffering with joy, giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love: in whom we have redemption through his blood, the remission of sins.

GOSPEL. (Matt. xxiv. 15–35.)

At that time, Jesus said to his disciples: When you shall see "the abomination of desolation," which was spoken of by Daniel the prophet, standing in the holy place: he that readeth, let him understand. Then they that are in Judea, let them flee to the mountains. And he that is on the house-top, let him not come down to take any thing out of his house: and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck in those days. But pray that your flight be not in the winter, or on the sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you beforehand. If therefore they shall say to you: Behold he is in the desert; go ye not out: Behold he is in the closets; believe it not. For as lightning cometh out of the east, and appeareth even unto the west: so

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shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen I say to you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away, but my words shall not pass away.

FESTIVALS OF THE YEAR

NOT DEPENDING ON LENT OR ADVENT.

Purification of the Blessed Virgin,

OR, CANDLEMAS DAY.

On this day, the Church celebrates three mysteries: 1st, The Purification of the Blessed Virgin· 2d, The presentation of the infant Jesus in the Temple; 3d, The acknowledgment of our Lord by Simeon and Anna. The Blessed Virgin did not need to present herself in the temple to be purified, like the women of Israel; but from her profound humility submitted to all the Hebrew law. Every first-born male child had to be presented in the temple, in token of

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God's supreme dominion over all His creatures; and was ransomed by its parents for a lamb or a pair of doves. Simeon was a holy old man, who ardently awaited the coming of the Messias, and was permitted by God to know Him. He foretold His passion and Mary's sorrows.

On this day candles are blessed and distributed: hence the English name, Candlemas.

COLLECT.

Almighty, eternal God! we humbly beseech Thy Majesty, that as Thine only-begotten Son was this day presented in the temple in the substance of our flesh, so we also may, with purified hearts, be presented unto Thee: Through.

EPISTLE. (Mal. iii. 1–4.)

Thus saith the Lord: Behold I send my angel, and he shall prepare the way before thy face. And presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts: and who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb: and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years, *saith the Lord Almighty.*

GOSPEL. (Luke ii. 22–32.)

At that time: After the days of her purification according to the law of Moses were accomplished, they carried him to Jerusalem to present him to the Lord. As it is written in the law of the Lord: "Every male opening the womb shall be called holy to the Lord." And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout,

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waiting for the consolation of Israel: and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples: a light to the revelation of the gentiles, and the glory of thy people Israel.

Annunciation of the Blessed Virgin.

MARCH 25.

The Church on this day celebrates the mystery of the Incarnation—the foundation of Christianity—the source of our redemption. It is called the Annunciation of the Blessed Virgin Mary, inasmuch as the outward sign of it was the Annunciation made by the Archangel Gabriel to the Blessed Virgin, that she had been chosen above all other women to become the mother of the long-expected Messias.

It is a feast that should excite our liveliest gratitude to Almighty God, and lead us to renew our love for our Divine Redeemer, and for her who, by consenting to the will of God, accelerated the redemption of man.

COLLECT.

O God! Who didst please that Thy Word should take flesh, at the message of an angel, in the womb of the Blessed Virgin Mary; grant to Thy suppliants that we, who believe her to be truly the Mother of God, may be helped by her intercession with Thee: Through.

EPISTLE. (Isaias vii. 10–15.)

In those days: The Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth

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of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

GOSPEL. (Luke i. 26–38.)

And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. Who, having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob, his father, forever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

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Visitation of the Blessed Virgin.

JULY 2.

Collect.

Vouchsafe, Lord, we beseech Thee, to Thy servants the gifts of Thy heavenly grace; that as in the childbirth of the Blessed Virgin our salvation began, so from the votive solemnity of her Visitation we may obtain an increase of peace: Through.

Epistle. (Cant. ii. 8–14.)

The voice of my beloved, behold he cometh leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices. Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come. My dove in the clifts of the rock, in the hollow places of the wall, shew me thy face, let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

Gospel. (Luke i. 39–47.)

And Mary rising up in those days, went into the hill-country with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord

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should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

Assumption of the Blessed Virgin.

AUGUST 15.

The Church on this day celebrates the death of our Blessed Lady, and her glorious assumption into heaven, whither it is piously believed she was borne, not only in soul, but in body also, to be united forever with her Divine Son. Her triumph is the triumph of the whole human race; and entering thus into the kingdom of heaven, she utterly crushed the head of the infernal serpent, who fell from heaven by his pride; then, too, was completely realized her prophecy: "He hath put down the mighty from their seat, and exalted the humble." We must sanctify the feast by endeavoring to acquire her humility, if we would, like her, be exalted.

Collect.

Pardon, we beseech Thee, O Lord, the transgressions of Thy servants; that we who, by our own deeds, are unable to please Thee, may be saved by the intercession of the Mother of thy Son our Lord: Who.

Epistle. (Ecclus. xxiv. 11–20.)

In all these things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me: and he that made me rested in my tabernacle. And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. From the beginning

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and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God, his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho: as a fair olive-tree in the plains, and as a plane-tree by the water in the streets was I exalted. I gave a sweet smell like cinnamon and aromatical balm: I yielded a sweet odor like the best myrrh.

GOSPEL. (Luke x. 38–42.)

At that time: Jesus entered into a certain town; and a certain woman, named Martha, received him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard his word. But Martha was busy about much serving; who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her, therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

Nativity of the Blessed Virgin.

SEPTEMBER 8.

COLLECT.

Vouchsafe, we beseech Thee, O Lord, to us Thy servants, the gift of Thy heavenly grace: that, as in the childbirth of the Blessed Virgin our salva-

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tion began, so, from the votive solemnity of her nativity, we may obtain an increase of peace. Through.

EPISTLE. (Prov. viii. 22–35.)

And GOSPEL. (Matt. i. 1–16, p. 495.)

The Feast of All Saints,

OR, ALL HALLOWS.

NOVEMBER 1.

We seek the intercession of all who, triumphing through the merits of Christ, now reign with him in heaven; but the Church permits no one to be invoked on her solemn offices, whose virtues and sanctity she has not thoroughly examined. This examination is called the Process of Canonization; and those whose invocation is thus permitted, are venerated, on particular days, as models and intercessors. But as all the blessed, the whole Church triumphant in heaven, intercedes and prays for the Church militant on earth, this day is set apart to implore more earnestly the aid of all our brethren in the flesh, who now enjoy the beatific vision.

COLLECT.

Almighty, everlasting God, Who givest us to venerate in one solemnity the merits of all Thy saints, we beseech Thee to bestow upon us, through our multiplied intercessors, the fulness of Thy propitiation: Through.

EPISTLE. (Apoc. vii. 2–12.)

In those days: Behold I John saw another angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the

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trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda, were twelve thousand signed. Of the tribe of Reuben, twelve thousand signed. Of the tribe of Gad, twelve thousand signed. Of the tribe of Aser, twelve thousand signed. Of the tribe of Nephthali, twelve thousand signed. Of the tribe of Manasses, twelve thousand signed. Of the tribe of Simeon, twelve thousand signed. Of the tribe of Levi, twelve thousand signed. Of the tribe of Issachar, twelve thousand signed. Of the tribe of Zabulon, twelve thousand signed. Of the tribe of Joseph, twelve thousand signed. Of the tribe of Benjamin, twelve thousand signed. After this, I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues: standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God forever and ever. Amen.

GOSPEL. (Matt. v. i. 12.)

At that time: Jesus seeing the multitudes, went up into a mountain, and when he was sat down, his disciples came unto him. And opening his mouth, he taught them, saying: Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they that suffer persecution for justice sake: for theirs is the

kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake; be glad and rejoice, for your reward is very great in heaven.

Feast of all Souls.

COMMEMORATION OF ALL THE FAITHFUL DEPARTED.

NOVEMBER 2.

As the Church yesterday implored the intercession of all the saints, of all the elect—that is, of the Church triumphant—so now she again shows her Communion of Saints by praying for all the souls in purgatory—that is, for the Church suffering. Every Mass, indeed, is offered for them generally, and some for special souls; but to show the union of the Church militant on earth with the Church suffering, all join to-day in imploring a speedy relief for those saints who are, for a time, withheld from the enjoyment of glory.

INTROIT.

Requiem. Eternal rest give to them, O Lord, and let perpetual light shine upon them. *Ps.* A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem. O Lord, hear my prayer: all flesh shall come to Thee. Eternal rest, &c.

COLLECT.

O God! the creator and redeemer of all the faithful, grant to the souls of Thy servants departed, the remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired: Through.

EPISTLE. (1 Cor. xv. 51–57.)

Brethren: Behold I tell you a mystery. We shall all indeed rise again: but we shall not all be changed.

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In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory." O death, where is thy victory. O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

Gradual.

Eternal rest give to them, O Lord, and let perpetual light shine upon them. *Ps.* The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Tract.

Absolve, O Lord, the souls of the faithful departed from every bond of sin; and by the help of Thy grace, may they be enabled to escape the judgment of punishment, and enjoy the happiness of everlasting light.

Sequence.

Dies iræ, dies illa.

Nigher still, and still more nigh
Dawns the Day of Prophecy,
Doom'd to melt the earth and sky.

Oh, what trembling there shall be,
When the world its Judge shall see,
Coming in dread majesty!

Hark! the trump, with thrilling tone,
From sepulchral regions lone,
Summons all before the throne:

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Time and Death it doth appall,
To see the buried ages all
Rise to answer at the call.

Now the books are open spread;
Now the writing must be read;
Which condemns the quick and dead:

Now, before the Judge severe
Hidden things must all appear;
Naught can pass unpunish'd here.

What shall guilty I then plead?
Who for me will intercede,
When the Saints shall comfort need?

King of dreadful Majesty!
Who dost freely justify;
Fount of Pity, save Thou me!

Recollect, O Love divine!
'Twas for this lost sheep of Thine
Thou Thy glory didst resign:

Satest wearied seeking me;
Sufferedst upon the tree;
Let not vain thy labor be.

Judge of Justice, hear my prayer!
Spare me, Lord, in mercy spare!
Ere the reckoning-day appear.

Lo! Thy gracious face I seek;
Shame and grief are on my cheek;
Sighs and tears my sorrow speak.

Thou didst Mary's guilt forgive;
Didst the dying thief receive;
Hence doth hope within me live.

Worthless are my prayers, I know;
Yet, oh, cause me not to go
Into everlasting woe.

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Sever'd from the guilty band,
Make me with Thy sheep to stand,
Placing me on Thy right hand.

When the cursed in anguish flee
Into flames of misery;
With the blest then call Thou me.

GOSPEL. (John v. 25–29.)

At that time, Jesus said to the multitude of the Jews: Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself; so he hath given to the Son also to have life in himself: and he hath given him power to do judgment, because he is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

Immaculate Conception of the Blessed Virgin.

DECEMBER 8.

Long held throughout the Church as a pious belief, it has in our day been proclaimed a dogma of faith, that Mary, in her conception, was exempt from original sin: that she, who was the mother of God-man, was never for an instant subject to the power of Satan; but that she was, through the merits and by the power of her divine Son, exempted from original sin. Never has there been a doubt in the Church in the Western World as to this prerogative of Mary: devotion to it has prevailed from pole to pole, and the feast has been chosen in an especial manner, as the patronal feast of the United States. Let us exult and rejoice on it."

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COLLECT.

O God! Who, by the immaculate conception of the Virgin, didst prepare for Thy Son an habitation worthy of Him; grant us, by her intercession, faithfully to keep our hearts and bodies immaculate for Thee, Who didst preserve her from all stain: Through.

EPISTLE. (Prov. viii. 22–35.)

The Lord possessed me in the beginning of his ways, before he made any thing from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: he had not yet made the earth nor the rivers nor the poles of the world. When he prepared the heavens, I was present; when with a certain law and compass he inclosed the depths; when he established the sky above, and poised the fountains of waters; when he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when he balanced the foundations of the earth, I was with him forming all things; and was delighted every day, playing before him at all times; playing in the world, and my delights were to be with the children of men. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GOSPEL. (Matt i 1–16.)

The book of the generation of Jesus Christ, the son of David, the son of Abraham: Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and

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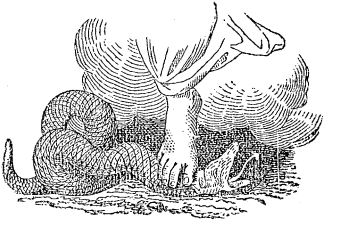
his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jessie. And Jessie begot David the king. And David the king begot Solomon, of her that had been the wife of Urias. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.



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Vespers.

THE public prayers of the Church, other than those in the great sacrifice of the Mass, are contained in the Breviary. The whole Office for each day consists of Matins, or Morning Song; Lauds, or the Divine praises; Prime, Tierce, Sext, and None, or the prayers for the first, third, sixth, and ninth hours, the old Roman division of the day; Vespers, or Even Song; and Compline, or the Conclusion. This office was originally chanted daily by the faithful, and is still chanted by some religious orders, the preservers of primitive tradition and fervor. It is daily recited by the clergy; and on Sundays and holidays the Vespers are publicly chanted as part of the solemn worship of the day, to enable the faithful to join in so holy and venerable a form of prayer.

The chant is inseparable from worship; and the Church, selecting the solemn Gregorian tones, condemns the frivolous worldly music, which it so little resembles.

All the parts of the office consist of psalms and canticles from the Scripture, with lessons also from Scripture, or the Holy Fathers, and appropriate to the day.

The psalms in the Vespers for Sunday are the 109th, and the following, including the 113th, although, very frequently, the 116th is substituted for the last of these. This series of psalms is most suitable to the ordinary wants of the Church on her weekly festivals. The first is a kind of commemoration of all the great mysteries of our redemption; the second alludes to the praise of God "in the congregation;" the third commemorates the graces and privileges of the just; the fourth is a psalm of praise, as is also that substituted occasionally for the fifth; the fifth celebrates the deliverance of the

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Israelites from Egyptian bondage. All are prophecies of our Lord and of His immaculate mother, as well as of the Church. In them we chant Christ, our Lord, as priest forever, offering sacrifice, like Melchisedec, in the form of bread and wine; as Lord of lords, and King of kings; as true to His promises of ever abiding by His Church, investing her with miraculous powers; and ever spreading the mystic banquet: in them we chant Him as our Redeemer and our God, whom we adore; in them we chant that immaculate Virgin—the "joyful mother of many children,"—and with her raise our hearts and voices to glorify God.

It is not, then, an unmeaning service; but one most appropriate and consoling. Hence, though it is not of obligation to attend Vespers, as it is to hear Mass, all the saints and spiritual writers of the Church urge the faithful to be present at it with piety and devotion. For there is always more benefit and comfort to be derived from the public offices of the Church, than from private devotions, God having ordained that communion of prayers should always have the preference.

Order and Ceremony of Vespers.

The priest, at the appointed time, enters the sanctuary with his attendants in surplice, over which, on festivals, and whenever incense is used, he wears a cope—a vestment already described in the explanation of the Mass. In large churches, he is on solemn occasions attended by a smaller or greater number also in copes, and by the censer-bearer and acolytes. Proceeding to the foot of the altar-steps, he kneels in the middle, and says, in a low tone, the prayer "Open, O Lord;" and rising, proceeds to his seat, saying the "Our Father" and "Hail, Mary," after which he intones the "Domine in adjutorium," and when the choir begin the first psalm, sits down, and puts on the birette or cap. Whenever the doxology is chanted, he uncovers, and bows his head.

After the psalms are chanted, he rises to intone the Little Chapter, and while the choir chant the "Magnificat," he incenses the altar, as at High Mass. Returning to the foot of the altar, the priest chants the collect, first intoning *Oremus* (let us pray), after which follow appropriate versicles and responses. When these are ended, the choir intone the anthem of the Blessed Virgin for the season, after which he chants the proper prayer, and concludes the Vespers.

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PRAYER BEFORE VESPERS.

O King most high! O Lord supreme! O God, worthy of all praise! Creator of all things, of angels, and of men! how long shall I tarry sojourning on earth, far removed from Thee, and all Thy holy angels in heaven? Poor and wretched creature as I am, how long shall I eat with men the bread of toil and sorrow? How long shall I be deprived of the food of angels?—that exquisite food, containing all that is delicious, and the sweetness of every taste. O Lord, when shall I hear the sound of Thy praises sung by Thy holy angels in heaven; as the blessed apostle John, when in exile, heard the voices of many angels singing, Holy! Holy! Holy! Oh that I were one of that holy company, and had a voice like theirs! Oh how willingly would I praise Thee in company with them! beyond the loudest canticles in heaven would I sing Thy praise, and magnify Thy holy name to all eternity. O ye cherubim and seraphim, how beautifully, how fervently, how excellently ye sing those joyous hymns in presence of your God, without lassitude, without fatigue, without cessation, in eternal felicity! But since I am unable to soar aloft to these sublime and heavenly canticles, I bewail my sad fate, and through the whole period of my life, I cease not, nor shall I ever cease, to sing Thy praises, O my God! in the sight of Thy holy angels; but I shall ever honor and magnify Thy name, until my soul will go to seek Thee, my God; for to praise and love Thee above all things, is the supreme happiness of the angels and saints in Thy heaven y kingdom.

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Vespers for Sunday.

The Priest, with his attendants, enters the sanctuary, and, kneeling before the altar, recites the prayer Open, O Lord, Our Father, *and* Hail, Mary, *and proceeds to the Epistle side, where he intones the Vespers.*

P. Deus, in adjutorium meum intende.

Choir. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum. Amen. Alleluia.

P. Incline unto my aid, O God.

Choir. O Lord! make haste to help me.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen. Alleluia.

In Lent, instead of Alleluia, *is said:*

Laus tibi, Domine, Rex æternæ gloriæ.

Praise be to Thee, O Lord! King of eternal glory.

PSALM cix.

Dixit Dominus Domino meo: Sede a dextris meis;

Donec ponam inimicos tuos: scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ, in splendoribus sanctorum: ex utero ante luciferum genui te

The Lord said to my Lord: Sit thou at my right hand,

Until I make thy enemies: thy footstool.

The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

With thee is the principality, in the day of thy strength, in the brightness of the saints: from the womb, before the day-star, I begot thee.

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Juravit Dominus, et non pœnitebit eum: tu es sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: thou art a priest forever, according to the order of Melchisedec.

Dominus à dextris tuis: confregit in die iræ suæ reges.

The Lord at thy right hand: hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

He shall judge among nations; he shall fill ruins: he shall crush the heads in the land of many.

De torrente in via bibet: propterea exaltabit caput.

He shall drink of the torrent in the way: therefore shall he lift up the head.

Gloria Patri, &c.

Glory be to the Father.

Psalm cx.

Confitebor tibi, Domine, in toto corde meo: in concilio justorum, et congregatione.

I will praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Magna opera Domini: exquisita in omnes voluntates ejus.

Great are the works of the Lord: sought out according to all his wills.

Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

His work is praise and magnificence: and his justice continueth forever and ever.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus: escam dedit timentibus se.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo:

He will be mindful forever of his covenant: he will show forth to his people the power of his works.

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Ut det illis hæreditatem gentium: opera manuum ejus, veritas et judicium.

That he may give them the inheritance of the gentiles: the works of his hands are truth and judgment.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: facta in veritate et æquitate.

All his commandments are faithful, confirmed forever and ever: made in truth and equity.

Redemptionem misit populo suo: mandavit in æternum testamentum suum.

He hath sent redemption to his people: he hath commanded his covenant forever.

Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

A good understanding to all that do it: his praise continueth forever and ever.

Gloria Patri, &c.

Glory be to the Father.

PSALM cxi.

Beatus vir qui timet Dominum: in mandatis ejus volut nimis.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

Potens in terra erit semen ejus: generatio rectorum benedicetur.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Glory and wealth shall be in his house: and his justice remaineth forever and ever.

Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.

To the righteous a light is risen up in darkness: he is merciful, and compassionate, and just.

Jucundus homo qui mi-

Acceptable is the man

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seretur, et commodat, disponet sermones suos in judicio: quia in æternum non commovebitur.

that showeth mercy, and lendeth; he shall order his words with judgment: because he shall not be moved forever.

In memoria æterna erit justus: ab auditione mala non timebit.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos suos.

His heart is ready to hope in the Lord; his heart is strengthened: he shall not be moved until he look over his enemies.

Dispersit, dedit pauperibus; justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

He hath distributed, he hath given to the poor; his justice remaineth forever and ever: his horn shall be exalted in glory.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: desiderium peccatorum peribit.

The wicked shall see, and shall be angry; he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

Gloria Patri, &c.

Glory be to the Father.

Psalm cxii.

Laudate pueri Dominum: laudate nomen Domini.

Praise the Lord, ye children: praise ye the name of the Lord.

Sit nomen Domini benedictum: ex hoc nunc, et usque in sæculum.

Blessed be the name of the Lord: from henceforth, now, and forever.

A solis ortu usque ad occasum: laudabile nomen Domini.

From the rising of the sun unto the going down of the same: the name of the Lord is worthy of praise.

℣.

Excelsus super omnes gentes Dominus: et super cœlos gloria ejus.

The Lord is high above all nations: and his glory above the heavens.

Quis sicut Dominus Deus

Who is as the Lord our

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noster, qui in altis habitat: et humilia respicit in cœlo et in terra?

God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

Suscitans à terra inopem: et de stercore erigens pauperum:

Raising up the needy from the earth: and lifting up the poor out of the dunghill:

Ut collocet eum cum principibus: cum principibus populi sui.

That he may place him with princes: with the princes of his people.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

Who maketh a barren woman to dwell in a house: the joyful mother of children.

Gloria Patri, &c.

Glory be to the Father.

In place of the next Psalm, Psalm cxvi. (p. 506) *is generally sung.*

PSALM cxiii.

In exitu Israel de Ægypto: domus Jacob de populo barbaro:

When Israel went out of Egypt: the house of Jacob from a barbarous people:

Facta est Judæa sanctificatio ejus: Israel potestas ejus.

Judea was made his sanctuary: Israel his dominion.

Mare vidit et fugit: Jordanis conversus est retrorsum.

The sea saw and fled: Jordan was turned back.

Montes exultaverunt ut arietes: et colles sicut agni ovium.

The mountains skipped like rams: and the hills like the lambs of the flock.

Quid est tibi, mare, quod fugisti? : et tu Jordanis, quia conversus es retrorsum?

What ailed thee, O thou sea, that thou didst flee?: and thou, O Jordan, that thou wast turned back?

Montes exultastis sicut arietes?: et colles sicut agni ovium?

Ye mountains, that ye skipped like rams?: and ye hills, like the lambs of the flock?

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A facie Domini mota est terra : à facie Dei Jacob.

At the presence of the Lord the earth was moved : at the presence of the God of Jacob.

Qui convertit petram in stagna aquarum : et rupem in fontes aquarum.

Who turned the rock into pools of water : and the stony hills into fountains of waters.

Non nobis, Domine, non nobis : sed nomini tuo da gloriam.

Not unto us, O Lord, not unto us : but to thy name give glory.

Super misericordia tua, et veritate tua : nequando dicant gentes, ubi est Deus eorum ?

For thy mercy and for thy truth's sake : lest the gentiles should say, Where is their God ?

Deus autem noster in cœlo : omnia quæcumque voluit, fecit.

But our God is in heaven: he hath done all things whatsoever he would.

Simulacra gentium argentum et aurum : opera manuum hominum.

The idols of the gentiles are silver and gold : the work of the hands of men.

Os habent, et non loquentur : oculos habent, et non videbunt.

They have mouths, and speak not : they have eyes, and see not.

Aures habent, et non audient : nares habent, et non odorabunt.

They have ears, and hear not : they have noses, and smell not.

Manus habent, et non palpabunt : pedes habent, et non ambulabunt : non clamabunt in gutture suo.

They have hands, and feel not ; they have feet, and walk not : neither shall they cry out through their throats.

Similes illis fiant qui faciunt ea : et omnes qui confidunt in eis.

Let them that make them, become like unto them : and such as trust in them.

Domus Israel speravit in Domino : adjutor eorum, et protector eorum est.

The house of Israel hath hoped in the Lord : he is their helper and their protector.

Domus Aaron speravit in Domino : adjutor eo

The house of Aaron hath hoped in the Lord : he is

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rum, et protector eorum est.

their helper and their protector.

Qui timent Dominum, speraverunt in Domino: adjutor eorum, et protector eorum est.

They that fear the Lord have hoped in the Lord: he is their helper and their protector.

Dominus memor fuit nostri: et benedixit nobis.

The Lord hath been mindful of us: and hath blessed us.

Benedixit domui Israel: benedixit domui Aaron.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

Benedixit omnibus qui timent Dominum: pusillis cum majoribus.

He hath blessed all that fear the Lord: both little and great.

Adjiciat Dominus super vos: super vos et super filios vestros.

May the Lord add blessings upon you: upon you, and upon your children.

Benedicti vos à Domino: qui fecit cœlum et terram.

Blessed be you of the Lord: who made heaven and earth.

Cœlum cœli Domino: terram autem dedit filiis hominum.

The heaven of heavens is the Lord's: but the earth he hath given to the children of men.

Non mortui laudabunt te, Domine: neque omnes qui descendunt in infernum.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

Sed nos qui vivimus, benedicimus Domino: ex hoc nunc et usque in sæculum.

But we that live bless the Lord: from this time, now, and forever.

Gloria Patri, &c.

Glory be to the Father.

The following is occasionally sung.

PSALM CXVI.

Laudate Dominum, omnes gentes: laudate eum, omnes populi.

O praise the Lord, all ye nations: praise him, all ye people.

Quoniam confirmata est

For his mercy is con-

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super nos misericordia ejus: et veritas Domini manet in æternum.

Gloria Patri, &c.

firmed upon us: and the truth of the Lord remaineth forever.

Glory be to the Father.

When the choir has ended the chanting of the psalms, the Priest rises and chants the Little Chapter—generally the first sentence of the Epistle of the day; but from the Third Sunday after Epiphany till Septuagesima, and from the Third Sunday after Pentecost till Advent, the following:

THE LITTLE CHAPTER. (2 Cor. i. 3.)

Benedictus Deus, et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

R. Deo gratias.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations.

R. Thanks be to God.

He then sits down while the choir sings the hymn of the day, which varies according to season and solemnity. That which corresponds with the Little Chapter, Benedictus, *is as follows:*

Lucis Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ
Mundi parans originem:

Qui mane junctum vesperi
Diem vocari præcipis;
Illabitur tetrum chaos,
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœleste pulset ostium;
Vitale tollat præmium:
Vitemus omne noxium:
Purgemus omne pessimum.

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Præsta, Pater piissime,
Patrique compar unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum. **Amen.**

V. Dirigatur Domine, oratio mea,
Choir. Sicut incensum in conspectu tuo.

(*The same in English.*)

O blest Creator of the light!
Who dost the dawn from darkness bring;
And framing Nature's depth and height,
Didst with the new-born light begin:

Who, gently blending eve with morn,
And morn with eve, didst call them day;
Thick flows the flood of darkness down;
Oh, hear us as we weep and pray!

Keep Thou our souls from schemes of crime,
Nor guilt remorseful let them know;
Nor, thinking but on things of time,
Into eternal darkness go.

Teach us to knock at Heaven's high door:
Teach us the prize of life to win;
Teach us all evil to abhor,
And purify ourselves within.

Father of mercies, hear our cry!
Hear us, O sole-begotten Son!
Who, with the Holy Ghost most high,
Reignest while endless ages run. **Amen.**

V. May my prayer, O Lord! be directed
Choir. Like incense in Thy sight.

At this all rise, and the choir chants the Magnificat, *or* Canticle of the Blessed Virgin, *during which the Priest puts on the cope, if he has not worn it from the commencement; and, proceeding to the foot of the altar, blesses incense and puts it into the censer. He then ascends to the altar, and incenses it in the same manner as at High Mass.*

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THE MAGNIFICAT, OR CANTICLE OF THE BLESSED VIRGIN.

Magnificat anima mea Dominum;	My soul doth magnify the Lord;
Et exultavit spiritus meus: in Deo Salutari meo.	And my spirit hath rejoiced: in God my Saviour.
Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.	Because he hath regarded the humility of his handmaid: for behold, from henceforth all generations shall call me blessed.
Quia fecit mihi magna qui potens est: et sanctum nomen ejus.	For he that is mighty hath done great things to me: and holy is his name.
Et misericordia ejus a progenie in progenies: timentibus eum.	And his mercy is from generation to generation: to them that fear him.
Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.	He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.
Deposuit potentes de sede: et exaltavit humiles.	He hath put down the mighty from their seat: and hath exalted the humble.
Esurientes implevit bonis: et divites dimisit inanes.	He hath filled the hungry with good things: and the rich he hath sent away empty.
Suscepit Israel puerum suum: recordatus misericordiæ suæ.	He hath received Israel his servant: being mindful of his mercy.
Sicut locutus est ad patres nostros: Abraham et semini ejus in sæcula.	As he spoke to our fathers: to Abraham, and to his seed forever.
Gloria Patri, &c.	Glory be to the Father, &c.

The Priest then, at the foot of the altar, says:

P. Dominus vobiscum.	*P.* The Lord be with you.
R. Et cum spiritu tuo.	*R.* And with thy spirit.

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He then recites the Collect of the day (see p. 319), *and continues:*

P. Dominus vobiscum.	*P.* The Lord be with you.
Choir. Et cum spiritu tuo.	*Choir.* And with thy spirit.
P. Benedicamus Domino.	*P.* Let us bless the Lord.
Choir. Deo gratias.	*Choir.* Thanks be to God.

The Priest, in a solemn tone, then says:

P. Fidelium animæ, per misericordiam Dei, requiescant in pace.	*P.* May the souls of the faithful, through the mercy of God, rest in peace.
Choir. Amen.	*Choir.* Amen.
Pater noster (*secreto*).	Our Father.
P. Dominus det nobis suam pacem.	*P.* Our Lord grant us his peace.
R. Et vitam æternam.	*R.* And life everlasting.

Vespers are now ended, but the service is usually concluded by chanting the Anthem of the Blessed Virgin Mary proper to the season, which see (*Ants. of B. V*).

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Benediction of the Blessed Sacrament.

The Benediction of the Blessed Sacrament is a rite in which Jesus, in the sacrament of His love, is not only exposed to the adoration of the faithful, but in which he, present in that sacrament, is implored to bless the faithful present before the altar. In the language of theologians, it is not the priest who blesses the people with the sacrament, but Jesus himself, in the sacrament, who bestows His benediction upon us.

Vested in surplice and cope, the priest goes up to the altar, while the choir intone the "O salutaris Hostia;" and opening the tabernacle, he kneels, and taking out a consecrated Host inclosed in a kind of locket, called a *luna*, with a crystal on each side, places this in the centre of the Monstrance or Ostensorium—a stand of gold or silver, with rays like a sun. He then descends to the foot of the altar, and puts incense in the censer; kneeling again, he receives it from the hand of the censer-bearer, and incenses the adorable Host. When the choir chant the second line of the "Tantum ergo," all bow humbly down, and then, or during the "Genitori," the priest again incenses the Blessed Sacrament.

As soon as the choir have ended the hymn, the priest chants the versicle; and when they have responded, chants the prayer of the Blessed Sacrament, and sometimes another prayer. He then kneels again, and a scarf is thrown around his shoulders, after which he ascends again to the altar, and, making a genuflexion, takes the Monstrance, and, turning to the people, gives the benediction in silence, making the sign of the cross once over the kneeling congregation.

Replacing the Host in the tabernacle, he descends; and preceded by his assistants, retires, while the choir chant the psalm "Laudate Dominum omnes gentes," or some other permitted by the usage of the place.

During this consoling ceremony, the devout Catholic may either join in the chant of the choir, or pour out his soul in aspirations of love, adoration, gratitude, petition, or contrition to the sacred heart of Jesus, thus humbled for our love. We add a prayer, which may serve, at least, in times of dryness, or when the heart does not prompt the effusions which we feel due.

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While the Priest ascends to the Altar, the Choir sings:

O salutaris Hostia,
Cœli qui pandis ostium :
Bella premunt hostilia,
Da robur, fer auxilium.

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino,
Nobis donet in patria.

(*The same in English.*)

O saving Victim ! opening wide
The gate of Heaven to man below !
Our foes press on from every side ;
Thine aid supply, Thy strength bestow.

To Thy great Name be endless praise,
Immortal Godhead ! One in Three !
Oh, grant us endless length of days,
In our true native land, with Thee !

Then follows, unless already chanted, the Anthem of the Blessed Virgin, or some other hymn. After which the choir begin the

TANTUM ERGO.

Tantum ergo Sacramentum,
Veneremur cernui ;
Et antiquum documentum
Novo cedat ritui ;
Præstet fides supplementum,
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio ;
Salus, honor, virtus, quoque,
Sit et benedictio ;
Procedenti ab utroque,
Compar sit laudatio. *Amen.*

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(*The same in English.*)

Down in adoration falling,
  Lo! the sacred Host we hail!
Lo! o'er ancient forms departing,
  Newer rites of grace prevail;
Faith, for all defects supplying,
  Where the feeble senses fail.

To the Everlasting Father,
  And the Son who reigns on high,
With the Holy Ghost proceeding
  Forth from each eternally,
Be salvation, honor, blessing,
  Might, and endless majesty.

V. Panem de cœlo præstitisti eis. *Alleluia.*
R. Omne delectamentum in se habentem. *Alleluia.*

V. Thou hast given them bread from heaven. *Alleluia.*
R. Having met every delight. *Alleluia.*

Oremus.

Deus qui nobis, sub sacramento mirabili, passionis tuæ memoriam reliquisti; tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis, &c.

Let us pray.

O God, Who, in this wonderful sacrament hast left us a perpetual memorial of Thy passion; grant us, we beseech Thee, so to reverence the sacred mysteries of Thy body and blood, as in our souls to be always sensible of the redemption Thou hast purchased for us. Who livest.

Prayer at Benediction.

Divine Saviour of our souls, Who hast vouchsafed to leave Thy precious body, and precious blood, in the most holy sacrament of the altar, I adore Thee with profound respect: I thank Thee most humbly for all the graces that Thou doest us; and, as Thou art the

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source of all blessings, I conjure Thee to pour them forth this day on me, and on those for whom I intend to pray.

But that nothing may arrest the course of Thy benedictions, take from my heart all that displeases Thee, O my God! pardon my sins: I sincerely detest them for Thy sake; purify my heart; sanctify my soul; bless me, my God, with a benediction like that which Thou didst bestow on Thy disciples when ascending to heaven. Bless me with a benediction that may change me; consecrate me, and unite me completely to Thee; that may fill me with Thy Spirit, and may be even in this life a pledge of the blessing which Thou hast prepared for Thy elect.

Or,

O God! Whom I adore in this august and profound mystery, under these appearances which hide Thee from my eyes. Thrice Holy God! bless me; let Thy benediction fill my heart with joy and consolation; let it banish from my mind every thought of which Thou art not the sole object; let it scatter the vain phantoms which surround me; let the effect of Thy divine presence fortify me. Bless us all, O Lord, that we may all chant Thy praises in a spirit of peace and union.

O God! come to my aid; Lord, make haste to help me, for without Thee we perish: turn towards us, O my God! and Thou wilt give us life. Show Thyself, O Lord! amid Thy sanctuary; cast a look of mercy on us; let Thy voice echo in our hearts; O God, save us, have mercy on us; prostrate, at the foot of Thy altars, we ask Thy sacred benediction, in the name of the Father, of the Son, and of the Holy Ghost. Amen.

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Tenebrae in Holy Week.

VESPERS are not the only portion of the Breviary service publicly recited In the evening of Wednesday, Thursday, and Friday of Holy Week, the Church performs a solemn Office commonly called the *Tenebræ;* which is really the Matins and Lauds of Mandy Thursday, Good Friday, and Holy Saturday. The name of *Tenebræ* is given to it, from the circumstance of extinguishing, during the course of it, all the candles which have been prepared in the sanctuary, for the ceremony.

The rites of the Church declare her concern for the sufferings of her Redeemer. She lays aside every expression of joy. Her Offices are not commenced with those usual invocations, by which she beseeches the Lord to open her lips to sing His praises. The *Gloria Patri* is omitted at the end of the Psalms; no hymns are sung; no *Dominus vobiscum* is said, to ask the blessing of God upon the people. The Psalms and the Lessons that constitute her Office, breathe scarcely any thing else but sighs and lamentations. Her canonical hours are all terminated by the same prayer, imploring God to look with an eye of pity on those for whom His Son, our Lord, has vouchsafed to suffer death. At every other time, before she offers up a prayer, the people are invited to unite with her in spirit, and at the conclusion express their assent by the acclamation *Amen;* but upon this occasion, to evince still more the greatness of her sorrow, the invitation and the acclamation are both omitted.

The six candles on the altar, and the fifteen candles placed on the Epistle side, all burning at the beginning of the Office, signify the Lights of faith preached by the prophets and Jesus Christ; of which faith the fundamental article is the mystery of the Blessed Trinity, represented by the triangular candlestick. At the repetition of the fourteen Antiphons in the Matins and Lauds, fourteen of the candles in the triangular candlestick are extinguished; and at the last verses of the *Benedictus* those on the altar are put out, to teach us that the Jews were deprived of the light of faith, when they put our Saviour to death. But the fifteenth candle, which represents the Light of the world, Jesus Christ, is only hidden for a time under the altar, and afterwards brought out again, to signify that, though Christ, according to His humanity, died, and was laid in the sepulchre, yet He was always alive according to His Divinity, by which He raised His body again to life. The darkness which pervades the sanctuary, while the *Miserere* and Prayer are said, naturally puts us in mind of the darkness that covered the whole earth at His death; and the noise made at the end of the Prayer represents the confusion of nature for the loss of its Author, when the earth trembled, the rocks were rent, the graves opened, and the veil of the temple was torn from the top to the bottom.

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Tenebræ on Wednesday.

MATINS OF THURSDAY.

Pater Noster, Ave Maria, *and* Credo *are said in a low voice.*

The First Nocturn.

Ant. The zeal of thy house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me.

Psalm lxviii.

Save me, O God! for the waters are come in even unto my soul.

I stick fast in the mire of the deep, and there is no sure standing.

I am come into the depth of the sea; and a tempest hath overwhelmed me.

I have labored with crying; my jaws are become hoarse; my eyes have failed whilst I hope in my God.

They are multiplied above the hairs of my head, who hate me without cause.

My enemies are grown strong, who have wrongfully persecuted me: then I paid that which I took not away.

O God! thou knowest my foolishness: and my offences are not hidden from thee.

Let not them be ashamed for me, who look for thee, O Lord! the Lord of hosts.

Let them not be confounded on my account, who seek thee, O God of Israel!

Because for thy sake I have borne reproach; shame hath covered my face.

I am become a stranger to my brethren, and an alien to the sons of my mother.

For the zeal of thy house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

And I covered my soul in fasting: and it was made a reproach to me.

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And I made haircloth my garment: and I became a by-word to them.

They that sat in the gate spoke against me: and they that drank wine made me their song.

But as for me, my prayer is to thee, O Lord! for the time of thy good pleasure, O God!

In the multitude of thy mercy, hear me, in the truth of thy salvation.

Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me.

Hear me, O Lord! for thy mercy is kind: look upon me according to the multitude of thy tender mercies.

And turn not away thy face from thy servant: for I am in trouble; hear me speedily.

Attend to my soul, and deliver it: save me because of my enemies.

Thou knowest my reproach, and my confusion, and my shame.

In thy sight are all they that afflict me: my heart hath expected reproach and misery.

And I looked for one that would grieve together with me; but there was none; and for one that would comfort me, and I found none.

And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

Let their table become as a snare before them, and a recompense, and a stumbling-block.

Let their eyes be darkened that they see not; and their back bend thou down always.

Pour out thy indignation upon them: and let thy wrathful anger take hold of them.

Let their habitation be made desolate: and let there be none to dwell in their tabernacles.

Because they have persecuted him whom thou hast smitten; and they have added to the grief of my wounds.

Add thou iniquity upon their iniquity; and let them not come into thy justice.

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Let them be blotted out of the book of the living; and with the just let them not be written.

But I am poor and sorrowful: thy salvation, O God! hath set me up

I will praise the name of God with a canticle: and I will magnify him with praise.

And it shall please God better than a young calf, that bringeth forth horns and hoofs.

Let the poor see and rejoice: seek ye God, and your soul shall live.

For the Lord hath heard the poor; and hath not despised his prisoners.

Let the heavens and the earth praise him; the sea, and every thing that creepeth therein.

For God will save Sion, and the cities of Juda shall be built up.

And they shall dwell there, and acquire it by inheritance.

And the seed of his servants shall possess it: and they that love his name shall dwell therein.

Ant. The zeal of thy house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me.

Ant. Let them be turned backward and blush for shame, that desire evils to me.

Psalm lxix.

O God! come to my assistance: O Lord! make haste to help me.

Let them be confounded and ashamed, that seek my soul.

Let them be turned backward and blush for shame, that desire evils to me.

Let them be presently turned away blushing for shame, that say to me: 'Tis well, 'tis well.

Let all that seek thee rejoice, and be glad in thee, and let such as love thy salvation say always: The Lord be magnified.

But I am needy and poor; O God! help me.

Thou art my helper and my deliverer: O Lord! make no delay.

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Ant. Let them be turned backward and blush for shame, that desire evils to me.

Ant. Deliver me, O my God! out of the hand of the sinner.

PSALM lxx.

In thee, O Lord! I have hoped, let me never be put to confusion. Deliver me in thy justice, and rescue me.

Incline thy ear unto me, and save me.

Be thou unto me a God, a protector, and a place of strength, that thou mayest make me safe.

For thou art my firmament and my refuge.

Deliver me, O my God! out of the hand of the sinner, and out of the hand of the transgressor of the law, and of the unjust.

For thou art my patience, O Lord! my hope, O Lord! from my youth.

By thee have I been confirmed from the womb; from my mother's womb, thou art my protector.

Of thee shall I continually sing; I am become unto many as a wonder; but thou art a strong helper.

Let my mouth be filled with praise, that I may sing thy glory, thy greatness all the day long.

Cast me not off in the time of old age; when my strength shall fail, do not thou forsake me.

For my enemies have spoken against me: and they that watched my soul have consulted together,

Saying: God hath forsaken him; pursue, and take him: for there is none to deliver him.

O God! be not thou far from me: O my God! make haste to my help.

Let them be confounded and come to nothing, that detract my soul: let them be covered with confusion and shame that seek my hurt.

But I will always hope; and will add to all thy praise.

My mouth shall show forth thy justice, thy salvation, all the day long.

Because I have not known learning, I will enter into the powers of the Lord: O Lord! I will be mindful of thy justice alone.

Thou hast taught me, O God! from my youth: and till now I will declare thy wonderful works.

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And unto old age and gray hairs, O God! forsake me not.

Until I show forth thy arm to all the generation that is to come.

Thy power and thy justice, O God! even to the highest great things, thou hast done; O God! who is like to thee?

How great troubles hast thou showed me, many and grievous, and turning thou hast brought me to life; and hast brought me back again from the depths of the earth.

Thou hast multiplied thy magnificence; and turning to me, thou hast comforted me.

For I will also confess to thee thy truth, with the instruments of psaltery; O God! I will sing to thee with the harp, thou holy one of Israel.

My lips shall greatly rejoice when I shall sing to thee; and my soul, which thou hast redeemed.

Yea, and my tongue shall meditate on thy justice all the day; when they shall be confounded and put to shame, that seek evils to me.

Ant. Deliver me, O my God! out of the hand of the sinner.

V. Let them be turned backward and blush for shame,

R. That desire evils to me.

Our Father (*privately*).

The First Lesson.

The beginning of the Lamentation of Jeremias the Prophet. Chap. i.

Aleph. How doth the city sit solitary that was full of people? how is the mistress of the gentiles become as a widow? the princes of provinces made tributary?

Beth. Weeping, she hath wept in the night, and her tears are on her cheeks; there is none to comfort her among them all that were dear to her: all her friends having despised her, and are become her enemies.

Ghimel. Juda hath removed her dwelling-place, because of her affliction and the greatness of her bondage: she hath dwelt among the nations, and she hath found

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no rest; all her persecutors have taken her in the midst of straits.

Daleth. The ways of Sion mourn, because there are none that come to the solemn feast; all her gates are broken down: her priests sigh: her virgins are in affliction, and she is oppressed with bitterness.

He. Her adversaries are become her lords, her enemies are enriched: because the Lord hath spoken against her for the multitude of her iniquities; her children are led into captivity, before the face of the oppressor.

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. He prayed to his Father on Mount Olivet: Father! if it is possible, let this chalice pass from me: the spirit indeed is willing, but the flesh is weak.

V. Watch and pray, that ye enter not into temptation: the spirit indeed, &c.

The Second Lesson.

Vau. And from the daughter of Sion all her beauty is departed: her princes are become like rams that find no pastures: and they are gone away without strength before the face of the pursuer.

Zain. Jerusalem hath remembered the days of her affliction, and prevarication of all her desirable things, which she had from the days of old, when her people fell in the enemy's hand: and there was no helper: the enemies have seen her, and have mocked at her sabbaths.

Heth. Jerusalem hath grievously sinned, therefore is she become unstable: all that honored her have despised her, because they have seen her shame: but she sighed and turned backward.

Teth. Her filthiness is on her feet, and she hath not remembered her end: she is wonderfully cast down, not having a comforter: behold, O Lord! my affliction, because the enemy is lifted up.

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. My soul is sorrowful even unto death; stay you here, and watch with me. Now ye shall see a multi-

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tude, that will surround me: ye shall run away, and I will go to be sacrificed for you.

V. Behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners: Ye shall.

The Third Lesson.

Jod. The enemy hath put out his hand to all her desirable things: for she hath seen the gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

Caph. All her people sigh, they seek bread: they have given all their precious things for food to relieve the soul: see, O Lord! and consider, for I am become vile.

Lamed. O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow: for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger.

Mem. From above he hath sent fire into my bones, and hath chastised me: he hath spread a net for my feet, he hath turned me back: he hath made me desolate, and wasted with sorrow all the day long.

Nun. The yoke of my iniquities hath watched for me: they are folded together in his hand, and put upon my neck: my strength is weakened: the Lord hath delivered me into a hand, out of which I am not able to rise.

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. Behold we have seen him having neither beauty nor comeliness; there is no sightliness in him; he hath borne our sins, and suffereth for us; and he was wounded for our iniquities: and by his bruises we are healed.

V. He hath truly borne our iniquities and carried our sorrows; and by his bruises, &c.—Behold we have seen him, &c.

The Second Nocturn.

Ant. The Lord hath delivered the poor from the mighty, and the needy that had no helper.

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PSALM lxxi.

Give to the king thy judgment, O God! and to the king's son, thy justice:

To judge thy people with justice, and thy poor with judgment.

Let the mountains receive peace for the people, and the hills justice.

He shall judge the poor of the people, and he shall save the children of the poor; and he shall humble the oppressor.

And he shall continue with the sun, and before the moon; throughout all generations.

He shall come down like rain upon the fleece, and as showers falling gently upon the earth.

In his days shall justice spring up, and abundance of peace, till the moon be taken away.

And he shall rule from sea to sea, and from the river unto the ends of the earth.

Before him the Ethiopian shall fall down: and his enemies shall lick the ground.

The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts.

And all kings of the earth shall adore him; all nations shall serve him.

For he shall deliver the poor from the mighty: and the needy that had no helper.

He shall spare the poor and needy, and he shall save the souls of the poor.

He shall redeem their souls from usuries and iniquity: and their name shall be honorable in his sight.

And he shall live; and to him shall be given of the gold of Arabia; and for him they shall always adore, they shall bless him all the day.

And there shall be a firmament on the earth, on the tops of mountains above Libanus shall the fruit thereof be exalted: and they of the city shall flourish like grass of the earth.

Let his name be blessed for evermore: his name continueth before the sun.

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And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

Blessed be the Lord, the God of Israel, who alone doth wonderful things.

And blessed be the name of his majesty forever, and the whole earth shall be filled with his majesty. So be it, so be it.

Ant. The Lord hath delivered the poor from the mighty, and the needy that had no helper.

Ant. The impious have thought and spoken wickedness; they have spoken iniquity on high.

Psalm lxxii.

How good is God to Israel, to them that are of a right heart!

But my feet were almost moved; my steps had well-nigh slipt.

Because I had a zeal on occasion of the wicked; seeing the prosperity of sinners.

For there is no regard to their death, nor is there strength in their stripes.

They are not in the labor of men: neither shall they be scourged like other men.

Therefore pride hath held them fast: they are covered with their iniquity and their wickedness.

Their iniquity hath come forth, as it were from fatness: they have passed into the affection of the heart.

They have thought and spoken wickedness: they have spoken iniquity on high.

They have set their mouth against heaven: and their tongue hath passed through the earth.

Therefore will my people return here: and full days shall be found in them.

And they said: How doth God know? and is there knowledge in the Most High?

Behold these are sinners: and yet abounding in the world, they have obtained riches.

And I said: Then have I in vain justified my heart, and washed my hands among the innocent.

And I have been scourged all the day; and my chastisement hath been in the mornings.

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If I said: I will speak thus; behold I should condemn the generation of thy children.

I studied that I might know this thing: it is a labor in my sight.

Until I go into the sanctuary of God, and understand concerning their last ends.

But indeed for deceits, thou hast put it to them: when they were lifted up, thou hast cast them down.

How are they brought to desolation? they have suddenly ceased to be; they have perished by reason of their iniquity.

As the dream of them that awake, O Lord! so in thy city thou shalt bring their image to nothing.

For my heart hath been inflamed; and my reins have been changed, and I am brought to nothing, and I knew not.

I am become as a beast before thee, and I am always with thee.

Thou hast held me by my right hand; and by thy will thou hast conducted me, and with glory thou hast received me.

For what have I in heaven? And besides thee, what do I desire upon earth?

For thee my flesh and my heart hath fainted away: thou art the God of my heart, and the God that is my portion forever.

For behold, they that go far from thee shall perish: thou hast destroyed all them that are disloyal to thee.

But it is good for me to adhere to God: to put my hope in the Lord God:

That I may declare all thy praises, in the gates of the daughter of Sion.

Ant. The impious have thought, and spoken wickedness; they have spoken iniquity on high.

Ant. Arise, O Lord! and judge my cause.

PSALM lxxiii.

O God! why hast thou cast us off, unto the end? Why is thy wrath enkindled against the sheep of thy pasture?

Remember thy congregation, which thou hast possessed from the beginning.

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The sceptre of thy inheritance, which thou hast redeemed: mount Sion in which thou hast dwelt.

Lift up thy hands against their pride unto the end; see what things the enemy hath done wickedly in the sanctuary

And they that hate thee have made their boasts in the midst of thy solemnity.

They have set up their ensigns for signs, and they knew not; both in the going out, and on the highest top.

As with axes in a wood of trees they have cut down at once the gates thereof; with axe and hatchet they have brought it down.

They have set fire to thy sanctuary: they have defiled the dwelling-place of thy name on the earth.

They said in their heart, the whole kindred of them together: Let us abolish all the festival days of God from the land.

Our signs we have not seen, there is now no prophet: and he will know us no more.

How long, O God! shall the enemy reproach? is the adversary to provoke thy name forever?

Why dost thou turn away thy hand: and thy right hand out of the midst of thy bosom forever?

But God is our king before ages: he hath wrought salvation in the midst of the earth.

Thou by thy strength didst make the sea firm: thou didst crush the heads of the dragons in the waters.

Thou hast broken the heads of the dragon: thou hast given him to be meat for the people of the Ethiopians.

Thou hast broken up the fountains and the torrents: thou hast dried up the Ethan rivers.

Thine is the day, and thine is the night: thou hast made the morning light and the sun.

Thou hast made all the borders of the earth: the summer and the spring were formed by thee.

Remember this, the enemy hath reproached the Lord; and a foolish people hath provoked thy name.

Deliver not up to beasts the souls that confess to thee: and forget not to the end, the souls of thy poor.

Have regard to thy covenant: for they that are the obscure of the earth have been filled with dwellings of iniquity.

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Let not the humble be turned away with confusion: the poor and needy shall praise thy name.

Arise, O God! judge thy own cause: remember thy reproaches with which the foolish man hath reproached thee all the day.

Forget not the voices of thy enemies: the pride of them that hate thee ascendeth continually.

Ant. Arise, O Lord! and judge my cause.

V. Deliver me, O my God! out of the hand of the sinner.

R. And out of the hand of the transgressor of the law and the unjust.

Our Father (*privately*).

The Fourth Lesson.

From the treatise of St. Augustine the Bishop on the Psalms.

On the Fifty-fourth Psalm.

"Hear, O God! my prayer, and despise not my supplication: be attentive to me, and hear me." These are the words of a man in trouble, solicitude, and affliction. He prays in his great sufferings, desiring to be freed from some evil. Let us now see what evil he lies under; and when he begins to tell, let us acknowledge ourselves to be there; that by partaking of the affliction, we may join in his prayer. "I am grieved in my exercise," says he, "and am troubled." Where is he grieved? where is he troubled? He says: In my exercise. He speaks of the wicked men, whom he suffers, and calls such sufferings of wicked men, his exercise. Think not that the wicked are in this world for nothing, and that God does no good with them. Every wicked man lives, either to amend his life or to exercise the good.

R. The sign by which my friend betrayed me was a kiss: whomsoever I shall kiss, that is he: hold him fast. He that committed murder by a kiss, gave this wicked sign. The unhappy wretch returned the price of blood, and in the end hanged himself.

V. It were better for that man, if he had not been born. The unhappy wretch.

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The Fifth Lesson.

Would to God, then, they that now exercise us, were converted and exercised with us; yet as long as they exercise us let us not hate them; for we know not whether each will persevere to the end in that wherein he is wicked. And generally when thou thinkest to hate an enemy, thou hatest a brother and knowest not. The Holy Scriptures plainly show us, that the devil and his angels are doomed to eternal fire. Only their amendment we may despair of, with whom we wage an invisible war; for which the Apostle arms us, saying: Our wrestling is not against flesh and blood, that is, not against the men you see, but against the principalities, and powers, and rulers of the world, of this darkness. And lest by his saying of the world, you might think perhaps that the devils are the rulers of heaven and earth, he added, of this darkness. By the world, then, he meant the lovers of the world; by the world, he meant the impious and the wicked; by the world, he meant that of which the gospel says: And the world knew him not.

R. The wicked merchant, Judas, kissed the Lord; he, like an innocent lamb, refused not the kiss to Judas. —For a few pence, he delivered Christ to the Jews.

V. It were better for that man if he had not been born. For a few pence.

The Sixth Lesson.

"For I have seen iniquity and contradiction in the city." See the glory of the cross. That cross that was the derision of his enemies, is now placed on the foreheads of kings. The effect is a proof of his power; he conquered the world, not by the sword, but by the wood. The wood of the cross was thought a subject of scorn by his enemies, who as they stood before it, shook their heads and said: If he is the son of God, let him come down from the cross. He stretched forth his hands to an unbelieving and seditious people. For if he is just that lives by faith, he is unjust that hath not faith. By iniquity, then, here

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you must understand infidelity. The Lord, therefore, saw iniquity and contradiction in the city, and stretched forth his hands to an unbelieving and seditious people; and yet, he waited for them too, saying: Father! forgive them, for they know not what they do.

R. One of my disciples will this day betray me: woe to him by whom I shall be betrayed. It were better for that man if he had not been born.

V. He that dippeth his hand with me in the dish, the same shall betray me into the hands of sinners. It were. One of my disciples, &c.

The Third Nocturn,

Ant. I said to the wicked: Speak not iniquity against God.

Psalm lxxiv.

We will praise thee, O God! we will praise, and we will call upon thy name.

We will relate thy wondrous works: when I shall take a time, I will judge justices.

The earth is melted, and all that dwell therein: I have established the pillars thereof.

I said to the wicked: Do not act wickedly; and to the sinner: Lift not up the horn.

Lift not up your horn on high; speak not iniquity against God.

For neither from the east, nor from the west, nor from the desert hills; for God is the judge.

One he putteth down, and another he lifteth up: for in the hand of the Lord there is a cup of strong wine, full of mixture.

And he hath poured it out from this to that; but the dregs thereof are not emptied; all the sinners of the earth shall drink.

But I will declare forever; I will sing to the God of Jacob

And I will break all the horns of sinners; but the horns of the just shall be exalted.

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Ant. I said to the wicked: Speak not iniquity against God.

Ant. The earth trembled and was still, when God arose in judgment.

PSALM lxxv.

In Judea God is known, his name is great in Israel.

And his place is in peace, and his abode in Sion.

There hath he broken the powers of bows, the shield, the sword, and the battle.

Thou enlightenest wonderfully from the everlasting hills: all the foolish of heart were troubled.

They have slept their sleep: and all the men of riches have found nothing in their hands.

At thy rebuke, O God of Jacob! they have all slumbered that mounted on horseback.

Thou art terrible, and who shall resist thee? from that time thy wrath.

Thou hast caused judgment to be heard from heaven: the earth trembled and was still.

When God arose in judgment, to save all the meek of the earth.

For the thought of man shall give praise to thee; and the remainders of the thought shall keep holiday to thee.

Vow ye, and pay to the Lord your God; all you that round about him bring presents.

To him that is terrible, even to him who taketh away the spirit of princes, to the terrible with the kings of the earth.

Ant. The earth trembled and was still, when God arose in judgment.

Ant. In the day of my tribulation, I sought God, with my hands lifted up to him.

PSALM lxxvi.

I cried to the Lord with my voice: to God with my voice, and he gave ear to me.

In the day of my trouble, I sought God, with my hands lifted up to him in the night; and I was not deceived.

My soul refused to be comforted; I remembered God,

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and was delighted, and was exercised, and my spirit swooned away.

My eyes prevented the watches; I was troubled, and I spoke not.

I thought upon the days of old: and I had in my mind the eternal years.

And I meditated in the night with mine own heart: and I was exercised, and I swept my spirit.

Will God then cast off forever? or will he never be more favorable again?

Or will he cut off his mercy forever, from generation to generation?

Or will God forget to show mercy? or will he in his anger shut up his mercies?

And I said: Now have I begun: this is the change of the right hand of the Most High.

I remembered the works of the Lord: for I will be mindful of thy wonders from the beginning.

And I will meditate on all thy works, and will be employed in thy inventions.

Thy way, O God! is in the holy place: who is the great God like our God? Thou art the God that dost wonders.

Thou hast made thy power known amongst the nations: with thy arm thou hast redeemed thy people, the children of Jacob, and of Joseph.

The waters saw thee, O God! the waters saw thee; and they were afraid, and the depths were troubled.

Great was the noise of the waters: the clouds sent out a sound.

For thy arrows pass: the voice of thy thunder in a wheel.

Thy lightnings enlightened the world: the earth shook, and trembled.

Thy way is in the sea, and thy paths in many waters; and thy footsteps shall not be known.

Thou hast conducted thy people like sheep, by the hand of Moses and Aaron.

Ant. In the day of my trouble I sought God with my hands lifted up to him.

V. Arise, O Lord!

R. And judge my cause.

Our Father (*privately*).

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The Seventh Lesson.

Out of the First Epistle of St. Paul the Apostle to the Corinthians.
Chap. xi.

Now this I ordain; not praising you, that you come together not for the better, but for the worse. For first of all I hear that when you come together in the church, there are divisions among you, and in part I believe it. For there must be also heresies; that they also, who are approved, may be made manifest among you. When you come together therefore into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk. What! have you not houses to eat and to drink in? Or despise ye the church of God; and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

R. I was like an innocent lamb; I was led to be sacrificed, and I knew it not: my enemies conspired against me, saying: Come, let us put wood on his bread, and cut him off from the land of the living.

V. All my enemies contrived evils to me; they determined against me an unjust word, saying: Come, &c.

The Eighth Lesson.

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come.

R. Could you not watch one hour with me, you that were resolved to die for me? Or do you not see Judas, how he sleeps not, but makes haste to betray me to the Jews?

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V. Why do ye sleep? Arise and pray, that ye enter not into temptation. Or do ye not see, &c.

THE NINTH LESSON.

Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord; that we be not condemned with this world. Wherefore, my brethren! when you come together to eat, wait for one another. If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

R. The ancients of the people consulted together that by subtilty they might apprehend Jesus and put him to death: they went out with swords and clubs as against a robber.

V. The priests and Pharisees held a council how they might, &c. The ancients, &c.

THE LAUDS.

Ant. That thou mayest be justified, O Lord! in thy words, and mayest overcome, when thou art judged.

PSALM I. (See page 929.)

Ant. The Lord was led like a sheep to the slaughter, and he opened not his mouth.

PSALM lxxxix.

Lord! thou hast been our refuge, from generation to generation.

Before the mountains were made, or the earth and the world was formed; from eternity and to eternity, thou art God.

Turn not man away to be brought low; and thou hast said: Be converted, O ye sons of men!

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For a thousand years in thy sight, are but as yesterday which is past and gone.

And as a watch in the night; as things that are counted nothing, shall their years be.

In the morning, man shall grow up like grass: in the morning he shall flourish, and pass away; in the evening he shall fall, grow dry, and wither.

For in thy wrath we have fainted away, and are troubled in thy indignation.

Thou hast set our iniquities before thy eyes, our life in the light of thy countenance.

For all our days are spent; and in thy wrath we have fainted away.

Our years shall be considered as a spider; the days of our years in them are threescore and ten years.

But if in the strong, they be fourscore years; and what is more of them is labor and sorrow.

For mildness is come upon us; and we shall be corrected.

Who knoweth the power of thy anger: and for thy fear can number thy wrath?

So make thy right hand known: and men learned in heart, in wisdom.

Return, O Lord! how long? and be entreated in favor of thy servants.

We are filled in the morning with thy mercy: and we have rejoiced, and are delighted all our days.

We have rejoiced for the days in which thou hast humbled us: for the years in which we have seen evils.

Look upon thy servants, and upon their works: and direct their children.

And let the brightness of the Lord, our God, be upon us; and direct thou the works of our hands over us; yea, the work of our hands do thou direct.

Ant. The Lord was led like a sheep to the slaughter, and he opened not his mouth.

Ant. My heart is broken within me, all my bones tremble.

PSALMS lxii. and lxvi. (See p. 798.)

Ant. My heart is broken within me, all my bones tremble.

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Ant. Thou hast encouraged us with thy power, and thy holy refreshment O Lord!

THE CANTICLE OF MOSES. (Exod. xv.)

Let us sing to the Lord; for he is gloriously magnified; the horse and the rider he hath thrown into the sea.

The Lord is my strength and my praise; and he is become a salvation to me.

He is my God, and I will glorify him; the God of my father, and I will exalt him.

The Lord is as a man of war, Almighty is his name. Pharao's chariots, and his army he hath cast into the sea.

His chosen captains are drowned in the Red Sea; the depths have covered them; they are sunk to the bottom like a stone.

Thy right hand, O Lord! is magnified in strength; thy right hand, O Lord! hath slain the enemy. And in the multitude of thy glory, thou hast put down the adversaries.

Thou hast sent thy wrath, which hath devoured them like stubble. And with the blast of thy anger the waters were gathered together.

The flowing water stood, the depths were gathered together in the midst of the sea.

The enemy said: I will pursue and overtake: I will divide the spoils; my soul shall have its fill.

I will draw my sword; my hand shall slay them.

Thy wind blew, and the sea covered them; they sunk as lead in the mighty waters.

Who is like thee among the strong, O Lord! who is like to thee, glorious in holiness, terrible and praiseworthy, doing wonders?

Thou stretchedst forth thy hand, and the earth swallowed them. In thy mercy thou hast been a leader to the people, which thou hast redeemed.

And in thy strength, thou hast carried them to thy holy habitation.

Nations rose up and were angry; sorrow took hold on the inhabitants of Philistiim.

Then were the princes of Edom troubled, trembling seized on the stout men of Moab; all the inhabitants of Chanaan became stiff.

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Let fear and dread fall upon them, in the greatness of thy arm.

Let them become unmovable as a stone, until thy people, O Lord! pass by; until this thy people pass by, which thou hast possessed.

Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast made, O Lord!

Thy sanctuary, O Lord! which thy hands have established; the Lord shall reign forever and ever.

For Pharao went in on horseback, with his chariots, and horsemen into the sea; and the Lord brought back upon them the waters of the sea.

But the children of Israel walked on dry ground in the midst thereof.

Ant. Thou hast encouraged us with thy power and thy holy refreshments, O Lord!

Ant. He was offered because it was his own will, and he himself hath carried our sins.

PSALMS cxlviii., cxlix., cl. (See p. 803.)

Ant. He was offered, because it was his own will and he himself hath carried our sins.

V. The man of my peace, in whom I trusted.

R. Who eat my bread hath greatly supplanted me.

Ant. He that betrayed him gave them a sign, saying: Whomsoever I shall kiss, that is he, lay hold on him.

THE CANTICLE OF ZACHARY. (LUKE i. See p. 808.)

Ant. He that betrayed him gave them a sign, saying: Whomsoever I shall kiss, that is he, lay hold on him.

During the Benedictus, *the six candles on the altar are extinguished one by one, so that the last candle may be put out at the last verse. When the Antiphon* Traditor *is repeated, the candle, which was left burning at the top of the triangular candlestick, is taken down, and concealed under the Epistle side of the altar. The rest is said kneeling.*

V. Christ became obedient for us unto death.

Our Father (*privately*).

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The Psalm Miserere (p. 929) *is recited in a low voice; and in the end, the following prayer, without the* Oremus.

Look down, O Lord! we beseech Thee, on this Thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross.

But say in a low voice:

Who with Thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

At the end of the prayer, a little noise is made; the lighted candle is brought from under the altar, and all rise and retire in silence.

Tenebræ on Thursday.

MATINS OF GOOD FRIDAY

The First Nocturn.

Ant. The kings of the earth stood up, and the princes met together against the Lord, and against his Christ.

Psalm ii.

Why have the gentiles raged, and the people devised vain things?

The kings of the earth stood up, and the princes met together against the Lord, and against his Christ.

Let us break their bonds asunder, and let us cast away their yoke from us.

He that dwelleth in heaven shall laugh at them, and the Lord shall deride them.

Then shall he speak to them in his anger, and trouble them in his rage.

But I am appointed king by him over Sion, his holy mountain, preaching his commandment.

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The Lord hath said to me: Thou art my Son, this day have I begotten thee.

Ask of me, and I will give thee the gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

And now, O ye kings! understand; receive instruction, you that judge the earth.

Serve ye the Lord with fear, and rejoice unto him with trembling.

Embrace discipline, lest at any time the Lord be angry, and you perish from the just way.

When his wrath shall be kindled in a short time, blessed are all they that trust in him.

Ant. The kings of the earth stood up, and the princes met together against the Lord, and against his Christ.

Ant. They parted my garments amongst them; and upon my vesture they cast lots.

Psalm xxi.

O God, my God! look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

O my God! I shall cry by day, and thou wilt not hear; and by night, and it shall not be reputed as folly in me.

But thou dwellest in the holy place, the praise of Israel.

In thee have our fathers hoped: they have hoped, and thou hast delivered them.

They cried to thee, and they were saved; they trusted in thee, and were not confounded.

But I am a worm, and no man; the reproach of men, and the outcast of the people.

All they that saw me have laughed me to scorn; they have spoken with the lips, and wagged the head.

He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother. I was cast upon thee from the womb.

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From my mother's womb thou art my God; depart not from me.

For tribulation is very near: for there is none to help me.

Many calves have surrounded me; fat bulls have besieged me.

They have opened their mouths against me, as a lion ravening and roaring.

I am poured out like water; and all my bones are scattered.

My heart is become like wax melting in the midst of my bowels.

My strength was dried up like a potsherd, and my tongue hath cleaved to my jaws; and thou hast brought me down into the dust of death.

For many dogs have encompassed me; the council of the malignant hath besieged me.

They have dug my hands and my feet: they have numbered all my bones.

And they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.

But thou, O Lord! remove not thy help to a distance from me: look towards my defence.

Deliver, O God! my soul from the sword, and my only one from the hand of the dog.

Save me from the lion's mouth, and my lowness from the horns of the unicorns.

I will declare thy name to my brethren; in the midst of the church will I praise thee.

Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man.

Neither hath he turned away his face from me; and when I cried to him he heard me.

With thee is my praise in a great church; I will pay my vows in the sight of them that fear him.

The poor shall eat and shall be filled; and they shall praise the Lord, that seek him; their hearts shall live forever and ever.

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All the ends of the earth shall remember, and shall be converted to the Lord.

And all the kindreds of the gentiles shall adore in his sight.

For the kingdom is the Lord's; and he shall have dominion over the nations.

All the fat ones of the earth have eaten and have adored; all they that go down to the earth shall fall before him.

And to him my soul shall live; and my seed shall serve him.

There shall be declared to the Lord a generation to come; and the heavens shall show forth his justice to a people that shall be born, which the Lord hath made.

Ant. They parted my garments amongst them; and upon my vesture they cast lots.

PSALM xxvi. (See p. 1058).

Ant. Unjust witnesses have risen up against me, and iniquity hath lied to itself.

V. They parted my garments amongst them.

R. And upon my vesture they cast lots.

Our Father (*privately*).

THE FIRST LESSON.

From the Lamentation of Jeremias the Prophet.

CHAP. ii.

Heth. The Lord hath purposed to destroy the wall of the daughter of Sion: he hath stretched out his line, and hath not withdrawn his hand from destroying: and the bulwark hath mourned, and the wall hath been destroyed together.

Teth. Her gates are sunk into the ground: he hath destroyed and broken her bars: her king and her princes are among the gentiles: the law is no more, and her prophets have found no vision from the Lord.

Jod. The ancients of the daughter of Sion sit upon the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with hair-cloth; the virgins of Jerusalem hang down their heads to the ground.

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Caph. My eyes have failed with weeping, my bowels are troubled: my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children, and the sucklings, fainted away in the streets of the city.

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. All my friends have forsaken me, and they that lay in ambush for me prevailed: he whom I love has betrayed me: And they with terrible looks striking me with a cruel wound, gave me vinegar to drink.

V They cast me out among the wicked, and spared not my life. And they.

The Second Lesson.

Lamed. They said to their mothers: Where is corn and wine? when they fainted away as the wounded in the streets of the city: when they breathed out their souls in the bosoms of their mothers.

Mem. To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? For great as the sea is thy destruction: who shall heal thee?

Nun. Thy prophets have seen false and foolish things for thee: and they have not laid open their iniquity, to excite thee to penance: but they have seen for thee false revelations and banishments.

Samech. All they that passed by the way, have clapped their hands at thee: they have hissed, and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. The veil of the temple was rent, and all the earth quaked: the thief from the cross cried out, saying: Lord! remember me when thou shalt come into thy kingdom.

V. The rocks were rent, and the graves were opened, and many bodies of the saints that had slept, arose And all the earth

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The Third Lesson. (Ch. iii.)

Aleph. I am the man that see my poverty by the rod of his indignation.

Aleph. He hath led me, and brought me into darkness, and not into light.

Aleph. Only against me he hath turned and turned again his hand all the day.

Beth. My skin and my flesh he hath made old, he hath broken my bones.

Beth. He hath built round about me, and hath compassed me with gall, and labor.

Beth. He hath set me in dark places as those that are dead forever.

Ghimel. He hath built against me round about, that I may not get out: he hath made my fetters heavy.

Ghimel. Yea, and when I cry, and entreat, he hath shut out my prayer.

Ghimel. He hath shut up my ways with square stones, he hath turned my paths upside down.

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. O my chosen vineyard! it is I that have planted thee; how art thou become so bitter, that thou shouldst crucify me and let Barabbas go?

V. I have fenced thee in and picked the stones out of thee, and have built a tower. How art thou.—O my chosen.

The Second Nocturn.

Anthem. They that sought my soul used violence.

Psalm xxxvii. (See p. 928.)

Ant. They that sought my soul used violence.

Ant. Let them be confounded and ashamed, that seek after my soul, to take it away.

Psalm xxxix.

With expectation I have waited for the Lord, and he was attentive to me.

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And he heard my prayers; and brought me out of the pit of misery, and the mire of dregs.

And he set my feet upon a rock; and directed my steps.

And he put a new canticle into my mouth, a song to our God.

Many shall see and shall fear: and they shall hope in the Lord.

Blessed is the man whose trust is in the name of the Lord: and who hath not had regard to vanities, and lying follies.

Thou hast multiplied thy wonderful works, O Lord, my God! and in thy thoughts there is no one like to thee.

I have declared and I have spoken: they are multiplied above number.

Sacrifice and oblation thou didst not desire; but thou hast pierced ears for me.

Burnt-offering and sin-offering thou didst not require: then said I: Behold I come.

In the head of the book it is written of me; that I should do thy will: O my God! I have desired it, and thy law in the midst of my heart.

I have declared thy justice in a great church: lo, I will not restrain my lips, O Lord! thou knowest it.

I have not hid thy justice within my heart: I have declared thy truth and thy salvation.

I have not concealed thy mercy and thy truth from a great council.

Withhold not thou, O Lord! thy tender mercies from me: thy mercy and thy truth have always upheld me.

For evils without number have surrounded me; my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head, and my heart hath forsaken me.

Be pleased, O Lord! to deliver me; look down, O Lord! to help me.

Let them be confounded and ashamed together, that seek after my soul to take it away.

Let them be turned backward and be ashamed that desire evils to me.

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Let them immediately bear their confusion, that say to me: 'Tis well, 'tis well.

PSALM liii. (See p 562.)

Ant. Strangers have risen up against me, and the mighty have sought after my soul.

V. Unjust witnesses have risen up against me

R. And iniquity hath lied to itself.

Our Father (*privately*).

THE FOURTH LESSON.

From the treatise of St. Augustine the Bishop on the Psalms.

On the Sixty-third Psalm.

"Thou hast protected me, O God! from the assembly of the malignant, from the multitude of the workers of iniquity." Now let us behold our head himself. Many martyrs have suffered such torments; but nothing is so conspicuous as the head of martyrs: there we see better what they endured. He was protected from the multitude of the malignant; that is, God protecting himself, and the Son, and the Man assumed by him, protecting his own flesh. For he is the Son of man and the Son of God: the Son of God, because of the form of God; the Son of man, because of the form of a servant, having in his power to lay down his life, and take it up again. What could his enemies do against him? They killed his body, but they did not kill his soul. Take notice then: It signified little for our Lord to exhort the martyrs by word, if he had not fortified them by his example.

R. You are come out as against a robber, with swords and clubs to apprehend me. I was daily with you, teaching in the temple, and you laid not hands on me, yet now you scourge me, and lead me to be crucified.

V. And when they had laid hands on Jesus, and held him, he said to them: I was daily.

THE FIFTH LESSON.

You know what was the assembly of the malignant Jews, and what the multitude of the workers of iniquity.

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But what was that iniquity? It was that they intended to kill our Lord Jesus Christ. Many good works, saith he, I have showed you; for which of those works do you kill me? He bore with all their weaknesses, he healed all their sick, he preached the kingdom of heaven, he concealed not their crimes, that they might rather hate them than the physician who healed them. Yet such was their ingratitude for all these cures, that like men raving in a high fever they raged against the physician who came to cure them, and formed a design of destroying him; as if they had a mind to try whether he was a real man that could die, or something above men, and would not die. We find their words in the Wisdom of Solomon. Let us condemn him, say they, to a most shameful death—let us examine him—for there shall be respect had unto him by his words. If he be truly the Son of God, let him deliver him.

R. Darkness covered the earth, whilst the Jews crucified Jesus; and about the ninth hour, Jesus cried out with a loud voice: My God! why hast thou forsaken me? And bowing down his head, he gave up the ghost.

V. Jesus crying with a loud voice, said: Father, into thy hands I commend my spirit. And bowing down.

The Sixth Lesson.

"They have whetted their tongues like a sword." Let not the Jews say: We did not kill Christ, under pretence that therefore they delivered him up to Pilate the judge, that they might seem innocent of his death; and that when Pilate had said to them: Put him to death yourselves, they answered: It is not lawful for us to put any man to death. They sought to throw the injustice of their crime upon that judge who was a man; but could they deceive the Judge who is God? What Pilate did, made him partaker of their crime; but in comparison of them, he was much more innocent. For he did what he could to rescue him from their hands, and for that reason ordered him to be scourged and shown to them. This he did to our Lord, not by way of persecution, but to satisfy their rage;

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that the sight of him in that condition might move them to pity, and make them desist from desiring his death. All this he did. But when they still persisted, you know that he washed his hands, and said that he had not done it, that he was innocent of his death. And yet he put him to death. But if he was guilty for doing so against his will, are they innocent who forced him to it? Not at all. He pronounced sentence upon him, and commanded him to be crucified, and so might be said to kill him; but you also, O Jews! have killed him. How have you killed him? With the sword of your tongues: for you whetted your tongues. And when gave you the stroke, but when you cried out, Crucify him, crucify him?

R. I have given my dear soul into the hands of the wicked, and my inheritance is become to me as a lion in the wood: my adversary gave out words against me, saying: Come together, and make haste to devour him: they placed me in a desolate wilderness, and all the earth mourned for me: because there was none that would know me and do me any good.

V. Men without mercy rose up against me, and they spared not my life. Because, &c.—I have given, &c.

The Third Nocturn.

Ant. Defend me from them that rise up against me, O Lord! for they are in possession of my soul.

Psalm lviii.

Deliver me from my enemies, O my God! and defend me from them that rise up against me.

Deliver me from them that work iniquity, and save me from bloody men.

For behold they have caught my soul; the mighty have rushed in upon me.

Neither is it my iniquity, nor my sin, O Lord! without iniquity have I run, and directed my steps.

Rise up thou to meet me, and behold; even thou, O Lord! the God of hosts, the God of Israel.

Attend to visit all the nations: have no mercy on all them that work iniquity.

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They shall return at evening and shall suffer hunger like dogs, and shall go round about the city.

Behold they shall speak with their mouth, and a sword is in their lips: for who, say they, hath heard us?

But thou, O Lord! shalt laugh at them, thou shalt bring all the nations to nothing.

I will keep my strength to thee, for thou art my protector: my God, his mercy shall prevent me.

God shall let me see over my enemies: slay them not, lest at any time my people forget.

Scatter them by thy power, and bring them down, O Lord! my protector.

For the sin of their mouth, and the word of their lips: and let them be taken in their pride.

And for their cursing and lying they shall be talked of, when they are consumed: when they are consumed by thy wrath, and they shall be no more.

And they shall know that God will rule Jacob, and all the ends of the earth.

They shall return at evening and shall suffer hunger like dogs, and shall go round about the city.

They shall be scattered abroad to eat, and shall murmur if they be not filled.

But I will sing thy strength, and will extol thy mercy in the morning.

For thou art become my support and my refuge, in the day of my trouble.

Unto thee, O my helper! will I sing; for thou art God my defence, my God, my mercy.

Ant. Defend me from them that rise up against me, O Lord! for they are in possession of my soul.

Ant. Thou hast put away my acquaintance far from me; I was delivered up, and came not forth.

Psalm lxxxvii.

O Lord, the God of my salvation! I have cried in the day and in the night before thee.

Let my prayer come in before thee; incline thy ear to my petition.

For my soul is filled with evils, and my life hath drawn nigh to hell.

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I am counted among them that go down to the pit; I am become as a man without help, free among the dead.

Like the slain sleeping in the sepulchres, whom thou rememberest no more; and they are cast off from thy hand.

They have laid me in the lower pit, in the dark places, and in the shadow of death.

Thy wrath is strong over me, and all thy waves thou hast brought in upon me.

Thou hast put away my acquaintance far from me: they have set me an abomination to themselves.

I was delivered up, and came not forth: my eyes languished through poverty.

All the day, I cried to thee, O Lord! I stretched out my hands to thee.

Wilt thou show wonders to the dead? or shall physicians raise to life, and give praise to thee?

Shall any one in the sepulchre declare thy mercy, and thy truth in destruction?

Shall thy wonders be known in the dark, and thy justice in the land of forgetfulness?

But I, O Lord! have cried to thee: and in the morning my prayer shall prevent thee.

Lord! why castest thou off my prayer? why turnest thou away thy face from me?

I am poor, and in labors from my youth; and being exalted, have been humbled and troubled.

Thy wrath hath come upon me, and thy terrors have troubled me.

They have come round about me like water all the day; they have compassed me about together.

Friend and neighbor thou hast put far from me; and my acquaintance, because of misery.

Ant. Thou hast put away my acquaintance far from me; I was delivered up, and came not forth.

Ant. They will hunt after the soul of the just, and will condemn innocent blood.

PSALM xciii.

The Lord is the God to whom revenge belongeth; the God of revenge hath acted freely.

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Lift up thyself, thou that judgest the earth: render a reward to the proud.

How long shall sinners, O Lord! how long shall sinners glory: shall they utter and speak iniquity: shall all speak who work injustice?

Thy people, O Lord! they have brought low; and they have afflicted thy inheritance.

They have slain the widow and the stranger, and they have murdered the fatherless.

And they have said: The Lord shall not see, neither shall the God of Jacob understand.

Understand, ye senseless among the people! and, you fools! be wise at last.

He that planted the ear, shall he not hear? or he that formed the eye, doth he not consider?

He that chastiseth nations, shall he not rebuke, he that teacheth man knowledge?

The Lord knoweth the thoughts of men, that they are vain.

Blessed is the man whom thou shalt instruct, O Lord! and shalt teach him out of thy law.

That thou mayest give him rest from the evil days: till a pit be dug for the wicked.

For the Lord will not cast off his people, neither will he forsake his own inheritance.

Until justice be turned into judgment, and they that are near it are all the upright in heart.

Who shall rise up for me against the evil doers? or who shall stand with me against the workers of iniquity?

Unless the Lord had been my helper, my soul had almost dwelt in hell.

If I said: My foot is moved: thy mercy, O Lord! assisted me.

According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul.

Doth the seat of iniquity stick to thee: who framest labor in commandment?

They will hunt after the soul of the just, and will condemn innocent blood.

But the Lord is my refuge: and my God the help of my hope.

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And he will render them their iniquity: and in their malice he will destroy them: the Lord our God will destroy them.

Ant. They will hunt after the soul of the just, and will condemn innocent blood.

V. They have spoken against me with deceitful tongues.

R. And they have compassed me about with words of hatred; and have fought against me without cause.

Our Father (*privately*).

The Seventh Lesson.

From the Epistle of St. Paul the Apostle to the Hebrews. Chap. iv. and v.

Let us hasten therefore to enter into that rest: lest any man fall into the same example of unbelief. For the word of God is living and effectual, and more piercing than any two-edged sword: and reaching unto the division of the soul and spirit, of the joints also, and the marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature invisible in his sight; but all things are naked and open to his eyes, to whom our speech is. Having, therefore, a great high-priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession. For we have not a high-priest, who cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin.

R. They delivered me into the hands of the impious, and cast me out amongst the wicked, and spared not my life: the powerful gathered together against me: and like giants they stood against me.

V. Strangers have risen up against me, and the mighty have sought after my soul. And like giants.

The Eighth Lesson.

Let us go therefore with confidence to the throne of grace; that we may obtain mercy, and find grace in seasonable aid. For every high-priest taken from among men, is ordained for men in the things that appertain

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to God, that he may offer up gifts and sacrifices for sins; who can have compassion on them that are ignorant, and that err: because he himself also is compassed with infirmity: and therefore he ought, as for the people, so also for himself, to offer for sins.

R. The wicked man betrayed Jesus to the chief priests and ancients of the people: but Peter followed him afar off, to see the end.

V. And they led him to Caiphas, the high-priest, where the Scribes and Pharisees were met together. But Peter.

The Ninth Lesson.

Neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So also Christ did not glorify himself that he might be made a high-priest: but he that said to him: Thou art my Son, this day have I begotten thee. As he saith also in another place: Thou art a priest forever, according to the order of Mechisedech. Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications, to him that was able to save him from death, was heard for his reverence. And whereas indeed he was the Son of God, he learned obedience by the things which he suffered: and being consummated, he became to all that obey him the cause of eternal salvation. Called by God a high-priest according to the order of Melchisedech.

R. My eyes are darkened by my tears; for he is far from me that comforted me. See all people! if there be any sorrow like to my sorrow.

V. O all ye that pass by the way, attend and see. If there be.—My eyes.

THE LAUDS.

Ant. God spared not his own Son, but delivered him up for us all.

Psalm l. (See p. 929.)

Ant. My spirit is in anguish within me, my heart within me is troubled.

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PSALM cxlii. (See p. 933.)

Ant. My spirit is in anguish within me, my heart within me is troubled.

Ant. One thief said to the other: We indeed receive the due reward of our deeds; but what hath this man done? Lord! remember me, when thou shalt come into thy kingdom.

PSALM lxii. (See p. 798.)

PSALM lxi. (See p. 799.)

Ant. When my soul shall be in trouble, O Lord thou wilt be mindful of thy mercy.

THE CANTICLE OF HABACUC. (Cap. iii.)

O Lord! I have heard thy hearing, and was afraid.

O Lord! thy work, in the midst of the years bring it to life.

In the midst of the years thou shalt make it known: when thou art angry, thou wilt remember mercy.

God will come from the south, and the Holy One from mount Pharan.

His glory covered the heavens, and the earth is full of his praise.

His brightness shall be as the light: horns are in his hands.

There is his strength hid: death shall go before his face.

And the devil shall go forth before his feet. He stood, and measured the earth.

He beheld and melted the nations; and the ancient mountains were crushed to pieces.

The hills of the world were bowed down by the journeys of his eternity.

I saw the tents of Ethiopia for their iniquity, the curtains of the land of Madian shall be troubled.

Wast thou angry, O Lord! with the rivers? or was thy wrath upon the rivers? or thy indignation in the sea?

Who will ride upon thy horses, and thy chariots are salvation.

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Thou wilt surely take up thy bow: according to the oaths which thou hast spoken to the tribes.

Thou wilt divide the rivers of the earth; the mountains saw thee, and were grieved, the great body of waters passed away.

The deep put forth its voice: the deep lifted up its hands.

The sun and the moon stood still in their habitation: in the light of thy arrows, they shall go in the brightness of thy glittering spear.

In thy anger thou wilt tread the earth under foot: in thy wrath thou wilt astonish the nations.

Thou wentest forth for the salvation of thy people: for salvation with thy Christ.

Thou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck.

Thou hast cursed his sceptres, the head of his warriors, them that came out as a whirlwind to scatter me.

Their joy was like that of him that devoureth the poor man in secret.

Thou madest a way in the sea for thy horses, in the mud of many waters.

I have heard, and my bowels were troubled: my lips trembled at the voice.

Let rottenness enter into my bones, and swarm under me.

That I may rest in the day of tribulation: that I may go up to our people that are girded.

For the fig-tree shall not blossom; and there shall be no spring in the vines.

The labor of the olive-tree shall fail; and the fields shall yield no food.

The flock shall be cut off from the fold; and there shall be no herd in the stalls.

But I will rejoice in the Lord: and I will joy in God my Jesus.

The Lord God is my strength: and he will make my feet like the feet of harts.

And he the conqueror will lead me upon my high places singing psalms.

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Ant. When my soul shall be in trouble, O Lord! thou wilt be mindful of thy mercy.

Ant. Lord! remember me, when thou shalt come into thy kingdom.

PSALM cxlviii. (See p. 803.)

PSALM cxlix. (See p. 804.)

PSALM cl. (See p. 805.)

V. He hath made me to dwell in darkness.

R. As those that have been dead of old.

Ant. They put over his head his cause written: Jesus of Nazareth, the king of the Jews.

THE CANTICLE OF ZACHARY. (Luke i.)

Blessed be the Lord (p. 808).

The following is said kneeling:

V. Christ became obedient for us unto death; even the death of the cross.

Our Father (*privately*).

The Psalm Miserere (p. 929) *is recited in a low voice: and in the end the following prayer, without the* Oremus.

Look down, O Lord! we beseech thee, on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross. [*But say in a low voice.*] Who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

At the end of the prayer, a little noise is made: the lighted candle is brought from under the Altar, and all rise and retire in silence.

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Tenebræ on Thursday

MATINS OF GOOD FRIDAY.

The First Nocturn.

Ant. In peace in the self-same I will sleep and I will rest.

Psalm iv.

When I called upon him, the God of my justice heard me; when I was in distress, thou hast enlarged me.

Have mercy on me and hear my prayer.

O ye sons of men! how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his holy one wonderful; the Lord will hear me, when I shall cry unto him.

Be ye angry, and sin not; the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord. Many say: Who showeth us good things?

The light of thy countenance, O Lord! is signed upon us, thou hast given gladness in my heart.

By the fruit of their corn, wine, and oil, they are multiplied.

In peace in the self-same I will sleep and I will rest.

For thou, O Lord! singularly hast settled me in hope.

Ant. In peace in the self-same I will sleep and I will rest.

Ant. He shall dwell in thy tabernacle, he shall rest on thy holy hill.

Psalm xiv.

Lord! who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

He that walketh without blemish, and worketh justice.

He that speaketh truth in his heart, who hath not used deceit in his tongue.

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Nor hath done evil to his neighbor, nor taken up a reproach against his neighbors.

In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord.

He that sweareth to his neighbor, and deceiveth not, he that hath not put out his money to usury, nor taken bribes against the innocent.

He that doeth these things shall not be moved forever.

Ant. He shall dwell in thy tabernacle, he shall rest on thy holy hill.

Ant. My flesh shall rest in hope.

PSALM XV.

Preserve me, O Lord! for I have put my trust in thee. I have said to the Lord: Thou art my God, for thou hast no need of my goods.

To the saints, who are in his land, he hath made wonderful all my desires in them.

Their infirmities were multiplied; afterwards they made haste.

I will not gather together their meetings for blood-offerings: nor will I be mindful of their names by my lips.

The Lord is the portion of my inheritance and of my cup; it is thou that wilt restore mine inheritance to me.

The lines are fallen unto me in goodly places; for my inheritance is goodly to me.

I will bless the Lord, who hath given me understanding; moreover my reins also have corrected me even till night.

I set the Lord always in my sight; for he is at my right hand, that I be not moved.

Therefore my heart hath been glad, and my tongue hath rejoiced; moreover my flesh also shall rest in hope.

Because thou wilt not leave my soul in hell: nor wilt thou give thy holy one to see corruption.

Thou hast made known to me the ways of life; thou shalt fill me with joy with thy countenance; at thy right hand are delights even to the end.

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Ant. My flesh shall rest in hope.
V. In peace in the self-same.
R. I will sleep and I will rest.
Our Father (*privately*).

THE FIRST LESSON.

From the Lamentation of Jeremias the Prophet. (CHAP. iii.)

Heth. The mercies of the Lord that we are not consumed: because his commiserations have not failed.

Heth. They are new every morning, great is thy faithfulness.

Heth. The Lord is my portion, said my soul; therefore will I wait for him.

Teth. The Lord is good to them that hope in him, to the soul that seeketh him.

Teth. It is good to wait with silence for the salvation of God.

Teth. It is good for a man, when he hath borne the yoke from his youth.

Jod. He shall sit solitary and hold his peace, because he hath taken it up upon himself.

Jod. He shall put his mouth in the dust: if so be, there may be hope.

Jod. He shall give his cheek to him that striketh him; he shall be filled with reproaches.

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. He was led as a sheep to the slaughter, and while he was maltreated he opened not his mouth; he was condemned to death, that he might give life to his people.

V. He hath delivered his soul unto death, and was reputed with the wicked. That he might, &c.

THE SECOND LESSON. (Chap. iv.)

Aleph. How is the gold become dim, the finest color is changed, the stones of the sanctuary are scattered in the top of every street!

Beth. The noble sons of Sion, and they that were clothed with the best gold, how are they esteemed as earthen vessels, the work of the potter's hand!

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Ghiriel. Even the sea-monsters have drawn out the breast, they have given suck to their young; the daughter of my people is cruel, like the ostrich in the desert.

Daleth. The tongue of the suckling child hath stuck to the roof of his mouth for thirst; the little ones have asked for bread, and there was none to break it unto them.

He. They that were fed delicately have died in the streets; they that were brought up in scarlet, have embraced the dung.

Vau. And the iniquity of the daughter of my people is made greater than the sin of Sodom, which was overthrown in a moment, and hands took nothing in her.

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. Arise, Jerusalem! and put off thy garments of joy; put on ashes and hair-cloth, for in thee was slain the Saviour of Israel.

V. Let tears run down like a torrent day and night, and let not the apple of thy eye be silent. For in thee.

The Third Lesson.

The beginning of the Prayer of Jeremias the Prophet.
Chap. v.

Remember, O Lord! what has come upon us: consider and behold our reproach. Our inheritance is turned to aliens: our houses to strangers. We are become orphans without a father: our mothers are as widows. We have drunk our water for money: we have bought our wood. We were dragged by the necks, we were weary, and no rest was given us. We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: and there was none to redeem us out of their hand. We fetched our bread at the peril of our lives, because of the sword in the desert. Our skin was burnt as an oven, by reason of the violence of

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the famine. They oppressed the women in Sion, and the virgins in the cities of Juda.

Jerusalem! Jerusalem! be converted to the Lord thy God.

R. Mourn as a virgin, my people! howl, ye pastors, in ashes and hair-cloth; for the great and exceeding bitter day of the Lord is coming.

V. Gird yourselves, ye priests! and mourn, ye ministers of the altar! sprinkle yourselves with ashes. For the great, &c.—Mourn as a virgin, &c.

The Second Nocturn.

Ant. Be ye lifted up, O eternal gates! and the king of glory shall enter in.

Psalm xxiii. (See p. 776.)

Ant. Be ye lifted up, O eternal gates! and the king of glory shall enter in.

Ant. I believe to see the good things of the Lord in the land of the living.

Psalm xxvi. (See p. 1058.)

Ant. I believe to see the good things of the Lord in the land of the living.

Ant. Thou hast brought forth, O Lord! my soul from hell.

Psalm xxix.

I will extol thee, O Lord! for thou hast upheld me; and hast not made my enemies to rejoice over me.

O Lord, my God! I have cried to thee; and thou hast healed me.

Thou hast brought forth, O Lord! my soul from hell; thou hast saved me from them that go down in to the pit.

Sing to the Lord, O ye his saints! and give praise to the memory of his holiness.

For wrath is in his indignation; and life in his good will.

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In the evening weeping shall have place, and in the morning gladness.

And in my abundance I said: I shall never be moved.

O Lord! in thy favor, thou gavest strength to my beauty.

Thou turnedst away thy face from me, and I became troubled.

To thee, O Lord! will I cry; and I will make supplication to my God.

What profit is there in my blood, whilst I go down to corruption?

Shall dust confess to thee, or declare thy truth?

The Lord hath heard, and hath had mercy on me: the Lord became my helper.

Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast compassed me with gladness.

To the end that my glory may sing to thee, and I may not regret; O Lord, my God! I will give praise to thee forever.

Ant. Thou hast brought forth, O Lord! my soul from hell.

V. But thou, O Lord! have mercy on me.

R. And raise me up again, and I will requite them.

Our Father (*privately*).

The Fourth Lesson.

From the Treatise of St. Augustine the Bishop on the Psalms.

On the Sixty-third Psalm.

"Man shall come to a deep heart, and God shall be exalted." They said: Who shall see us? They failed making diligent search for wicked designs. Man came to those designs, and suffered himself to be seized on as a man. For he could not be seized on if he were not man, or seen, if he were not man, or scourged, if he were not man, or crucified, or die, if he were not man. Man, therefore, came to all these sufferings, which could have no effect on him, if he were not man. But if he had not been man, man could not have been redeemed. Man came to a deep heart, that

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is, a secret heart, exposing his humanity to human view, but hiding his divinity; concealing the form of God, by which he is equal to the Father; and offering the form of the servant, by which he is inferior to the Father.

R. Our shepherd, the fountain of living water, is gone, at whose departure the sun was darkened: for he is taken, who held the first man a prisoner; to-day our Saviour broke forth the locks and gates of death.

V. He destroyed the prisons of hell, and overthrew the power of the devil. For he, &c.

The Fifth Lesson.

How far did they carry this their diligent search, in which they failed so much, that, when our Lord was dead and buried, they placed guards at the sepulchre? For they said to Pilate: This seducer; by which name our Lord Jesus Christ was called, for the comfort of his servants, when they are called seducers. "This seducer," say they to Pilate, "whilst he was yet alive, said: After three days, I will rise again. Command, therefore, the sepulchre to be guarded until the third day; lest perhaps his disciples come and steal him away, and say to the people: He is risen from the dead: so the last error shall be worse than the first. Pilate said to them: You have a guard, go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone and setting guards."

R. O all ye that pass by the way! attend and see, if there be any sorrow like to my sorrow.

V. Attend, all ye people! and see my grief. If there, &c.

The Sixth Lesson.

They placed soldiers to guard the sepulchre. The earth shook, and the Lord rose again: such miracles were done at the sepulchre, that the very soldiers who came as guards might be witnesses of it, if they would declare the truth. But that avarice, which overcame the disciple, companion of Christ, overcame also the soldier, guard of the sepulchre. We will give you money, said they: and declare ye, that whilst you

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were asleep, his disciples came and took him away; they truly failed in making diligent search. What is it thou hast said, O wretched craft? Dost thou shut thy eyes against the light of prudence and piety, and plunge thyself so deep in cunning as to say this: say, that whilst you were asleep, his disciples came and took him away. Dost thou produce sleeping witnesses? Certainly thou thyself sleepest who failest in making search after such things.

R. Behold how the just man dies, and nobody takes it to heart; and just men are taken away, and nobody considers it. The just man is taken away from the face of iniquity, and his memory shall be in peace.

V. He was dumb as a lamb before his shearer, and opened not his mouth; he was taken away from distress, and from judgment. And his memory shall be in peace.—Behold, &c.

The Third Nocturn.

Ant. God is my helper: and the Lord is the protector of my soul.

Psalm liii.

Save me, O God! by thy name, and judge me in thy strength

O God! hear my prayer: give ear to the words of my mouth.

For strangers have risen up against me: and the mighty have sought after my soul; and they have not set God before their eyes.

For behold God is my helper: and the Lord is the protector of my soul.

Turn back the evils upon my enemies; and cut them off in thy truth.

I will freely sacrifice to thee, and will give praise, O God! to thy name: because it is good.

For thou hast delivered me out of all trouble, and my eye hath looked down upon my enemies.

Ant. God is my helper, and the Lord is the protector of my soul.

Ant. His place is in peace, and his abode in Sion.

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PSALM lxxv.

In Judea God is known: his name is great in Israel.
And his place is in peace, and his abode in Sion.
There hath he broken the powers of bows, the shield, the sword, and the battle.
Thou enlightenest wonderfully from the everlasting hills: all the foolish of heart were troubled.
They have slept their sleep: and all the men of riches have found nothing in their hands.
At thy rebuke, O God of Jacob! they have all slumbered that mounted on horseback.
Thou art terrible, and who shall resist thee? from that time thy wrath.
Thou hast caused judgment to be heard from heaven: the earth trembled and was still.
When God arose in judgment, to save all the meek of the earth.
For the thought of man shall give praise to thee; and the remainders of the thought shall keep holyday to thee.
Vow ye, and pay to the Lord your God; all you that round about him bring presents.
To him that is terrible, even to him who taketh away the spirit of princes, to the terrible with the kings of the earth.
Ant. His place is in peace, and his abode in Sion.
Ant. I am become like a man without help, free among the dead.

PSALM lxxxvii. (See p. 547.)

Ant. I am become a man without help, free among the dead.
V. His place is in peace.
R. And his abode in Sion.
Our Father (*privately*).

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The Seventh Lesson.

From the Epistle of St. Paul the Apostle to the Hebrews. Chap. ix.

But Christ being come an high-priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation; neither by the blood of goats, or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who, through the Holy Ghost, offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?

R. The kings of the earth stood up, and the princes assembled together, against the Lord, and against his Christ.

V. Why have the nations raged? and the people meditated vain things? Against the Lord, &c.

The Eighth Lesson.

And therefore he is the mediator of the new testament: that, by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance. For where there is a testament, the death of the testator must of necessity come in. For a testament is of force after men are dead: otherwise it is as yet of no strength, whilst the testator liveth. Whereupon neither was the first indeed dedicated without blood.

R. I am counted among them that go down into the pit: I am become as a man without help, free among the dead.

V. They have laid me in the lower pit; in the dark places, and in the shadow of death. I am become, &c.

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The Ninth Lesson.

For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water, and scarlet wool and hyssop; and sprinkled both the book itself and all the people, saying: This is the blood of the testament, which God hath enjoined unto you. The tabernacle also, and all the vessels of the ministry in like manner, he sprinkled with blood. And almost all things, according to the law, are cleansed with blood, and without the shedding of blood there is no remission.

R. When the Lord was buried they sealed up the sepulchre, rolling a stone before the mouth of the sepulchre, and placing soldiers to guard him.

V. The chief priests went to Pilate and asked him. And placing soldiers, &c.—When the Lord, &c.

THE LAUDS.

Ant. O death! I will be thy death; O hell! I will be thy bite.

Psalm 1. (See p. 929.)

Ant. They shall mourn for him as for an only son, because our innocent Lord is slain.

Psalm xlii.

Judge me, O God! and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

For thou art God, my strength: why hast thou cast me off? and why do I go sorrowful, whilst the enemy afflicteth me?

Send forth thy light and thy truth; they have conducted me, and brought me to thy holy hill, and into thy tabernacles.

And I will go in to the altar of God: to God who giveth joy to my youth.

To thee, O God my God! I will give praise upon the harp: why art thou sad, O my soul? and why dost thou disquiet me?

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Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

Ant. They shall mourn for him as for an only son, because our innocent Lord is slain.

Ant. Behold, all ye people! and see my grief.

PSALM lxii. (See p. 798.)

PSALM lxvi. (See p. 799.)

Ant. From the gate of hell, O Lord! deliver my soul.

THE CANTICLE OF EZECHIAS. (Isaias xxxviii.)

I said: In the midst of my days I shall go to the gates of hell.

I sought for the residue of my years; I said: I shall not see the Lord God in the land of the living.

I shall behold no man more, nor the inhabitant of rest.

My generation is at an end, and it is rolled away from me as a shepherd's tent.

My life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from morning even to night thou wilt make an end of me.

I hoped till morning, as a lion so hath he broken all my bones.

From morning even to night thou wilt make an end of me: I will cry like a young swallow, I will meditate like a dove.

My eyes are weakened looking upward.

Lord! I suffer violence, answer thou for me. What shall I say, or what shall he answer for me, whereas he himself hath done it?

I will recount to thee all my years in the bitterness of my soul.

O Lord! if man's life be such, and the life of my spirit be in such things as these; thou shalt correct me, and make me to live. Behold, in peace is my bitterness most bitter.

But thou hast delivered my soul, that it should not perish; thou hast cast all my sins behind thy back.

For hell shall not confess to thee, neither shall death

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praise thee: nor shall they that go down into the pit, look for truth.

The living, the living, he shall give praise to thee, as I do this day; the father shall make thy truth known to the children.

O Lord! save me, and we shall sing our psalms, all the days of our life, in the house of the Lord.

Ant. From the gate of hell, O Lord! deliver my soul.

Ant. O all ye that pass by the way! behold and see, if there be grief like to my grief.

PSALM cxlviii. (See p. 803.)

PSALM cxlix. (See p. 804.)

PSALM cl. (See p. 805.)

V. My flesh shall rest in hope.

R. And thou wilt not give thy Holy One to see corruption.

Ant. The women sitting at the sepulchre lamented, weeping for our Lord.

THE CANTICLE OF ZACHARY. (Luke i.)

Blessed be the Lord. (See p. 808.)

The following is said kneeling:

V. Christ became obedient for us unto death, even the death of the cross; wherefore God hath also exalted him, and hath given him a name which is above every name.

Our Father (*privately*).

The Psalm Miserere (p. 929) *is recited in a low voice; and in the end the following prayer, without the* Oremus.

Look down, O Lord! we beseech thee on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross. [*But say in a low voice:*] Who with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

At the end of the prayer, a little noise is made: the lighted candle is brought from under the Altar, and all rise and retire in silence.

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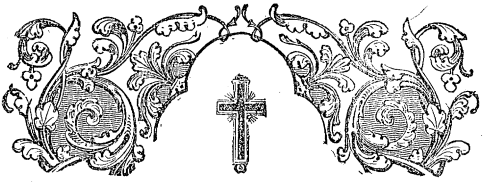

The Sacrament of Penance:

ITS NECESSITY AND INSTITUTION.

MAN restored to the friendship of God by the salutary waters of baptism, is not exempt from sin. Weak as the reed which bends to every wind, with passions violent and temptation around him, he frequently falls into sin, and loses again that sanctifying grace which unites him to God. Has the Almighty left him then without a hope? Can he no longer obtain part in the redemption purchased by the blood of the Man-God? Our divine Saviour has not left us orphans: as he instituted the Sacrament of Baptism to cleanse us from original sin, so he instituted the Sacrament of Penance to cleanse us, when penitent, from actual sin, giving each sacrament that efficacy which his Sacred Blood had purchased.

The principal things to be considered in every Sacrament are the following: 1. The outward and visible sign or ceremony. 2. The invisible grace. 3. The Minister, or dispenser of the Sacrament; and 4. Its institution by Jesus Christ.

1. The outward visible sign of the unseen and inward grace given in the Sacrament of Penance, is the form of absolution pronounced by the Priest over the penitent, in these words: "*I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost;*" and also the exterior signs manifested by the penitent, of an inward sorrow for his sins.

2. The invisible grace of this Sacrament of Penance is the pardon of sins.

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3. The Ministers of this Sacrament are the Priests alone.

Never did our Redeemer use terms more clear, precise, or devoid of figures, than when he instituted the Sacrament of Penance: "Whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." (Matt. xvi. 19, and xviii. 18.)

Even this clear expression, addressed to Peter, and repeated to the Apostles, did not suffice. Before leaving the continuers of his work, he again said, as he breathed upon them: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." (John xx. 23.)

No Sacrament has clearer words of institution, none a more explicit grant of power. But did the Apostles use this power? "All things," says St. Paul, "are of God, who hath reconciled us to himself by Christ, and hath given to us the ministry of reconciliation. For God indeed was in Christ, reconciling the world to himself, not imputing to them their sins, and he hath placed in us the word of reconciliation. For Christ, therefore, we are ambassadors, God, as it were, exhorting by us. For Christ we beseech you be reconciled to God." (2 Cor. v. 18.)

This ministry of reconciliation did not end with the Apostles; they were but the first glorious link in the pastoral chain which was to embrace the world and the succession of ages, and the priests of the new law have constantly exercised it in each succeeding age. Thus verifying the oracle of the prophet: "In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem, for the cleansing of the sinner." (Zach. xiii. 1.)

The power thus vested in the priest of remitting or retaining the sins of the faithful implies a discernment and a judgment which cannot take place without a knowledge of the sins. Hence, by the very institution of the sacrament, it became incumbent on the faithful to confess their sins to the priest, in order to obtain the loosing or absolution from them which the priest was

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empowered to give. At all times faith in Christ and the virtue of penance—that is, sorrow and compunction for sin with a resolution of amendment and a submission to God's chastisements—were necessary to obtain pardon for sin; but when once Christ had raised penance to the dignity of a sacrament, confession became also necessary, in order through the merits of his Passion to obtain remission of sin. "To pretend that it is sufficient to confess to God alone, is," says St. Augustine, "to destroy the commission of Christ, to contradict the gospel, and make void the power of the keys, which is given to the Church." (Hom. 49.)

The enemies of Christ asked him: "Who can forgive sins but God alone?" and he wrought a miracle before them, to show that as Man he had power on earth to forgive sins. When the enemies of his Church, therefore, use similar language, it should never trouble us, for as Lactantius wrote in the third century, "That is the true Church in which there is confession and penance."

This sacrament, necessary to all who have lost God's friendship by sin, must be received once every year, by an express commandment of the Church.

II. Sin, the matter of Confession—Its division.

The matter of confession is sin which we have ourselves committed, and which is commonly called actual sin. But as the sacrament of penance is instituted to restore us to the friendship of God, mortal sin only, which deprives us of that friendship, is the necessary matter for confession, and this leads us to speak of the nature and distinction of sin.

Sin is a voluntary transgression of the divine law, that is, of any law binding on the conscience; or it is any thought, word, or deed in violation of the law of God.

The gravity of sin depends on the object, end, and circumstances, and according to these the sin is either less or greater.

Mortal sin is a grievous transgression of the divine law, which produces in the soul a rupture of friendship

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with God, and by depriving it of sanctifying grace renders it subject to eternal punishment.

To constitute this terrible state three things are necessary: a matter grave in itself, or rendered so by attendant circumstances; a full advertence of the malice of the act, and a full consent of the will.

Where the transgression is of a law slightly binding, or the act is not with full advertence and consent of the will, the sin becomes venial.

Many matters, in almost all cases, constitute a mortal sin, such as impurity, blasphemy, perjury, heresy, idolatry, &c., whilst others, as sins against justice, are often venial, from the slightness of the matter.

A single mortal sin dooms a person to eternal punishment, and renders necessary a speedy recourse to the sacrament of penance; and there each mortal sin must be made known to obtain pardon of any. Venial sins are a sufficient matter of confession, and should be confessed, although this is not of obligation. Still, as many may delude themselves, thinking that light and venial which has grievously offended God, all that reproaches the conscience with the aggravating circumstances should be manifested to the minister of God, that, like the priest of the old law, he may decide whether it be leprosy or not.

To realize the inestimable blessings which we derive from the sacrament of penance, it is necessary to bear in mind the fearful evils caused in the soul by mortal sin, and to fathom the meaning of the words, "friendship of God," "eternal punishment;"—and from the reflections which we shall hereafter propose, it will be evident, that while on the one hand we should be filled with a deep and awful horror of sin, we should on the other be unceasing in our thanksgiving to the Sacred Heart of Jesus, which prompted the Saviour of men to give us, in the sacrament of penance, a second plank after shipwreck, a means of reaching again the vessel of salvation from which our weakness, folly, or want of faith had swept us.

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III. Of the parts of Penance—On the part of the Penitent, Contrition, Confession, and Satisfaction: On the part of the Priest, Absolution.

Sin, mortal or venial, being the remote matter of the sacrament of penance, the immediate matter is the three acts of the penitent, contrition, confession, and satisfaction, and in these the sacrament especially consists.

Contrition is a sorrow and detestation of sins committed, accompanied with the firm resolution of never offending God again. This sorrow may arise from various considerations, and hence contrition is either perfect or imperfect. Where the sinner, horrified at the sight of his sins, and the outrage which he has committed against God by them, is overwhelmed with confusion at his own ingratitude in repaying so ill the infinite love of his Creator, and in trampling on the blood of his Redeemer, or by perfect love for God, infinitely good in himself, deplores them, this is perfect contrition, and it justifies the sinner at once, provided he has the desire of receiving the sacrament of penance; but when he regrets his sin because he has forfeited the joys of heaven, or beholds hell gaping before him, or sees sin in all its horrid deformity, and turns loathing away, this contrition, though good, yet as not springing from the love of God, is termed imperfect or attrition, and only disposes him to receive pardon of his sins in the sacrament of penance.

In order to be available, contrition, whether perfect or imperfect, must be interior, supernatural, sovereign, and universal. *Interior*, or true, that is, in the heart and not in outward show merely: "Rend your hearts and not your garments," saith the Lord. *Supernatural*, that is, it must come from God himself, be elicited by the aid of grace as based on a supernatural motive leading us to God; for natural motives, fear of infamy, loss of property, and the like, are of no avail—natural means cannot lead to a supernatural end. *Sovereign*, that is, he must detest the sin above all other evils, and be resolved to lose all and suffer all rather than

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commit it again; for as sin is a total turning away from God, so his conversion to God must be complete. It must finally be *universal*, extending to all mortal sins committed, whether occurring to the mind or not, because no actual sin is remitted without sorrow, and one cannot be remitted without another.

Confession is the accusation of sins committed after baptism to an approved priest, in order to obtain absolution. It must be based on a close examination of our conscience, and be a complete confession of all the mortal sins which we can call to mind, not already remitted by the sacrament, with such circumstances as may aggravate or alter their character, and it must be made sincerely, simply, and with humility.

All must be confessed, for the concealment of a single mortal sin, or of considerable circumstances that alter the character of a sin, makes the confession sacrilegious, and instead of obtaining absolution the soul is burdened with an additional sin, and removed still further from the heart of God.

The routine into which some fall, vague and general accusations, do not suffice; the sins must be told clearly, with the number of times, or where habitual, the frequency of it each day, week, or month; and as we have said, the circumstances, which are:

Time.—The time in which a sin is habitual increases its enormity. An evil thought is aggravated by the time during which the mind wilfully entertains it.

Place.—A sacred place gives to a sin the stamp of sacrilege; a sin committed in public is aggravated by the scandal.

Thing.—The quantity, quality, and importance of the object.

Person.—In sins of impurity the enormity of the sin is increased by the condition of the object of the sin. Scandal given to the young, committed to our care by God, is greater than that given to older and more experienced persons. The rank of superiors heightens our offence against them.

Motive.—To lend a bad book is a sin; to lend it for the purpose of corrupting renders the offence still more heinous.

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Means or persons employed in committing the sin
Manner, whether through levity or malice.
Consequences resulting from the sin committed.

Satisfaction is the completion of the act of the penitent, and consists in the performance of such prayers or other good works as may be enjoined by the priest as the condition of the remission of the sins, and by the performance of which, in union with the Sacred Blood of our Redeemer, the sins are forgiven, if all the proper dispositions have been entertained. Such are the acts necessary on the part of the sinner; on that of the priest is the *absolution* which he pronounces, and in which especially the sacrament resides, this being the outward act ordained by Christ, and the imposition of the *penance* or satisfaction not only as a guard for the future, but as a punishment for the past.

IV. General Confessions.

A general confession, that is, a confession of the sins of a whole life or of a long period, in which several particular confessions had been made, is sometimes of counsel, but in certain cases it becomes absolutely necessary.

According to the teaching of divines, there are four cases in which a General Confession is absolutely necessary:

1st. When a person has knowing and willingly, through shame, or any other motive, concealed a mortal sin, or what he believes to be such.

2d. When confessions have been made with no examination of conscience, or so careless a one as to amount to none.

3d. When confessions have been made without real sorrow for sin.

4th. When a party has been ignorant of the principles and mysteries of religion, and of the nature and end of the sacrament of penance.

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PREPARATION FOR CONFESSION.

THE ADVANTAGES OF CONFESSION—THE DANGER OF DELAY—THE ENORMITY OF A BAD CONFESSION.

How consoling to the repentant sinner to think that God in his infinite mercy has provided so accessible a means of reconciliation! How grateful we should ever be, and how faithfully and punctually should we perform all that is necessary for the obtaining of sacramental absolution! Had our Lord instituted it with many long and difficult ceremonies, it would still have been a boon which we should sacrifice all to obtain.

How great its advantages are we may see by reflecting that by a sincere and contrite confession, joined to the priest's absolution, we not only obtain for all eternity pardon for our sins, but are restored to sanctifying grace, the friendship of God, and our right to heaven. Nor is this all, we can look back without fear of eternal punishment on those errors of our life, for God, by forgiving the sin, cancels the sentence of condemnation recorded against us. Moreover, we are restored to the merit of all our good works, and again share in those of the whole church; and what a treasure are even our own! How consoling to think that as every man is to be judged according to his works, we have some pleasing to God, which induce him to give us new graces.

The sacrament of penance by thus restoring us to God's friendship gives us peace of soul, and infuses into us a new strength to resist temptation and persevere in virtue, rendering us better in all our social relations, so that the whole human family is indebted to it as a preserver of order, peace, and justice.

Nothing can be more dangerous than delay in confessing our sins. The devil, by every means, seeks to divert men from it, to persuade them to defer it. Yet as one mortal sin is enough to damn a soul, the moment we fall into mortal sin we should be in constant anxiety till we have effaced it in the tribunal of penance; much less should we dare to plunge deeper in iniquity. "Bind not sin to sin," says the Holy Ghost,

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"for even in one thou shalt not be unpunished." "Add not sin upon sin, and say not: The mercy of the Lord is great, he will have mercy on the multitude of my sins; for mercy and wrath quickly come from him, and his wrath looketh upon sinners. Delay not to be converted to the Lord, and defer it not from day to day, for his wrath shall come on a sudden, and in the time of vengeance he will destroy thee." Time, the Holy Council of Trent assures us, was given only to do penance and obtain God's mercy; how then dare we mock the Holy Ghost, and not only defer repentance, but seek to make it impossible, by widening the abyss which separates us from the friendship of God. Remember, too, the graces which our divine Saviour has so frequently lavished on us, and hear his terrible warning addressed to the cities that disregarded his merciful summons. "Woe to thee, Christian soul, woe to thee! for if in those that know me not had been wrought the mighty works that have been wrought in thee, they would have done penance long ago, sitting in sackcloth and ashes."

"What doth it avail thee to defer thy confession for a long time? Purge thyself with speed; spit out the venom presently, make haste to taste this remedy, and thou shalt find it better for thee than if thou hadst deferred it for a long time. If thou lettest it alone today, for this cause, perhaps to-morrow a greater will fall out, and so thou mayest be hindered a long time." Lose not the many advantages which a good confession will give, but bathe quickly in that fountain ever open.

But while it is important to go to confession speedily, what shall we say of the enormity of a bad confession, of one in which our contrition has not been sincere, or our accusation not entire?

How fearful is the profanation of a sacrament! Hear the words of the Holy Ghost to those guilty of so great a crime. "Why hast thou conceived this thing in thy heart? Thou hast not lied to men but to God," and tremble at the fate which so soon overtook Ananias, although of a far less grievous sin.

"Be not incredulous to the fear of the Lord, and come not to him with a double heart," says the Holy

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Ghost again. "Be not a hypocrite in the sight of men, and let not thy lips be a stumbling-block to thee. Watch over them, lest thou fall, and bring dishonor upon thy soul, and God reveal thy secrets and cast thee down in the midst of the congregation, because thou camest to the Lord wickedly, and thy heart is full of guile and deceit." (Ecclus. i. 36.)

What indeed do we gain by a bad confession? We are spared a little humiliation; we have hypocritically made our confessor believe us better than we are, and for this we have profaned the sacrament of reconciliation, we have trampled on the precious Blood of Christ, we have defied God's justice, despised his mercy, and perhaps raised an obstacle to our salvation which we shall be too weak to overcome. For if we were held back at first by shame, the matter for shame is but increased; if it was difficult at first, it is still more so now.

Let no consideration then ever lead us into so frightful a sin, and if we have ever fallen into it, seek at once to be reconciled to God by a general confession. "Be not ashamed to confess thy sins." (Eccles. iv. 31.) "He that hideth his sins shall not prosper, but he that shall confess and forsake them shall obtain mercy." (Prov. xxviii. 13.)

A Prayer to implore the Grace of Conversion and the Divine Assistance in order to make a good Confession.

(To be repeated several days before confession.)

Our Father, Hail Mary, and the Creed.

Behold, O my God! prostrate in spirit before the throne of Thy mercy, an ungrateful child, who has a thousand times offended Thee and abused Thy kindness. Thou hast created me out of nothing, and redeemed me by the precious blood of Thy only Son. Thou hast given me the grace

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to be born in the true faith, to be brought up amid good example and the blessings of Thy Church. Thou hast given me to know how good and lovely Thou art; Thou hast asked me to love Thee, and offered me heaven in return, and yet I have not hesitated to offend Thy Divine Majesty. I have sinned wilfully and knowingly; I have preferred the emptiest trifles to Thee. Alas, my God, all this I have said before; again and again have I sought reconciliation with Thee in the sacrament of penance; again and again have I promised fidelity to Thee, yet, alas, my God, although Thou hast cleansed me in Thy sacred blood, behold me again prostrate before Thee, covered with the hideous leprosy of sin, unable to return to Thee, unless Thou call me, and in Thy mercy lift me up. Oh, give me the grace now at least to make a good confession; fill my heart with sorrow for sin, let me see Thee, see myself, see all creatures, as I shall see them when death shall have removed the veil from my mortal eyes. Let me feel the importance of approaching worthily Thy tribunal of penance, and guard me from a profanation of Thy sacred blood by a bad or careless confession. Give me Thy light to see my sins in all their enormity; a hearty sorrow to regret and bewail them; sincerity to confess them, that, cleansed and purified in the saving blood of Thy Son, I may have strength to struggle against the enemies of my soul, and go on in the way of Thy commandments, without stumbling. "O Lord! Father and Sovereign Ruler of my life, leave me not to the counsel of my lips, nor suffer me to fall by them. Who will set

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scourges over my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sins may not appear, lest my ignorances increase, and my offences be multiplied and my sins abound, and I fall before my adversaries, and my enemy rejoice over me? O Lord, Father and God of my life, give me not haughtiness of my eyes, and turn away from me all coveting. Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind."

EXAMINATION OF CONSCIENCE.

To enable us to confess well, we must carefully examine our past life; we must, laying aside all self-love, "judge ourselves, that we be not judged." So important an inquiry demands retirement, recollectedness, and attention; above all, it requires God's grace to remove our weakness and blindness, and this grace we should implore by some suitable prayer.

Prayer for Light to see our Sins and detest them.

O my God! I am firmly convinced, that however sincerely I may desire to discover all my offences, yet that I am absolutely incapable of discerning even the least of my sins, without the assistance of Thy holy Spirit. O Judge of the living and the dead! before whom I must appear one day, to give an account of all my thoughts, words, actions, and omissions, from my coming to the use of reason to the last instant of my life, give me, I entreat of Thee, that light and grace without which I can do nothing. Eternal

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Source of Light, who trieth the heart and the reins of man, and from whom nothing is hidden, I come to Thee, entreating Thee to pour Thy light into my soul, that by its rays I may discover the state of my conscience, and the sins of which I am guilty before Thee. O Lord, say, "Let there be light,' and then Thy light will dawn upon my soul, and dispel the dark clouds which overshadow it. Show me myself such as I am in Thy sight, that, recognizing the number and enormity of my sins, I may be able to accuse myself of them in the tribunal of penance, and there obtain pardon. Descend into my heart, and grant me one ray of that light which will enlighten my soul at the moment of her departure from this world, that knowing all my sins I may expiate them in thy sacrament. Alas! I shall then see all my sins in their true colors, when it will be too late to detest and renounce them; but now is *the acceptable time, the day of salvation*, every moment of which is precious: this life is that season of mercy in which Thou hast promised to receive and pardon a repenting sinner. Oh! do not then refuse me Thy divine assistance; show them to me so as to excite my deepest sorrow and contrition, now that the knowledge of myself can lead to my perfect conversion. Discover to me all that displeases Thee in my heart; let nothing escape the exact scrutiny I am about to make, that I may thoroughly know myself, and then, by an humble, candid, contrite accusation, make myself known to Thy minister, and let me not deceive myself by a false repentance, which would only make me still more guilty in Thy sight.

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FORMULA FOR THOSE WHO CONFESS RARELY.

Those who confess often may use the same formula as in evening prayer. Begin by examining yourself on your last confession and communion. Whether a grievous sin was forgotten by want of proper examination; concealed or disguised through shame. Whether you confessed without a true sorrow, a firm purpose of amendment, and repairing evil done to your neighbor.

[If this be the case the confession and communion are sacrilegious, and the confession should be repeated.]

See whether you received without recollection or devotion, or neglected to offer a proper thanksgiving, which should be for at least a quarter of an hour. Whether the penance was performed without voluntary distractions. Whether you have neglected your confessor's counsel, and fallen at once into habitual sins. Whether we have renounced all affection to mortal sin, or remained long in sin without eliciting acts of contrition and returning to confession.

EXAMINATION ON THE COMMANDMENTS OF GOD AND THE CHURCH.

All the commandments of the Church may be comprised in those of God, and they are treated here with the seven capital sins in one general examination. Do not neglect to consider the circumstances which alter the grievousness of the sin, nor the various ways in which we become accessory to the sins of others.

FIRST COMMANDMENT, WITH THE THIRD AND FOURTH COMMANDMENTS OF THE CHURCH.

[This commandment enjoins the worship of God by faith, hope, and charity, and by proper acts of outward religious worship; and forbids all that is contrary to these virtues, or any omission of the religious duties which the Church enjoins.]

Sins against Faith.

By thought.—Have we consented or wilfully entertained thoughts or doubts against any truth of religion—

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refused to believe it—curiously sought to fathom any mystery?

By words.—Communicated our doubts to others—openly refused our belief to a point of faith—or ridiculed the belief of the Church?

By actions.—Exposed ourselves to lose the faith by listening to free-thinkers, enemies of the Church, persons in error, or reading works against the truths of Catholicity—have we given such books to others—been ashamed of our religion—denied it?

By omission.—Neglected to be instructed in the doctrines and precepts of the faith—been ignorant of what is absolutely necessary for salvation—or of what is necessary for approaching the sacraments?

Sins against Hope.

By thought.—Have we despaired of God's mercy, by giving up all endeavors to amend, or presumed on his goodness by deferring our repentance—have we failed in submission to Providence in the events of life—attributed success to our own talents?

By word.—Manifested thoughts of discouragement, presumption, or despair—murmured against Providence—led others to such thoughts?

By actions.—Resisted inspirations of the Holy Ghost, especially those that were clear and frequent—exposed ourselves to mortal sin—boasted of our talents?

By omission.—Not had recourse to God in temptation?

Sins more especially against Charity.

By thought.—Consented to thoughts of disgust or hatred to God?

By word.—Spoken blasphemously, boasted of sin—condemned others for observing the law of God, or prevented them from doing good?

By actions.—Lived in forgetfulness of God, and in disregard of our salvation—violated God's law through human respect, preferring the creature to the Creator?

By omission.—Omitted a good work through human respect—habitually neglected to offer and refer all our thoughts, words, and deeds to God?

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Sins against the virtue of Religion and the Divine Worship.

By thought.—Voluntary distractions in prayer, whether of obligation or not—despised relics, holy pictures, the rites, and other things approved by the Church—taken pleasure in irreligious acts—put faith in dreams—resolved to neglect the yearly confession and Easter communion?

By words.—Spoken with contempt of holy things, or any religious object entitled to respect—ridiculed the Divine worship or its ceremonies?

By actions.—Profaned the sacraments—been irreverent in holy places—been guilty of superstition by using in our devotions unauthorized practices, or putting our confidence in things which have no virtue in themselves or by the institution of the Church of God—consulted fortune-tellers—made rash vows?

By omissions.—Omitted to adore God daily, to pray to him morning and evening, to thank him for his favors—omitted the obligatory annual confession and Easter communion—omitted to approach the sacrament of penance after falling into sin—neglected the fasts and abstinences of obligation—omitted to make frequent acts of faith, hope, and charity, for it is a sin to pass days and weeks and months without making them?

SECOND COMMANDMENT.

[This commandment ordains honor and respect to the holy name of God, his Saints, and holy things in general, and forbids irreverence to them, cursing, swearing.]

In thought.—Have you intended to swear falsely?

By words.—Blasphemed God, the Blessed Virgin, or the Saints—pronounced the name of our Lord without respect—used words of the Scriptures in jest—sworn unnecessarily or falsely or in doubtful matters—sworn to be revenged or commit any other sin, (such an oath is a sin, and the keeping of it is another)—promised with an oath, without intending to fulfil it—affirmed with imprecations what we knew to be false or doubtful?

By actions.—Induced any one to swear falsely, or been the cause of others' blasphemy?

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By omissions.—Not accomplished vows, or done it ill and late.

Third Commandment of God—First and Second Commandments of the Church.

[The duties enjoined by these Commandments relate to the sanctification of the Sunday and holidays of obligation by hearing Mass and doing good works, such as hearing sermons, reading good books. They forbid all neglect of hearing Mass, except when prevented by illness or other just impediment, and especially all misspending of the day in worldly or sinful amusements. They also enjoin the observance of the fasts and abstinences ordained by the Church.]

In thought.—Resolved not to hear Mass or to work on Sundays and holidays of obligation—been voluntarily distracted during a Mass of obligation, especially during the more solemn parts—neglected to hear a second Mass when the first has not been properly heard—resolved not to observe the fasts or abstinences of the Church?

In words.—Talked from levity or any worse motive during Mass or any other office of the Church?

In deeds.—Worked, or made others work on Sundays or holidays without absolute necessity—bought or sold not of necessity—neglected to sanctify such days by prayer and good works—spent them in vain amusements—in sinful excesses—prevented others from hearing Mass and sanctifying the day?

By omission.—Neglected to watch that those under our care fulfilled their duty on Sundays and holidays—omitted to hear Mass on such days, or heard only a part of a Mass—habitually heard only a low Mass when we might attend the high Mass and sermon—omitted to sanctify the day, especially when unable to hear Mass?

Fourth Commandment of God and Fifth Commandment of the Church.

[These commandments comprise our duties towards our parents and to all our superiors, civil and spiritual, and is violated by disobedience, disrespect, rebellion against lawful authority, neglect to assist our parents, &c. They also include the duties of parents and superiors to those under their care. Under this head come all our domestic relations, as parent and child, master or mistress, and servant or apprentice, teacher and pupil, &c.]

In thought.—Hated father or mother—desired their

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death or injury—judged them rashly or despised their inferiority—entertained such feelings towards any superior, temporal or spiritual?

In word.—Spoken ill of them—cursed, threatened, or insulted them—done so to superiors or other persons in the family—to our pastors?

In deeds.—Showed disrespect—struck or attempted to strike them—disobeyed them in important matters—caused in them anger or blasphemy—taken their property without their permission—neglected to execute their last will, or obeyed them in forbidden things—showed contempt for civil or ecclesiastical superiors?—*If parents:* punished children not for their good or from love, but from anger and a spirit of revenge—forced them against their will into marriage or the religious state—not left them free in the choice of their state of life—given them bad example—ordered them to do what was contrary to the law of God, or prevented their fulfilling the duties of their religion?

By omission.—Not assisted parents when in need, whether in sickness or in health—promised marriage without consulting them, or married against their just opposition—neglected to contribute according to our means to the support of our pastor?—*If a father:* not given what was necessary to wife and family—neglected the instruction, especially the religious instruction, of your children—not corrected them when in fault—neglected to watch over their company, associations, reading, &c.—prevented their settling suitably in life?

[Let each here examine his duty as child, pupil, apprentice, servant, &c.]

Fifth Commandment.

[This commandment, which forbids taking away the life of the body by wilful murder, and of the soul by scandal, or causing any one to fall into mortal sin—also quarrelling, revenge, bad example, hatred—includes the principal duties prescribed by the great precept of fraternal charity, or loving our neighbor as ourselves.]

In thought.—Had aversion or hatred for our neighbor, desired revenge or his misfortune—rejoiced at his reverses—envied him—maintained feelings of enmity—been impatient in trouble, or desired death?

In words.—Counselled or approved revenge—insulted

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or slandered any one—harshly dismissed the poor—caused disunion and enmity by reports true or false, and to what extent?—neglected to repair the evil?

In deeds.—Exposed one's self unnecessarily or sinfully to danger of death, as by duelling—injured health by excess of any kind—deprived one's self of absolute necessaries from avarice—revenged injuries—given way to anger or impatience—struck or wounded any one—caused the death of any one—done any act from which death would be likely to result—caused or attempted abortion—given death to our neighbor's soul by leading him into sin, in any of the ways by which we may be accessory—neglected the baptism of our children?

By omission.—Not given good advice when able—not pardoned an enemy, or when in wrong asked pardon—refused to aid a neighbor by alms or otherwise—why?

Sixth and Ninth Commandments, and Sixth Commandment of the Church.

[I. These commandments ordain, first, that those united in marriage should love and respect each other, support each other's failings, and devote themselves harmoniously to the great object of the sacrament of matrimony, the bringing up their children in the love and fear of God, a duty already treated of.

II. These commandments forbid, in the married, all violation of the marriage-bed, and, in all, every sin in thought, word, or deed, against that sovereign purity of soul and body which our holy religion enjoins upon us. They not only forbid adultery, fornication, and every sin of impurity with ourselves and others, but also require us to seek the virtue of purity and chastity in its highest perfection.]

I. *Duty of Husband and Wife.*

In thought.—Courted danger by thoughts which could alienate from our lawful spouse—been unfaithful in thought or desire—entertained feelings of anger, hatred—intended to deceive?

In word.—Been unreserved in speech, so as to excite jealousy—spoken unkindly—had harsh and angry disputes?

In deed.—Married secretly, or when any impediment existed—not been united by a lawful pastor—not prepared for the sacrament—been unfaithful—(if a husband) treated my wife harshly or with neglect—deprived her of necessary or proper apparel, &c.—exposed

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her to danger—(if a wife) been wanting in submission—dressed extravagantly or with evil motives—maintained acquaintances without the husband's knowledge—abandoned each other—refused to be reconciled?

By omission.—Neglected to retain the affection of each other—not prayed for each other—not sought to maintain each other in God's service—neglected the care of your children, if God has blessed you with any—neglected your household duties (if a wife), or to support the family (if a husband)?

II. *Sins against Purity.*

We shall not enter into details on this subject. It is a pitch which defiles. Those who sin against these two commandments, know it well: those who do not, should never learn. One thing is certain, there is nothing light in this matter—it is almost impossible to sin only venially. It is a pest which infests the whole being. If attacked, we must examine all our faculties, memory, understanding, and will; all the senses, hearing, sight, and touch; sound our thoughts, words, and actions; our very dreams, to know whether we have consented on waking, or caused them voluntarily; see whether we have caused or taken pleasure in irregular sensations; examine whether we have led others to sin by letters, messages, presents, songs, indecent actions or bad example; exposed one's self to sin by permitting dangerous or forbidden pleasures. We must examine whether we have dressed with bad intentions or contrary to decency—gone to church with evil intentions—omitted to pray when violently tempted. It is necessary to state the condition of the person with whom we have sinned or desired to sin—that is, whether married or not, bound by vows or not—and also our own.

We must also state whether the sin is habitual or not.

SEVENTH AND TENTH COMMANDMENTS.

[These commandments forbid us to covet or take our neighbor's goods without his permission, and include all modes of taking, however indirect; great care is necessary in examining in this particular, inasmuch as sins against it can be forgiven only on restitution

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being made, except where the party is wholly unable to do so, and then the restitution is only suspended. This commandment also forbids avarice, or an inordinate love of earthly temporal things.]

In thought.—Desired or wished to take another's property, to cheat him, not pay him, or restore him his property—avariciously desired wealth or other property?

In words.—Gained by falsehood or false oaths—counselled or approved any wrong done our neighbor?

In deeds.—Taken another's property by fraud or violence—how much—with or without the design of taking more—from a poor person—from a church—been avaricious—hoarded up property—been in any way accessory to a theft—defrauded the State of its rights—appropriated an article found without making any endeavor to find the owner?

Cheated in any way in trade—by false weights or measures, and selling inferior goods by imposing on the ignorant—passed bad money—profited by a person's necessity to get an exorbitant price—bought things stolen—bought of such as had no right to sell—combined with others to run up prices—combined with others to extort higher wages from masters, or to give lower wages to persons in employ?

Made illegal contracts—defrauded government by overcharges, or the public by fraudulent failures?

Aided others to recover money not justly due?

Exacted payment for services not rendered?

Gambled away the property of our families, or spent it in carousing, amusements, or associations of any kind.

Given money to bribe judges or jurors in our favor—or to obtain office—or accepted bribes?

By omission.—Omitted to do the duties for which we were employed—neglected to pay our servants, workmen, &c., or kept back their wages—paid them in such a way that they were losers—not paid our debts—lived so extravagantly that we could not, and neglected to retrench—not prevented a loss to our neighbors when we could—neglected to give alms and aid the poor according to our means—refused to aid works of charity when able—neglected to make restitution, or made it only after long delay—how long?

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EIGHTH COMMANDMENT.

[This commandment forbids all perjury and false swearing, all lies, falsehood, and equivocation. It also embraces every sin against charity, whether by detraction, rash judgment, suspicion, ill-natured reports, or insinuation, want of kindness, or forbearance, and a violation of the clear and positive rule of charity, which points out every one's duty on this head, viz. *to act, speak, and even think of others, as we wish they should think, act, and speak of us.*]

In thought.—Suspected or misjudged our neighbor unreasonably?

In word.—Manifested our suspicions or rash judgments to others—revealed secrets confided to us—lied with or without detriment to our neighbor—calumniated him, that is, spoken evil of him falsely—made known his faults—to how many—taken pleasure in hearing him calumniated or slandered—drawn conversation to it?

In deed.—Made false accusations to superiors or the authorities—sworn falsely, either in court or elsewhere—induced others to give false testimony and commit perjury—given money to carry on frauds at elections, and so induce perjury—aided such frauds in any way, excused or justified them?

Forged documents, stolen or destroyed records to injure others?

By omission.—Have you taken the oaths of the Freemasons, Odd-fellows, or any other society, condemned by the Church—neglected to stop calumny or slander when we could or were bound to do so by our station—not given all the honor due them—not repaired the evil caused our neighbor by our sins in these particulars?

Duties of our State of Life.

What are they—have we fulfilled them day by day—in what respect especially have we transgressed?

Have we lived without really thinking of God and our duties as Christians—made no effort to advance in virtue?

[Observe that every matter noted in this examen does not constitute a mortal sin, but such only as are a violation of God's law in a grievous matter, with full advertence and a deliberation of the will.

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Observe, too, that a sin is not less grievous because habitual, or done without attention to it at the moment: on the contrary, habit renders it more grievous, if, with a firm will, we do not struggle against it, and use the means prescribed.]

OF CONTRITION.

Having by a diligent and prudent examination of your conscience, endeavored to discover all the sins you have been guilty of since your last confession, you may pass to the second part of your preparation for the Sacrament of Penance, by endeavoring to excite in your heart the deepest contrition.

Of the nature and qualities of contrition we have already spoken. This indispensable disposition for a good confession, must be a special gift from God. His powerful grace alone can penetrate the soul with that sincere sorrow, which, as St. Augustine says, "so changes the heart, as to embitter those things which once appeared sweet, and to change into subjects of real anguish, torment, and affliction, those objects which heretofore delighted the sinner."

The first step you should take, for acquiring true contrition, is to beg of God most earnestly to dispose your heart for conceiving that lively and sincere sorrow he requires from you. "Those only," says St. Ambrose, "on whom Jesus deigns to look, can detest their sins." Peter denies his Divine Master, and weeps not, because the Lord had not looked on him—he repeats his ungrateful denial, nor does he yet weep, because the penetrating glance of Jesus had not pierced his soul. But Peter a third time denies his Lord; Jesus then looks on him, and immediately this penitent apostle weeps most bitterly. Do you then earnestly beseech of Jesus to look on you, to dispose your heart for conceiving all the sorrow required from you, and to give you himself, that precious gift of sincere contrition, which you cannot procure of yourself, which he alone can bestow, and without which you can never be absolved?

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A Prayer to beg of God the grace of sincere Contrition.

I have now, O my God! aided by Thy grace, endeavored to discover the number of my transgressions, and have examined, to the best of my power, the state of my conscience. But, alas! O Judge of the living and the dead! how far different is my judgment from Thine! How many offences are still perhaps hidden from my view, though perfectly known to Thee! But, my God! as I am persuaded it is not so much a knowledge of their number, as sorrow for their deformity, that Thou requirest, I now earnestly implore of Thee to give me that lively, sincere, efficacious contrition, which I know is a necessary condition of my pardon. My heart was formed by Thee, Thou alone canst change it; it is in Thy hands, and though most ungrateful, most insensible, it is not too obdurate for Thee to penetrate and soften. One drop of Thy adorable blood, one of those precious tears which my offences drew from Thy eyes, would suffice to produce in my soul the most lively contrition. Ah! look on me, Eternal Light! and my understanding will be enlightened to conceive the enormity of sin; touch my heart, and it will be broken with sorrow for having ever offended Thee. Convert me, and I shall be converted; for my destruction, my misery, and my misfortune, is from myself, but my salvation must come from Thee, O my most merciful Father! from Thee, whom I have so ungratefully abandoned, and so grievously offended.

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Motives for exciting Contrition.

Though contrition must be produced in the heart by the special aid of God's grace, yet that does not dispense sinners from making, on their part, every effort to excite in their souls the most lively sorrow. For this purpose, after begging of God the grace of contrition, you should next do what lies in your power, by seriously and deliberately meditating on the following motives, for exciting sentiments of sincere contrition.

The Deformity of Sin.

Consider, first, the nature of sin itself, and endeavor to conceive, if possible, an adequate idea of its hateful deformity. This is a point on which Christians in general are not only blinded, but even infatuated. Those who would grieve over the death of a friend, give a mortal wound to their own souls without a feeling of sorrow. Thousands who would scorn to be subject to a fellow-creature, and detest a mean action, according to the world, enslave themselves willingly to the devil, and are guilty of the basest acts of treachery towards God, without an emotion of shame or regret. Why? Because nothing is so rare as a just idea of sin, nothing so difficult as to find a person who considers an offence against God in its proper light; that is, who considers sin as the greatest misfortune, disgrace, and humiliation; the only real evil that can be endured. This is a truth so certain, that were all the scourges of heaven, sickness, hunger, thirst, famine, plague, humiliations, poverty—in a word, every species of torment the mind can conceive, or the body endure, collected on one side, and a single mortal sin opposed on the other, the misfortune of committing that sin would as far exceed all the other calamities, as the heavens are elevated above the earth. O! if sinners were thoroughly persuaded of this truth, what tears of contrition would deluge the universe! what groans and sighs of repentance would be heard on all sides! But do you conceive better than others less favored, the horrid act you committed when you sinned? You would think it madness to harbor a leper in your house, lest you should catch his disgust-

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ing disease; yet, by yielding to one single temptation, you opened, not your house, but your heart, to a monster, whose loathsome and abominable deformity would strike you with deadly horror, were it visible; a monster, who robbed you in an instant of the greatest treasure you possessed, your Creator's friendship;—who cruelly despoiled you of the lovely ornament of sanctifying grace, and of all the merit you may have acquired in the whole course of your life; who shamefully degraded you from the glorious dignity of a child of God, and covered your soul with so frightful a leprosy, as would strike you dead with horror, if you could but see the melancholy, hideous figure into which you were transformed. O sin! dreadful misfortune! only real evil! can the soul thou hast miserably degraded feel it difficult to detest, to renounce thee forever!

The Pains of Hell.

Consider, in the second place, that by sin you have been made mad enough to expose yourself to endure the intolerable and eternal pains of hell, and to dwell forever in that infernal abyss, an object of anger and indignation to God—of scorn and insult to the devils—and of hatred and horror to yourself. Descend in spirit into that lake of fire and brimstone, which will eternally blaze, without ever being extinguished, and contemplate the wretched fate of those, whom the just vengeance of God cut off in the midst of their mad career. Behold them surrounded, penetrated, consumed with fire; trampled on by hideous demons, whose temptations they unfortunately listened to during life; cursing and detesting the day that gave them birth, and vainly calling on death to terminate those insufferable woes, which are never to have an end. Consider, that even the least of their torments is so aggravated by the importunate idea of eternity, as to be rendered insupportably agonizing, and then ask yourself how it is possible, that those who believe in hell, should dare to sin; or how those who have sinned, and deserved hell, should be insensible to the greatness of their misfortune? O great God! whose justice is not exercised until thy mercy has been slighted, pierce my heart

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with thy fear, that I may tremble at thy judgments. Oh! let the torrents of burning tears which the damned will forever shed, teach me that sin alone is a just subject of tears and regret—let that sting of remorse, that worm of conscience, which gnaws them to the soul, and which will never die, teach me to listen now and during my whole life, to the solitary admonitions and remorse of my conscience. Let their bitter, violent sorrow for the abuse of thy graces, urge me to profit by those yet within my reach, and teach me to detest, from the bottom of my heart, not only all my past sins, but even the shadow of sin in future, since I know that there is no fault, however small, which may not lead to a mortal offence, and thereby to hell; and that there are few among the damned who did not descend into the dreary, dismal dungeon of woes by the fatal neglect of slight faults.

The Loss of Heaven.

Consider, thirdly, beside the awful risk you have run of being condemned to hell, you have also forfeited by sin your claim to the kingdom of heaven; that blessed city, whose walls, as the holy Scripture describes them, are of precious stones, whose streets are of pure and transparent gold, watered with the river of Life flowing from the throne of God;—that city whose dazzling splendor knows no night—from which pain, sickness, grief, privations, and every description of sufferings, however trivial, are eternally banished, and whose blessed inhabitants, crowned with wreaths of immortal glory, and shining far brighter than the sun, magnify and adore their munificent Benefactor, in one uninterrupted transport of love. For happiness like this you were created; you were placed on earth to merit heaven; you were born and instructed in the true faith; thus, placed in the road to heaven, the sacred character of baptism gave you an undoubted claim to that blessed abode. Your desires are generally left unsatisfied, that disappointment may force you to sigh after heaven; and your pleasures and pursuits often embittered, that you may learn to undervalue temporal delights, and labor to merit those of heaven. But what have

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you done, by committing one mortal sin? You, in a manner renounced an eternity of bliss—you blotted out your own name from the book of life—you excluded yourself from the seat of eternal delights—you closed the gates of heaven against your own soul. For contemptible pleasures, momentary enjoyments, which were never free from bitterness, you sacrificed, you willingly relinquished immortal blessings, everlasting treasures. If Esau was overwhelmed with anguish for having relinquished his birthright; if he *roared out*, as the Scripture says, with great anguish, what should be your sorrow, for having forfeited a place in the kingdom of your Father—for having abandoned the society of the saints, those friends of God, who once had the same temptations you have to endure, but who were faithful to the end, and thereby received the crown of life. Endeavor to detest your criminal indifference to your own eternal interests, and fervently thank God, for having still left abundant means within your reach of regaining your birthright, and opening once more, by sincere contrition, those gates to bliss which your sins had closed.

God's Infinite Goodness.

The fourth motive for contrition is, the thought of having offended a God infinitely good to us. This motive should be particularly dwelt on, because the sorrow produced by gratitude is certainly much more perfect than that which springs from fear, or the privation of any benefit. Besides, this motive seldom fails to excite feelings of sincere sorrow. The double recollection of innumerable benefits received from God, and innumerable offences committed against God, is so just a motive of regret, that no heart which is not completely hardened could be insensible to it. Endeavor, then, to recall to your remembrance the principal benefits you have received from that God, who, amongst other marks of his tenderness, thought of you even before you existed; who caused you to be born in the true faith, and brought you safely to the waters of baptism, in preference to so many others more deserving. Ask yourself, who was it watched over you while you were

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a weak infant, and inspired others with the tenderness which induced them to do for you what you were unable to do for yourself? Who provided you with tender parents and friends, of which others more deserving are left destitute? Why were you not born among those savage tribes, who live and die without ever hearing the name of their Creator? Who gives you, daily and hourly, all the temporal blessings you enjoy, food, clothing, lodging? Why are you not like thousands who are poor, abandoned, shivering with cold, and deprived of all the common necessaries of life? But principally, and particularly, who has so often pardoned you your sins, and waited your repentance until now? Why were you not cut off the first time you were so unfortunate as to sin? Why are you not burning this moment with the damned in hell, many of whom offended God less than you have done? Who is it that inspires you with a desire of returning to God, and provides you with an opportunity of confessing your sins, which any one of the damned would give ten thousand worlds to purchase? These inquiries, which may be considerably lengthened, will prove to you that God has been indeed infinitely good to you. Nevertheless, it is this God of infinite goodness you have outraged by sin; it is this divine and liberal Benefactor, whose benefits you have not only received with indifference, but often perverted into occasions of sin. Ah! would you not blush at such base ingratitude towards a fellow-creature who had served you thus? Has not gratitude often urged you to exertions for them which you never made for God? Should not the benefits of your Creator, contrasted with such insensibility and repeated transgressions, be a powerful motive for contrition during the remainder of your life?

The fifth motive for detesting sin is, because it offends a God infinitely good in himself. This motive, which is no other than the perfect love of God, produces that pure and disinterested sorrow, which is properly called *contrition.* Generally speaking, sinners are much less affected by this motive than by all the rest: the sorrow it excites may more justly be termed the fruits

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and recompense of conversion, than its primary cause. Should you feel little impressed with this pure motive, be at least humbled and astonished at your insensibility. Recollect that nothing is more natural than to admire what is beautiful, and to love what is amiable The greatest savage would refrain from injuring an innocent, beautiful, engaging child, because there is something in beauty, virtue, and innocence, which engages love and admiration for themselves alone. Why, then, should you feel so insensible to the adorable perfections, sacred attributes, and enchanting beauty of that divine Being, whose most perfect works and greatest saints are but a faint image of himself? This proceeds chiefly from your having formed no conception of what God is in himself. It is true, that a clear view of his divine perfections is reserved for heaven; but there is an inferior knowledge of God, which may be acquired upon earth, chiefly by two means: the first, by endeavoring habitually so to trace all perfection to God, as to admire the beauty of God alone in all that is admirable, and to love the goodness of God in all that is amiable; but the second, and most essential, is to avoid even the least deliberate sin, and thereby merit those pure lights, which discovered to the saints such perfections in God, as caused some of them to weep their whole lives over one venial offence. The day will come when you will think as they did; but, in the mean time, endeavor to animate your faith, and profit by their experience. Ask the blessed in heaven, what constitutes their bliss, and they will reply, that their paradise is the possession, the view, the enjoyment of God. Descend into the abyss of hell, and you will learn from the damned, that their chief punishment is, not the fire that consumes them; not the devils who torment them; nor the eternal darkness which surrounds them; but that their hell is truly the loss of God—the eternal loss of that transporting beauty, that immense ocean of every perfection, which they see as he is since they quitted this life. What, then, must God be in himself? How transporting must that beauty be, which enraptures the saints, and even attracts the very reprobate, in

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spite of themselves! How inexpressibly amiable must that infinite Goodness be, whom it is sufficient to have seen once, or even imperfectly conceived an idea of, to love without measure! If you could form even a slight conception of that eternal Sun of Justice, how soon would you exclaim, with the model of penitents, St. Augustine: "Too late have I known thee, O infinite Beauty!" Your detestation of sin would be proportioned to your love for God, whom it offends; and though there were no hell to punish your transgressions, nor a heaven to reward your services, you would still flee from the shadow of sin, and bitterly lament having committed a single imperfection, because it offends a God infinitely good in himself.

The Sufferings of Christ.

The sixth and last motive recommended by your Catechism for exciting contrition, is, to reflect on the sufferings and death of Jesus Christ. You may, whenever you feel inclined, confine yourself to this consideration alone in exciting yourself to sorrow; it is better calculated than any other to touch the heart, and to give weight to all the motives on which you have already meditated. Place yourself, with the greatest humility and recollection, at the foot of the cross, and consider the torments of mind and body which Jesus endures; consider this adorable Victim covered with wounds, his sacred head crowned with thorns, his divine eyes closed with agony and streaming in tears; his hands and feet pierced, and his whole body resting on those nails, whereby his wounds are every instant enlarged; his most amiable heart tortured by the ingratitude of those whom he had worked miracles to relieve and convert. This affecting spectacle would no doubt penetrate your soul with horror, compassion, and anguish, if, with a lively faith, you viewed the work of your sins in the sufferings of your Redeemer. Ah! if you beheld a parent, a friend, even a stranger, expiring of a broken heart, caused by the pain and misery your faults had occasioned, what would be your feelings? But should that parent or friend unexpectedly recover from the extremity of death, and again

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experience from you the same treatment as before, would you not acknowledge yourself, and be looked on by all the world as a monster of the basest ingratitude? This is precisely the light in which you should now view yourself. You have caused the death of your true parent—your sins, more than his cruel enemies, fastened him to the cross; your pride covered a God with humiliation; your impatience under the slightest contradictions, exposed this meek Lamb to the most insulting outrages; your vanity and attachment to the vain amusements of the world, crowned his divine head with thorns; your ingratitude and insensibility pierced his heart; your selfish search after every gratification, deprived him even of a cup of cold water in the agonies of death. You know that sin caused his death, and yet you have repeatedly sinned; you have crucified again the Son of God; that is, you have, as far as is in your power, renewed the sufferings of Jesus Christ, by renewing their cause. Have you ever considered this truth? Reflect seriously on it now, and that you may conceive that sincere detestation of your sins which is the foundation of solid conversion, recall to your mind once more the other motives of lively sorrow on which you have already reflected. One glance at the Cross of Jesus Christ should suffice to remind you of them all, for it clearly proves the horrid loathsomeness of sin, since the blood of a God alone could efface its stain. It shows you the danger of sin, since, notwithstanding the effusion of that blood, sin still condemns millions to hell, rekindles the flames which Jesus died to extinguish, transforms his infinite love into inexorable justice, and despoils so many thousands of that kingdom of glory, so dearly purchased for them. It plainly proves the ingratitude of sin, which does not blush to offend anew a God so good to man, as to die for his redemption; and, lastly, it proves the abominable malice of sin, which has urged sinners to offend a God who must be infinitely good in himself to suffer so much for those whose reprobation could not, for an instant, diminish his beatitude. Such reflections as these must make an impression on any heart which is not absolutely hardened.

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After you have sincerely weighed these motives for sincere sorrow, you should endeavor to produce acts of lively and sincere contrition. As those should proceed much more from your heart than your lips, they will be best made in your own words. You would do well, however, if leisure permit, to repeat fervently the following acts, because they express the dispositions for justification required by the holy Council of Trent, which says, that "those who would obtain the grace of justification, must, 1st, have faith; 2d, they must fear the justice of God; 3d, must hope for mercy through Jesus Christ; 4th, must begin to love God; 5th, must hate sin; 6th, must sincerely resolve to change their lives, and keep the commandments."

Act of Contrition for those who are guilty of Mortal Sin.

O infinite majesty of my God! I am so full of shame at the sight of the ingratitude and malice of which I find myself guilty before Thee, that I dare not raise my eyes to heaven. I confess, O most gracious and merciful Lord, that by the multitude and enormity of my sins I have deserved to be abandoned by Thee, and condemned to eternal torments. Ah, unhappy being that I am, how can I have dared to offend Thee! Can it be, O my Saviour, that I have trampled under foot Thy blood, by which I was redeemed; and that I have thus renewed the pains of Thy passion and of Thy death! Ah, why, why did I not die at once, rather than displease Thee! How could I dare to offend against Thee, who art infinite goodness, wisdom, and beauty! . . . Thee, who art perfection itself! . . . . Thee, who art my God, my Creator, my beginning, my end, my happiness,

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my all! . . . Thee, from whom I have received my being, my life, and all that I am! . . . Thee, who hast guided and protected me with the tenderest love under the shadow of Thy wings! . . . . Thee, who hast adopted me for Thy child, and made me heir to Thy eternal kingdom! . . . . Thee, who hast redeemed me by Thy most precious blood, and hast so often nourished me with Thy most sacred body and blood in the Sacrament of the Eucharist! And yet, notwithstanding these, Thy great and manifold blessings, I have offended Thee, O my God! I have abandoned Thee, to league with Thy enemies against Thee. I have preferred a vile gratification to Thy love. Oh, ingratitude! Oh, delusion! Oh, madness! Ah, when shall I detest my sins as much as they deserve! O my sweet and merciful Lord Jesus, of whose goodness there is no end, and of whose mercy the treasure is infinite, have pity on me, and save my soul! Pardon me, O most bountiful Lord, pardon me, I entreat Thee, by the merit of Thy bitter passion and death! Remember not my iniquities, but regard Thy infinite mercy. I promise that, by the help of Thy grace, I will never fall into them again. From this very moment I break all the ties that bind me to the world, to the flesh, to the devil, and to sin. I am from this moment firmly resolved to trample under foot all worldly vanities, and to consecrate myself entirely to Thy holy love. Oh, never allow me to fall back into my old habits of sin! Never permit that honors, or interest, or pleasure, or pride, or the love of life, or the fear of death, or any other motive, shall cause me to swerve from

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Thy divine commands. Grant that I may keep them with my whole heart, though it should cost me the sacrifice of my life, and of all I hold dearest in the world.

Ah, what has been my folly and my wickedness in having so often and so grievously offended my God, my heavenly Father, my gracious and loving Redeemer! What ingratitude, what an excess of malice! At the very moment I was receiving with one hand the greatest favors and graces from this my most tender and merciful Lord, with the other I was plunging a dagger into His bosom—I was crucifying Him again within my soul! I have sold myself to the devil for a worthless pleasure; I have renounced the kingdom of heaven and all the joys of paradise for a trifling enjoyment; I have signed the decree for my eternal damnation to gratify my pride; I have condemned myself to suffer an eternity of torments and all the agonies of hell, to indulge an unworthy passion! Ah, who will give to my eyes a fountain of tears, that I may weep and lament over my sins!

O my divine Redeemer, whose love I have unhappily despised, whose blood I have trodden under foot, whose wounds I have reopened, and whose death I have renewed by my sins! How can I present myself before Thee after so great an excess of ingratitude and malice! O my gracious Saviour, what hadst Thou done to me that I should treat Thee so cruelly! Thou hast reconciled me to Thy Father by Thy death, and I have again drawn down upon myself His indignation by repeated sins. Thou hast snatch-

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ed me from the slavery of the devil, and I have again entangled myself in his snares. Thou hast healed my wounds, and I have inflicted fresh ones on myself. Thou hast delivered me from the eternal flames of hell, to which I was condemned by my sins, and I have cast myself into them again. Thou hast obtained heaven for me, and I have sold the right which Thou didst purchase at the price of thy blood, for a trifling pleasure, for a corruptible crown. Is it possible to conceive folly, stupidity, malice, equal to mine! I confess it here before thee, O Lord; I detest it from the depths of my soul; and resolve to die a thousand times rather than fall again into it. Ah, wilt Thou reject a contrite and humble sinner, when Thou didst come down from heaven to call sinners to repentance? Wilt Thou refuse to receive this strayed sheep which returns from his wanderings, after thou hast sought him so long, to bring him back to the fold? Wilt Thou reject this prodigal child, who comes to throw himself at Thy feet, after Thou hast so much grieved over his loss? Wilt Thou leave me forever to groan under the insupportable weight of sin, when Thou didst invite all those who are burdened to cast their load at Thy feet? Thou didst absolve the sinful woman when, kneeling before Thee, she implored Thy mercy; Thou didst remit the sins of the publican when he humbled himself in Thy temple; Thou didst pardon the good thief when he acknowledged Thy power on the cross; and shall I be the only one to whom Thou wilt refuse grace? No, my adorable Saviour, not so. I trust that, however unworthy I have made myself of

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pardon, yet thou wilt grant it to me, and that Thy precious blood will appease Thy Father's wrath against me, and wash away the stain of my sins. Offer it, then, to Him for me, O Lord, and apply it so effectually to me that I may be entirely cleansed, and may be judged worthy to enter into the blessed mansions, where nothing defiled can be admitted. Amen.

Act of Contrition for Venial Sins.

Prostrate at Thy feet, O Lord, I ask Thy pardon for all the failings and negligences which my frailty, my ignorance, and my malice have caused me to commit against Thy infinite Majesty, especially for all those which I have perpetrated since my last confession. I am confounded, Lord, when I remember their number, and how much I have displeased and offended Thee by them. Ah, how little do I love Thee! how little do I love my neighbor! With what coldness, with what cowardice have I attended to Thy service! How much on the contrary have I yielded to self-love, and how much I still retain of affection for creatures! Oh, how rarely do I enter into myself, and think seriously of Thee! How filled with distractions are my prayers, my meditations, and all my exercises of devotion! How much vanity enters into all my actions! how much attachment to my own will, my own ease, and my own convenience! Ah, Lord, draw me, I entreat Thee, out of the abyss of my misery, and purify me from the multitude of my sins. Art thou not overwhelmed with shame, O my soul, at the sight of the many offences which thou hast committed

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against thy sovereign Lord? Is it thus that thou servest a God of infinite Majesty? Is this what thou hast promised Him so often, and to which thou art engaged by the holiness of thy vocation? Knowest thou not that the least sin is an offence to the infinite Majesty of God, that it contains an infinite malice, that it is an evil which insults and offends thy most loving Father, thy most bountiful Saviour, thy most sweet and merciful Lord? Ah, if thou didst but know what venial sin really is; if thou didst but comprehend the stain which it produces upon thee, the deformity, the wounds it occasions in the eyes of God; the torment which it draws upon it in the other life, the danger to which it exposes thy salvation, thou wouldst give a thousand lives, if thou hadst them, rather than sully thy conscience with it. Thou feelest a difficulty in conceiving a bitter sorrow for thy ordinary faults, because they are venial; but this arises from thy want of light. The Saints, to whom God communicated in abundance His supernatural inspirations, wept day and night bitterly over their faults, which were slighter than those thou dost commit daily.

It is enough, O my God, that slight as these sins appear, they have displeased and offended Thee, to induce me to conceive an extreme horror for them, and to make me employ all my efforts to correct them. I love Thee, O God of love; I praise and glorify Thee, O infinite majesty! O Purity of Heart, which cannot endure any attachment or affection to the slightest sin, how lovely art thou! How happy is he who is possessed of thee, for thou renderest us favorites

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of God, thou makest our souls temples of the Holy Ghost, and dost draw down upon us all the graces and blessings of heaven! I will omit no pains that I may obtain thee in future. But it is from Thee alone, O Lord, that I may hope for this happiness: I am too weak to aspire after it by my own efforts. Thou alone canst enrich me with a gift so precious; grant it to me, I pray Thee, O my God. Amen.

Resolution of Amendment.

If your heart be really penetrated with the sentiments you have expressed in the foregoing Act of Contrition, it will not be necessary to suggest the obligation you are under of forming serious resolutions for the amendment of your life. This resolution of never sinning again, is so essential to contrition, that without it there can be no real sorrow. It is, nevertheless, a point on which many persons fail; the greater number contenting themselves with a sort of general intention of doing better in future, an intention which costs nothing; which often is only in imagination; which, at best, is very weak and indeterminate. As this defect of a firm decided purpose of amendment, and the want of foreseeing and resolving against habitual faults, is the great cause of so many fruitless confessions, you should be particularly careful in making your resolution. This resolution should be *firm*, *distinct*, and *humble*. When you have made all the resolutions you judge necessary, and that as firmly, distinctly, and humbly, as you are able, place them in the hands of God, in the sacred heart of Jesus, and under the protection of his most blessed Mother.

Good Resolutions.

Since I have had the misfortune to offend Thee, O my God, and that I cannot recall the past, I resolve at least, with the assistance of Thy grace, to repair it by henceforth carefully avoiding all

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that displeases Thee. I will shun sin, with its sources and occasions, particularly those sins into which my natural frailty most frequently leads me. I will adopt the means suggested by Thy minister for the correction of my faults, listening to his words as if spoken by Thyself. I know, O my God, what I should have to apprehend from the severity of Thy justice, if Thy anger had not been appeased by the merits of Jesus Christ. I feel that Thou wilt not reject the Prayer of Thy innocent Son, whose blood pleads for me, His guilty creature. In this hope, O God of goodness! I present myself at Thy tribunal, there to accuse myself of my sins entirely, sincerely, and humbly, with full confidence that Thou wilt ratify in heaven the absolution pronounced on earth. Holy Virgin! Mother of grace and mercy! Refuge of sinners! intercede for me, that in this confession I may receive full pardon for the past, and grace to avoid sin in future. My good Angel! who hast been the witness of my transgressions, help me to rise from my evil habits, and obtain for me strength against future relapses. Amen.

Another Prayer.

Divine Jesus! whose holy grace has opened my eyes to the miserable and sinful state of my soul, who hast penetrated my heart with sorrow for my offences, it is in Thy presence I now most solemnly resolve to begin a new life, and endeavor to become, from this very moment, what I shall certainly wish to have been at the hour of my death. I resolve to adopt all the means I know to be necessary for preserving Thy grace, and per

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severing in virtue. I resolve to discharge my spiritual duties with the utmost fidelity, to employ my time carefully, and in the manner that Thou requirest, since I must account for every moment of it to Thee. I resolve to strive particularly against those faults I am most accustomed to commit, and to avoid those dangerous occasions which have hitherto led me into sin. These are my firm resolutions, O my God! but I tremble when I consider my former inconstancy and present weakness. I do not deserve those graces I have so often abused; but notwithstanding, since Thou knowest I can do nothing without Thee, I humbly hope Thou wilt give me the grace and strength necessary for persevering in Thy love, and keeping most faithfully the resolutions I now make. Preserve me, O Lord, from presumptuous confidence in my own strength, for that alone would cause my fall. Alas! there are many now in hell, who at some period of their mortal life felt more fervor, more sorrow for sin, and made more firm purpose of amendment than I do; I also may deserve to be abandoned by Thee. My God and only hope! leave me not to myself—accept my resolutions, but do Thou give them efficacy; permit me to place them in Thy hands, in Thy sacred heart, and under the protection of The Immaculate Mother, and my good Angel; and that thus my weakness may be powerfully assisted, and that I may be preserved from the misfortune of a relapse into sin.

As all the contrition you could feel, or all the sorrow which ever filled the hearts of the greatest penitents, would of itself be insufficient to atone for your sins,

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you should always recollect to build your hopes of pardon on the merits of your Redeemer, and to unite your sentiments of contrition to the bitter anguish and efficacious sorrow which Jesus Christ was pleased to endure for your offences, particularly in the Garden of Olives.

PRAYER.

O divine Lord! I am fully sensible that it is the greatest of all misfortunes to offend Thy divine Majesty, and that no misery can exceed that which is attached to the violation of Thy law; therefore I again declare that I abhor my sins, and return to Thee with my whole heart. But, O my God! when I consider that one single offence is a just and sufficient cause for eternal tears—when I reflect on the bitter regrets which the saints felt for a venial sin, and then compare my grievous offences with my imperfect sorrow, I am justly alarmed at my great insensibility. O! why is not my sorrow as great as my offences!—why cannot I grieve for them even unto death, and collect in my heart all the contrition that was ever felt by the greatest penitents, that thus it may truly be broken with sorrow, and incapable of enjoying any other satisfaction than that which is found in unceasing regret! But since those holy dispositions are graces to which I have no claim, I beseech of Thee, O divine Lord! to accept my desires, and to supply from the treasure of Thy infinite merits all the deficiencies in my preparation for this confession. Accept on my behalf, O adorable Jesus! the clear view Thou hadst of all my sins in the Garden of Olives, to supply for my imperfect knowledge of them, or any defect in my examination. I offer up Thy

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sighs, Thy tears, Thy fainting, Thy bloody sweat, and the bitter anguish which penetrated Thy amiable heart, to supply for the weakness of my contrition. I offer Thee Thy merciful resolution of dying for the expiation of sin, to atone for any deficiency Thou mayest discern in my determination never more to offend Thee, and to perform all the actions of my life in the spirit of contrition and penance. O adorable Heart of Jesus! which was sorrowful even unto death for those very sins I am about to accuse myself of; which was wounded on the Cross, and thus rendered the refuge of sinners. I call on Thee now with all the earnestness, humility, and confidence I am capable of, and entreat of Thee by Thy infinite love for sinners, to remember all I cost Thee, and to apply to my soul abundantly the infinite merits of Thy humiliations, sufferings, and anguish.

CONFESSION.

Bear in mind the qualities necessary for a good confession, despise all the whispers of the enemy and the promptings of self-love, be sincere and humble yourself before the judgment of your God, and there in the bitterness of your heart prepare to lay open your heart to your confessor.

Prayer in immediate preparation before going to present one's self at the Tribunal of Confession.

Let us go, then, my soul, and throw ourselves at the feet of our divine Redeemer, that we may there cast off the heavy burden of our sins, and obtain grace and mercy. Let us go wash and purify ourselves in the precious bath of His blood, which He has prepared for us in this sacrament.

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I come, Lord, my heart pierced with sorrow, and my countenance covered with shame, to cast myself at the feet of Thy priest, and there to confess and bewail my sins. Incline Thine ears to the prayers of Thy servant, and cleanse my soul from all iniquity.

Approach the confessional with the same recollectedness, silence, and modesty which would fill your heart if Christ our Lord were seated there in person ready to hear your confession, and not the priest who is really his representative.

When your turn has come, kneel down and say. "Bless me, Father, for I have sinned," and then begin the "Confiteor," proceeding as far as "Through my fault," &c. Then tell when you last approached the sacraments, the period your confession is to embrace, and begin the avowal of your sins. Accuse yourself first of the faults, if any, in your last confession and communion, and when you have stated all, especially if you are so happy as to have no mortal sin on your conscience, conclude thus:

"For these and all the sins of my past life, especially my sin of (naming some grievous sin), I am heartily sorry, beg pardon of God, and absolution of you, my Father," and conclude the "Confiteor."

Listen then with humility and docility to the advice of your confessor, and during this time avoid all recurrence as to the confession itself; remembering that sins forgotten after a serious examination are really comprised in the absolution. Accept with submission the penance imposed, and if any obstacle that you foresee will prevent your accomplishing it, state this respectfully.

Should your ghostly father deem it proper to defer absolution, acknowledge your unworthiness, murmur not, least of all show your want of contrition by any spiteful emotion, any thought of not returning. Leave the confessional resolved to use every effort, by a change of life and sincere repentance, to obtain God's pardon, which his minister will ratify.

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PRAYER AFTER CONFESSION, WHEN ABSOLUTION HAS BEEN DEFERRED.

Alas! my God, I leave the tribunal of mercy, without having received the grace of justification which I so earnestly desire. I feel and acknowledge that I am unworthy of so great a favor, for I have broken my repeated promises, neglected my resolutions, and, for a trifling gratification, deliberately offended Thee. But instead of casting me into despair, the delay of absolution shall only prove an incentive to courageous and vigorous efforts to correct my faults, to repair my past omissions of duty, to practise solid virtue, and adhere more faithfully to my promises in future, than I have done hitherto. With the assistance of that grace which I now earnestly implore, and on which alone I rely, I will adopt every means in my power to recover Thy friendship, and merit the happiness of being reinstated among the favored number of Thy children. Amen.

Renew for several days your thanksgiving to the Almighty for so great a blessing conferred upon you, frequently raising your heart in effusions of gratitude and love; but above all endeavor by a careful amendment of your life, by flying occasions of sin, and struggling to obtain a victory over yourself, to show that the grace has not been received in vain.

If your confessor thinks proper to give you absolution, regard it as a grace of which you are unworthy; receive it with humility, with head and body bowed humbly before God Pronounce an act of contrition, and say some such prayer as the following:

I beg of Thee again, O my Jesus, Thy mercy and pardon. Flow over me, O precious blood of my Saviour hanging on the cross, at the foot of

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which I stand; flow over me, and wash me from the filth of my sins; flow, sacred balsam, and heal all my wounds; flow, divine oil, to anoint and strengthen me, that I may henceforward overcome my enemies, and never again fall into sin.

And as the priest pronounces over you the words of absolution make the sign of the cross, and modestly retire with a heart full of gratitude to thank God for his infinite mercy.

Thanksgiving after Confession.

How great are Thy mercies towards me, O Lord, in having pardoned my sins after so many relapses! I now know better than ever the evil of having offended a God of infinite goodness. Thou mightest have condemned me a thousand times, and cast me into hell, as Thy justice demanded, but Thou hast had compassion on me.

Ah blessed forever be Thy unspeakable and infinite mercy!

How can I thank Thee, worthily, O Lord! Ye heavens and earth assist me in offering thanksgivings to my God. Ye flowers, lend your perfumes. Ye trees, bend down your tops. Ye mountains, burn like holocausts. Oh, that I could convert the entire universe into one temple, and fill it with my voice, in order to celebrate the praises of my God and Saviour.

O Lord, I unite myself with every creature in earth and heaven, exclaiming, with them, "Salvation to our God, who sitteth upon the throne, and to the Lamb! Benediction, and glory, and wisdom, and thanksgiving, and honor, and power, and strength to our God, forever and ever." Amen.

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Mary, my most tender mother, lend me thy heart, that I may love thy divine Son. Ye blessed angels, thank God in my place. All ye saints, come to my aid.

Thou art now cleansed, O my soul, in the blood of Jesus Christ, from all thy sins. Ah! beware lest thou soil thyself again by new ones.

God has bestowed upon thee the inestimable treasure of grace, of which thou art quite unworthy, whilst he has cast thousands less guilty than thee into hell; but though he has hitherto done this, he has not promised to continue his undeserved mercy forever. Abuse not his goodness any further; oblige him not to avenge the neglect of his grace by thy destruction; avail thyself carefully of the reconciliation which he has just granted to thee. It may be the last time that he will afford thee such an opportunity.

There may be no more pardon for thee, if thou hast again the misfortune to fall into thy former sins. The Saviour has broken thy chains, and delivered thee from thy hard slavery to the devil. Have a care that thou fall not into it again; remember that the cruel tyrant out of whose hands he has rescued thee daily increases the weight of the chains with which he binds those who fall into his power, and prevails on them to add new and more fearful crimes to those from which they have been absolved. Doubt not that he will make thee worse than thou wast before, if thou permittest thyself to come again under his yoke. Each sin which God has been pleased to remit should be a fresh and pressing motive to excite thee to love him more and more. So act, then, for the future, that as thou hast abounded in crimes, so thou mayest superabound in love. Offer thy heart to God, and promise to employ the remainder of thy life to his honor and glory. Place all thy hope in the death and blood of thy Saviour; pray of him unceasingly to apply to thee his merits. Now that he has already washed away thy sins in the Sacrament of Penance, say to him with the Prophet-king: *Amplius lava me ab iniquitate mea;*—"Wash me still more from my

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iniquity." Beseech the heavenly Father to look upon the face of his Christ, and to hear the prayers and supplications which he offers up to his throne in thy behalf.

Prayer after Confession.

Can I persuade myself, O Lord! that, criminal as I was a few moments since, I am now, by the grace of the sacrament, purified from my sins! God of mercy! who, by the absolution pronounced by Thy minister, hast cleansed me from my iniquities, and restored me to Thy favor, shedding on me Thy precious blood, and applying to my soul the virtue of Thy sacred wounds, how shall I acknowledge the wonders of Thy love! Truly, O Lord! are Thy mercies above all Thy works! How shall I prove my gratitude to Thee, O Divine Benefactor of my soul! I will offer Thee this day, and all the days of my life, a sacrifice of thanksgiving, and incessantly extol Thy divine munificence. I will consecrate my whole existence to Thee, shunning sin, and loving Thee with my whole heart. Oh, permit not that I should again trample on the blood which saved me, and grieve the heart which was broken for me. Give efficacy to my desire never more to offend Thee: fortify my weakness; preserve me from occasions of sin; grant me the grace of steady perseverance in my good resolutions. O Strength of the weak! in proportion as I distrust myself, so do I firmly hope in Thee; grant me, then, Thy all-powerful assistance, on which alone I rely. Prostrate at Thy feet, O my Saviour! with the penitent Magdalen, I implore this, as the greatest of all favors. O Father of mercies! I know that

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Thou art reluctant to destroy the vessel of clay Thy hands have formed; strengthen me, then, against future relapses. Holy Virgin, support me by Thy powerful protection; all ye angels and saints, intercede for my conversion and sanctification.

PSALM cii.

Bless the Lord, O my soul, and let all that is within me bless his holy name.

Bless the Lord, O my soul, and never forget all he hath done for thee.

Who forgiveth all thy iniquities: who healeth all thy diseases.

Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

The Lord doth mercies and judgment for all that suffer wrong.

He hath made his ways known to Moses, his wills to the children of Israel.

The Lord is compassionate and merciful, long suffering and plenteous in mercy.

He will not always be angry, nor will he threaten for ever.

He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.

For according to the height of the heaven above the earth, he has strengthened his mercy towards them that fear him.

As far as the east is from the west, so far hath he removed our iniquities from us.

As a father hath compassion on his children, so hath the Lord compassion on them that fear him, for he knoweth our frame.

He remembereth that we are dust, man's days are as grass; as the flower of the field, so shall he flourish.

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For the spirit shall pass in him, and he shall not be; and he shall know his place no more.

But the mercy of the Lord is from eternity and unto eternity upon them that fear him.

And his justice unto children's children to such as keep his covenant,

And are mindful of his commandments to do them.

The Lord hath prepared his throne in heaven, and his kingdom shall rule over all.

Bless the Lord, all ye his angels, you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

Bless the Lord, all ye his hosts, ye ministers of his that do his will.

Bless the Lord, all his works, in every place of his dominion: O my soul, bless thou the Lord.

Before leaving the chapel offer your penance, or such portion as you can, prefacing it with the following or some appropriate prayer.

OFFERING OF THE PENANCE ENJOINED AT CONFESSION.

O God of sanctity! of myself I have no means of satisfying thy rigorous justice, but I offer Thee an abundant satisfaction in the infinite merits of a God-Man. I present Thee, O my God! the sacred heart of Thy Son, filled with sadness and pierced with wounds for me, that Thy justice may thus be appeased. I unite my sufferings to the bitter pangs of my dying Saviour. May the abundance of His merits, and the immense charity of His heart, supply for the imperfection and insufficiency of my works. O Lord! who hast severed my chains, strengthen me with Thy grace, that I may never resume them; that I may conquer the bad habits which have been so long opposed to Thy spirit, and courageously resist the

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temptations to which I have hitherto so easily yielded. Amen.

Aspirations, some of which may be used advantageously before or after Confession.

My Lord and my God, I sincerely acknowledge myself a vile and wretched sinner, unworthy to appear in Thy presence; but do Thou have mercy on me, and save me.

Most loving Father, I have sinned against heaven, and before Thee, and am unworthy to be called Thy child; make me as one of Thy servants, and may I for the future be ever faithful to Thee.

It truly grieves me, O my God, to have sinned, and so many times transgressed Thy law; but wash me now from my iniquity, and cleanse me from my sin.

I detest my sins, O Lord: I abhor my wickedness: I confess my ingratitude, and seek refuge in Thy mercy.

From this moment I purpose never more to offend Thee: oh, let me suffer all kinds of pain and infamy, nay, even death itself, rather than return to my former course of life, and live Thy enemy.

O loving Father, assist me by Thy grace, that I may bring forth worthy fruits of penance, and not suffer my sins to go unpunished.

Now, O Lord, I begin to live, not trusting in my own strength, or in the resolutions I make, but in the multitude of Thy mercies. Perfect, O God, the work which Thou hast begun in me. Thou hast given me peace and understanding; but, wretched sinner that I am, how ungratefully

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have I abused all Thy gifts. And yet now, with all the tenderness of a loving Father, thou recallest me from sin and rescuest me from hell and everlasting damnation.

Alas! my soul is full of anguish and confusion at the recollection of the many sins whereby I have offended Thee, my merciful Redeemer, made myself a slave to the devil, and provoked Thy anger.

Oh, that I had never transgressed Thy commandments, nor fallen into such an abyss of misery and calamity! Oh, that I had never sinned! Happy those souls who have preserved their innocence: oh, that I had been so happy!

But now I am resolved, with the help of Thy grace, to be more watchful over myself, to amend my failings, and fulfil Thy law. Look down on me with the eyes of mercy, O God, and blot out my sins.

Forgive me what is past, and, through Thine infinite goodness, secure me, by Thy grace, against all my wonted failings for the time to come.

My sins surpass in number the sands of the sea, and I confess myself, O Lord, unworthy of Thy mercy; but Thy goodness is above all my offences.

Thou hast declared, O Lord, that there is joy in heaven for the conversion of a sinner; grant me, then, the grace of true repentance, and let heaven rejoice at my amendment.

Thou willest not the death of a sinner, but that he be converted and live; grant me, then, that spiritual life which I need; for behold, O Lord, I sincerely desire to live to Thee.

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Thou didst come, O dear Redeemer, not to call the just, but sinners, to repentance; behold a miserable sinner here before Thee: oh, draw me powerfully to Thyself.

Have mercy on me, O God, according to Thy great mercy; and, according to the multitude of Thy tender mercies, blot out my iniquities. Sprinkle me with Thy precious blood, and I shall be whiter than snow.

Let not Thy precious blood, my dear Saviour, be shed for me in vain; but may it now bring forth in me the fruit of sincere repentance, and open to me the way to life everlasting.

How great is Thy goodness, O Lord, in having so long spared such a worthless servant, and waited with so much patience for his amendment. What return shall I make for Thy infinite mercies? Oh, let this mercy be added to the rest, that I may never more offend Thee: this single favor I earnestly beg of Thee, O Lord, viz. that I may for the future *renounce my own way to follow Thine.*

Help me, O Lord my God, and have compassion on my sinful soul. Amen.

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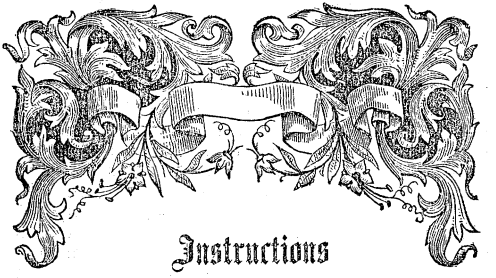

Instructions

AND

Devotions for Holy Communion.

I. The Holy Eucharist as a Sacrament.

We have already, in the instruction on Mass, spoken of the institution of the Blessed Sacrament, and of its consecration and consumption in the Mass: but then we regarded the Mass itself as a sacrifice, the only sacrifice acceptable to God, a sacrifice at which the Church commands all her children to be present with faith and devotion on every Sunday and holiday in the year. But it is not our mere presence that she requires, she commands us at least once every year to approach the altar, and in holy communion receive the Blessed Sacrament, the adorable Victim sacrificed for us, that by it we may become partakers of the redemption purchased for us: and she renews the sacrifice daily, that we may, if possible, daily there find strength amid the trials, temptations, and dangers of this world's pilgrimage. This sacrament was instituted by Christ himself, in words clear, distinct, and precise, which require no comment to enable us to understand them. With his own hands he gave his Sacred Body and Blood under the form of bread and wine, and commanded his apostles, the priesthood of the new law, to renew to the end of time the distribution among his disciples.

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This great sacrament had not been unannounced. Addressing the Jews at Capharnaum, he had promised this heavenly bread, the true manna. "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever. And the bread that I will give is my flesh, which I will give for the life of the world." The Jews shrunk away from the idea conveyed by his words, but he, the God of all truth, repeated again and again the same expression, to show that he had not been misunderstood: "Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." In vain did some of his disciples murmur, Our Lord spoke to them of still greater mysteries; and when they persisted in their unbelief, and abandoned him, he asked the twelve, "Will ye also go away?"

Communion was the mode which his infinite love devised for effecting a close union with such as believed in him. It would even seem that Judas, who remained, disbelieved and fell; and even so thousands, refusing to believe, have left the Church, and our Lord seems to turn to us, who remain, and ask, "Will ye also go?" Let us remember who it is that speaks to us and says, "This is my Body," and answer with St. Peter, "Lord, to whom shall we go? thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God."

How immense is the honor conferred on man by this sacrament! who could believe—had not the Almighty himself spoken—that God could, for love of man, become man, endure all the hardships of life, die on a cross, and give himself to the end of time to be devoutly received and consumed by those who love him, that he might dwell in them forever!

The Eucharist is the most august and most holy

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sacrament, the sacrament of sacraments. In the others we receive the gift of God: in this we receive Jesus Christ himself, God and man, the author of all grace, to whom we are bound by every tie. Great as is the power of God, he could not conceive a greater favor to bestow upon man, for in giving us his beloved Son he hath given us all things.

The very excellence of the sacrament has given the enemy of man two sources of temptation. On the one hand he seeks to lead men into disbelief, asking, "How can God do this?" and many, alas! like the unbelieving Jews, listen to his false and fatal suggestion. With those whom he cannot lead to doubt and deny the faith he pursues another course, and holding up to them their own misery, asks, "How dare you approach so excellent a sacrament?" and by dissuading them from communion seeks to defeat our divine Lord's object in founding this signal mark of his love. Let us carefully guard ourselves against these temptations, and with St. Peter reply to the first, "If we doubt the express words of Christ, to whom shall we go? He has the words of eternal life." And let it still the second by the words of St. Cyril of Alexandria: "If we would attain life everlasting, if we would possess the author of immortality, let us readily and willingly receive the Eucharist; and let us be greatly on our guard, lest the devil should ensnare us in a damnable religion through a pretended motive of respect for this sacrament."

How great is the happiness of those who have learned to taste and see how sweet the Lord is! No greater favor can be conferred on a Christian than to communicate early in life, and afterwards frequently. Christian parents should never defer the first communion of their children, but prepare them for it with care; inasmuch as the communions of the whole life depend in no slight degree on their first. Man cannot maintain his spiritual life without this bread of the strong, and should early accustom himself to take this salutary food, that he may have strength to finish his pilgrimage. One worthy communion enriches the soul with more graces than can accrue from all the other practices of religion combined; no words, then, express

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the effect of worthy communions repeated during life; so that no greater pledge of immortality can be conceived than frequent communion. The blessed Eucharist is the object of the ardent desires and holy transports of the saints; it is the bread of angels, the food of the strong, the manna of the elect. It is not only the comfort of the soul in her exile, but likewise the root of immortality, the pledge of a happy eternity. It is the memorial of the Saviour's sufferings and death, the miracle of God's goodness, the consummation of his charity, the invention of his wisdom, the perfection of his atonement, the plenitude of all graces. When Jesus unites himself to the soul, he communicates to her his riches and his virtues; he gives her strength to correct her faults, and inebriates her with pure delights. Inflamed with the holy ardor of divine love, that favored soul sounds forth the praises of her all-merciful Benefactor, devotes herself irrevocably to his service, and by her ardent effusions expresses her sense of the bliss she enjoys. Great as is her happiness, greater still awaits her, when, to his corporal presence, Jesus adds the experimental feeling of sensible union. She then no longer recurs to the help of faith, to assure herself of the reality of his visit; she feels that God is her guest, that he is entirely hers. These moments are short, it is true, but they are inexpressibly precious, and too sweet for this earth, being in truth a foretaste of the eternal joys of heaven.

Communion is, then, the greatest grace God can bestow on us in this world: let us endeavor to prove our gratitude to Jesus Christ for his immense love in this sacrament of sacraments. Communion is the greatest happiness a creature can enjoy on earth; let us ardently desire it, at the same time confessing our unworthiness of a privilege, to which even the angels are not entitled. Communion is the holiest act of religion; let us, as far as depends on us, bring to it the most perfect dispositions.

Let us never forget how great a treasure we possess in Jesus veiled in the sacrament of his love, and endeavor to fathom, if we can, the devotionate affection of a St Aloysius, a St. Francis Xavier, a St. Alphonsus

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Liguori, a St. Francis of Assisium, whose hearts were inflamed with love for Jesus in his sacrament, so inflamed that, in St. Philip Neri, his heart, in its palpitations, broke even the bony frame around it. Let us in spirit at least join those silent worshippers who perpetually adore Jesus hidden on our altars, and hasten to the participation in the divine banquet whenever we can.

II. Of the Frequency of Communion.

All Christians are obliged, under pain of mortal sin, to receive the Holy Eucharist during the Paschal season. It would seem strange that men, having so great a treasure within their reach, should needs be compelled to take it; but even this our Lord foretold in the parable of the great supper, where he sent his servants to compel the guests to come to it. "Much is it to be lamented and pitied," says the holy author of the Imitation, "that we should be so lukewarm and negligent as not to be drawn with greater affection to the receiving of Christ, in whom consists all the merit and hope of those that shall be saved. Much is it to be lamented that many take so little notice of this saving mystery which rejoices heaven and preserves the whole earth. Oh, the blindness and the hardness of the heart of man, that doth not consider so unspeakable a gift, and from daily use falls into a disregard of it! For if this holy sacrament were celebrated in only one place, and consecrated by only one priest in the world, how great a desire would men have to go to that place, and to such a priest of God; that they might see the divine mysteries celebrated, and partake thereof!" But as our Lord in the wilderness gave the miraculous undiminishing bread to his apostles to distribute to the people, and divided the latter into fifties and hundreds, that all might receive, so has he given us everywhere churches and pastors to enable all to partake. He has given us this blessed sacrament, moreover, under the form of bread and wine, the ordinary food which men daily take to sustain the body, that we might use it for the sustenance of our soul, as we do ordinary food for that of our bodies. The early Christians received daily,

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and found in this adorable sacrament strength to overcome the enemies of salvation. It was only as piety grew cold that men began to neglect Holy Communion, and that the Church deprived of the very name of Christian those who were so ungrateful and so neglectful as to let the whole year pass by without receiving. She does not address her commandment to those who love her as dutiful children, but to the weak and tepid They must receive at least once a year, and no pretext of their own unworthiness, or of the perfections of God, will excuse them. If in mortal sin, she calls on them to repent, and by a sincere and contrite confession be reconciled to God, and then approach the blessed Eucharist. The only condition which our Lord requires for admission to his holy table, is to be in a state of grace, and to have a desire to receive him. No one then can attempt to decide better than our Lord himself what is necessary. A feeling of our own unworthiness, far from banishing us from Holy Communion, should lead us to it; we need it to become better, and the very sense of our unworthiness will fill us with awe, gratitude, love, and joy, at such condescension in our kind and loving Redeemer.

Some admit the advantage of frequent communion, but object their aridity and indevotion. Unable to excite any sentiments of fervor and piety, it seems to them a sort of sacrilege to approach the holy table in such a state. These should remember that sensible devotion, tears, and the ardor of divine love, do not constitute true piety, although they may accompany it; that God asks one proof of divine love, or true piety, and that proof is the keeping of his commandments. The constant feeling that we are not what we should be, that with all the graces bestowed upon us we should indeed be saints, is no ground for keeping aloof from communion. The saints became such by frequent union with Jesus in the holy Eucharist, and there too we should deplore our misery and seek strength. If on the one hand a negligent soul has no right to expect favors from Jesus, on the other a faithful soul should not regret an opportunity of proving that she serves God for himself and not for his gifts.

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Remember the saying of St. Francis of Sales, that two classes of persons should communicate often, the imperfect in order to become perfect, and the perfect in order to remain so. Sir Thomas More, constantly occupied as he was in the duties of his exalted station, communicated daily, and his reply to the lukewarm who censured him, we may well adduce to such as condemn us for frequently receiving: "The very reasons which you bring to withdraw me from frequent communion, are exactly those which induce me to it; my distractions are great and many, and communion brings on recollection; the occasions of offending God present themselves daily, and I daily arm myself against them by communion. I stand in need of wisdom and penetration to unravel, and conduct with propriety and justice, several intricate and perplexing matters. I therefore, every day, go and consult Jesus Christ in his holy sacrament."

But the best argument in favor of frequent communion is the fruits which it produces. Receive frequently, and you will perceive the graces and blessings which it procures, the strength in temptation and trial; then indeed you will know what it is to possess Jesus, and in him all things.

The Church in our times in order to encourage the faithful to the practice of frequent communion has not only granted many indulgences which require monthly communions to obtain, but has expressly granted the following to those who practise frequent communion: 1st. A plenary indulgence on the patronal feast of their place to those who communicate monthly and on the festivals of our Lord, of the Blessed Virgin, of the Apostles, and on the Nativity of St. John the Baptist. 2d. A partial indulgence of ten years at each communion as above. 3d. A partial indulgence of five years whenever the faithful communicate on other holidays.

III. Preparation for Communion.

Preparation for Holy Communion is of two kinds—remote and proximate. The former consists in an innocent, regular, and truly Christian life, so that we may

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be at all times worthy to receive. The latter consists in a spirit of recollection, into which for some days before communion we should seek to enter, in order to dispose our soul to receive the Divine guest with whom we expect to form so close a union. It consists, finally, in the exercises of piety, to which, in a more especial manner, we should devote the day of our communion.

To favor this spirit of recollectedness it would be well to imitate the example of many saints who made a retreat of three days, or, at least, to read some suitable book on the morning and evening of the three days before Holy Communion, and make it the chief object of our thoughts. For this purpose we may read the following chapters of the "Following of Christ:" First day, Book III., chapter 53, Book I., chapters 20 and 21; second day, Book I., chapters 22, 23, and 24, Book III., chapters 14, 48, and 59; third day, Book IV., chapters 6, 7, 18, 10, and 13 or 16.

The virtues with which we should at this time endeavor to adorn our souls are purity of conscience, purity of intention, and actual devotion.

This purity of conscience should consist not only in cleansing our soul from the stain of mortal sin by the sacrament of penance, but in a detestation of our venial sins, and a total renunciation of them. Besides making a good confession, then we should endeavor to cleanse our soul from all that can offend the eye of a God of all purity, and adorn it with acts of virtue that will please and gratify him. If we expected a king to come and visit our dwelling how carefully would we cleanse it all, removing the least dust, and seek to give every thing a new polish and brightness, and, if possible, procure some new article of furniture for his especial use. Yet here the reality surpasses the figure; the King of kings actually comes to us, and in our inability we must constantly implore him to prepare our hearts for his abode.

Our intention should be pure. We must communicate not from custom, or human respect, or as it were perforce, nor even in the hope of obtaining sensible devotion. Our object should be to be united to our God in love, and correspond in gratitude to his infinite love for us, to seek strength in our trials and temptations, to

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implore pardon for our sins, or some particular favor for ourselves or others. Let us then purify our intention, and never approach the Holy Communion without proposing to ourselves some special intention, to increase in love for God, gratitude for the favors bestowed upon the Saints, upon ourselves and others, joy in his infinite happiness, a greater desire of serving him, the avoiding of sin, the conversion of sinners, and all who are strangers to the Church, the relief of the souls in purgatory, &c.

The actual devotion is not a mere sensible feeling, but sentiments in accordance with its holiness and dignity, a very great respect, a profound humility, much love and confidence, but especially a hunger for this heavenly bread. These sentiments we must endeavor to excite by suitable considerations, which will suggest themselves to our mind, if we ponder well these simple questions: Who comes? To whom does He come? For what purpose does He come?

In the first you may consider your Saviour under the various titles which he bears, or has assumed, for the love of mankind, viz.; as your God, your King, your Redeemer, your Father, Teacher, Physician, Pastor, Friend, and Spouse of your soul; and see how perfectly he has fulfilled these titles, and fulfils them still in the Blessed Eucharist. In the second, consider the corresponding titles in yourself; viz.: of his creature, his subject, his rescued captive, his child, disciple, patient, lost sheep, his friend and spouse, and see how you comply with the duties annexed to these glorious names. Thirdly, consider the intentions of mercy and love, which bring him down from heaven and detain him in this sacrament, and the inexhaustible treasures of grace there open to mankind, which to be lavished on them require no merit on their side, but only that they would offer no obstacle to his goodness. The following will serve as an example:

Consideration—Christ our God.

1. *Who is it that comes to thee?* Christ Jesus, "who is over all things, God blessed forever;" in whom "dwelleth all the fulness of the Godhead corporally;" whom

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all the choirs of angels adore. Oh amazing condescension! "Is it, then, credible that God should dwell with men on earth? If the heaven and the heaven of heavens cannot contain Thee, how much less this my house?" Ah! love, and praise, and bless this thy "hidden God;" pour forth thy whole soul in deepest thanksgiving, and exclaim with the Apostle St. Thomas, "My Lord and my God!"

2. *To whom does He come?* To thee, a vile and wretched worm of earth! To thee, who hast so often despised him who is thy God and thy Creator! To thee, who hast made an idol of thy own glory! For thou hast forsaken the Lord thy God, thou hast cast off his sweet yoke, and hast said, I will not serve; and hast turned aside to strange gods, to serve the world, the flesh, and the devil. Ah, wretched soul, behold thy own wickedness! "See what an evil and bitter thing it is for thee to have forsaken the Lord thy God!" Cast thyself in shame at his sacred feet, and with a contrite and humble heart exclaim with the Publican, "O God, be merciful to me a sinner!" or with the penitent David cry out, "Have mercy on me, O God, according to thy great mercy."

3. *For what purpose does He come?* To give himself entirely and unreservedly to thee, "that thou mayest," as Tertullian says, "be wholly inebriated with thy God;" that thou mayest become partaker of his divine nature; that thou mayest abide in him and he in thee; and that thus thou mayest live forever. Penetrated, then, with wonder and admiration at so much love, burst forth into accents of praise and adoration, inviting all creatures, with holy David, to bless the Lord thy God, saying, "Praise ye the Lord from the heavens, praise ye him in the high places; praise ye him for his mighty acts, praise ye him according to the multitude of his greatness." And resolve henceforth to live no longer to thyself, but to him alone, exclaiming with the royal Prophet, "Shall not my soul be subject to God? for from him is my salvation."

My soul in what an important affair art thou about to be engaged! Thou hast to prepare within thee a dwelling not for man, but for a God of infinite Majesty!

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But, O Lord, thou only canst make it ready. What can I do, who am a weak and wretched creature, quite unworthy to possess thee? Holiness, O Lord, should be the ornament of thy house; glory and magnificence should shine around. Fill, then, my soul with holiness; do within her great and magnificent things, that she may become worthy of thee.

We should also meditate, frequently meditate, on the passion and death of our Lord, for he expressly instituted this sacrament as a memorial thereof, as the Apostle St. Paul expressly teaches us: "As often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until he come."

A Prayer which may be said some Days before Communion.

O Lord Jesus Christ! whom I aspire to receive in a few days within the temple of my soul, I come to implore that Thou wilt Thyself prepare Thy destined abode, cleansing it from every stain, and enriching it with ornaments worthy of Thy presence. Grant me an increase of faith, hope, and charity; grant me true contrition, and profound humility; grant me to sigh with holy Simeon for Thy coming, and, like him, to centre in Thee alone the ardent affections and fervent desires of my heart. O Lord! whose throne is surrounded by cherubim and seraphim! whose presence is felt by all creation, whose spotless sanctity the angels themselves contemplate with awe, I acknowledge my extreme unworthiness to receive Thee; but animated with lively confidence in Thy paternal goodness, I conjure Thee to prepare me Thyself, and to supply from the treasury of Thy abundant mercies for all my deficiencies. O Thou

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who hast come on earth to save me, and who by Thy sufferings hast opened heaven to receive me, grant me grace to profit by all Thou hast done and endured for my salvation!

Aspirations which should be used the Days preceding Communion.

As the wearied hart pines for the refreshing water, so does my soul thirst for Thee, O Lord!

My soul sighs for the possession of God; when shall I come and appear before Him? Lord, I come to Thee; but how shall I prepare the way for Thee? I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

How can I receive Thee into a heart so full of iniquities, and yet how can I abstain from the living Bread come down from heaven to give life to the world?

Have pity, I beseech Thee on me, a sinner; and deign to prepare Thyself a dwelling in my heart; grant that from Thy adorable body may proceed a virtue to give strength and life to my soul.

Prepare me for Thyself, O Jesus! and render me worthy of Thy visit; look on me, O Lord! and inflame me with Thy love; that I may run after the odor of Thy perfumes.

Grant me humility of spirit, and pure charity, to render me worthy of participating in the blessed food of heaven.

I wish to attract Thee by my love, and to enjoy Thy presence in the centre of my soul. O my God! my life! my all! I beseech Thee to come into my heart, and to unite me to Thyself forever.

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PRACTICE FOR THE DAY OF COMMUNION.

Having made it your last thought on retiring to rest, and preserved recollection during the eve, awake to the voice of your guardian angel calling you: "Behold, the spouse cometh; go forth to meet him:" and rise without delay. Say your morning prayers with more than ordinary fervor, and repair early to the church, to prepare leisurely for the happy moment. If there before Mass begins, or while another is saying, occupy your mind with thoughts of the great blessings which our Lord bestows on those who love him, and recite such prayers as the following. During the Mass you may employ your usual devotions, or the special prayers for such as are about to receive; but after the consecration, renew or repeat the acts which are here given, or some embracing acts of the same virtues.

St. Alphonsus Liguori's Prayers before Communion.

Act of Faith.

"Behold, He cometh leaping upon the mountains, skipping over the hills" (Cant. ii. 8). Ah, my most amiable Saviour, over how many, what rough and craggy mountains, hast Thou had to pass in order to come and unite Thyself to me by the means of this most Holy Sacrament! Thou, from being God, hadst to become man; from being immense, to become a babe; from being Lord, to become a servant. Thou hadst to pass from the bosom of Thy Eternal Father to the womb of a Virgin; from heaven into a stable; from a throne of glory to the gibbet of a criminal. And on this very morning Thou wilt come from Thy seat in heaven to dwell in my bosom.

"Behold He standeth behind our wall, look-

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ing through the windows, looking through the lattices" (Cant. ii. 9). Behold, O my soul, thy loving Jesus, burning with the same love with which He loved thee when dying for thee on the Cross, is now concealed in the Most Blessed Sacrament under the sacred species; and what doing? "Looking through the lattices." As an ardent lover, desirous to see his love corresponded with, from the Host, as from within closed lattices, whence he sees without being seen, He is looking at you, who are this morning about to feed upon His Divine Flesh; He observes your thoughts, what it is that you love, what you desire, what you seek for, and what offerings you are about to make Him.

Awake, then, my soul, and prepare to meet thy Jesus; and, in the first place, by faith say to Him: So, then, my beloved Redeemer, in a few moments Thou art coming to me? O hidden God, unknown to the greater part of men, I believe, I confess, I adore Thee in the Most Holy Sacrament as my Lord and Saviour! And in acknowledgment of this truth I would willingly lay down my life. Thou comest to enrich me with Thy graces, and to unite Thyself all to me; how great, then, should be my confidence in this Thy so loving visit!

Act of Confidence.

My soul, expand thy heart. Thy Jesus can do thee every good, and, indeed, loves thee. Hope thou for great things from this thy Lord, who, urged by love, comes all love to thee. Yes, my dear Jesus, my Hope, I trust in Thy goodness,

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that, in giving Thyself to me this morning, Thou wilt enkindle in my poor heart the beautiful flame of Thy pure love, and a real desire to please Thee; so that, from this day forward, I may never will any thing but what Thou willest.

Act of Love.

Ah, my God, my God, true and only Love of my soul, and what more couldst Thou have done to be loved by me? To die for me was not enough for Thee, my Lord; Thou wast pleased to institute this great Sacrament in order to give Thyself all to me, and thus bind and unite Thyself heart to heart with so loathsome and ungrateful a creature as I am. And what is more, Thou Thyself invitest me to receive Thee, and desirest so much that I should do so! O boundless love! incomprehensible love! infinite love! a God would give Himself all to me!

My soul, believest thou this? And what doest thou? what sayest thou? O God, O God, O infinite amiability, only worthy object of all loves, I love Thee with my whole heart, I love Thee above all things, I love Thee more than myself, more than my life! Oh, could I but see Thee loved by all! Oh, could I but cause Thee to be loved by all hearts as much as Thou deservest! I love Thee, O most amiable God, and I unite my miserable heart in loving Thee, to the hearts of the Seraphim, to the heart of the most blessed Virgin Mary, to the Heart of Jesus, Thy most loving and beloved Son. So that, O infinite Good, I love Thee with the love with which the Saints, with which Mary, with which Jesus love Thee. And

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I love Thee only because Thou art worthy of it, and to give Thee pleasure. Depart, all earthly affections, which are not for God, depart from my heart. Mother of fair love, most holy Virgin Mary, help me to love that God whom thou dost so ardently desire to see loved!

Act of Humility.

Then, my soul, thou art even now about to feed on the most sacred Flesh of Jesus! And art thou worthy? My God, and who am I, and who art Thou? I indeed know and confess whom Thou art who givest Thyself to me; but dost Thou know what I am who am about to receive Thee?

And is it possible, O my Jesus, that Thou who art infinite purity desirest to come and reside in this soul of mine, which has been so many times the dwelling of Thy enemy, and soiled with so many sins? I know, O my Lord, Thy great majesty and my misery; I am ashamed to appear before Thee. Reverence would induce me to keep at a distance from Thee; but if I depart from Thee, O my life, whither shall I go? to whom shall I have recourse? and what will become of me? No, never will I depart from Thee; nay, even I will ever draw nearer and nearer to Thee. Thou art satisfied that I should receive Thee as food, Thou even invitest me to this. I come then, O my amiable Saviour, I come to receive Thee this morning, all humbled and confused at the sight of my defects; but full of confidence in Thy tender mercy, and in the love which Thou bearest me.

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Act of Contrition.

I am indeed grieved, O God of my soul, for not having loved Thee during the time past; still worse, so far from loving Thee, and to gratify my own inclinations, I have greatly offended and outraged Thy infinite goodness: I have turned my back against Thee, I have despised Thy grace and friendship; in fine, O my God, I was deliberately in the will to lose Thee. Lord, I am sorry, and grieve for it with my whole heart. I detest the sins which I have committed, be they great or small, as the greatest of all my misfortunes, because I have thereby offended Thee, O infinite Goodness. I trust that Thou hast already forgiven me; but if Thou hast not yet pardoned me, oh, do so before I receive Thee: wash with Thy Blood this soul of mine, in which Thou art so soon about to dwell.

Act of Desire.

And now, my soul, the blessed hour is arrived in which Jesus will come and take up His dwelling in thy poor heart. Behold the King of Heaven, behold Thy Redeemer and God, who is even now coming; prepare thyself to receive Him with love, invite Him with the ardor of thy desire; come, O my Jesus, come to my soul, which desires Thee. Before Thou givest Thyself to me, I desire to give Thee, and I now give Thee, my miserable heart; do Thou accept it, and come quickly to take possession of it.

Come, my God! hasten; delay no longer. My only and infinite Good, my Treasure, my Life, my

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Paradise, my Love, my All, my wish is to receive Thee with the love with which the most holy and loving souls have received Thee; with that with which the most blessed Virgin Mary received Thee; with their communions I unite this one of mine.

Most holy Virgin and my Mother Mary, behold, I already approach to receive thy Son. Would that I had the heart and love with which thou didst communicate! Give me this morning thy Jesus, as thou didst give Him to the shepherds and to the kings. I intend to receive Him from thy most pure hands. Tell Him that I am thy servant and thy client; for He will thus look upon me with a more loving eye, and now that He is coming, will press me more closely to Himself.

Prayer before Communion of St. Thomas Aquinas.

Almighty and Everlasting God! behold I approach the sacrament of Thy only-begotten Son, our Lord Jesus Christ. I approach as one sick to the physician of life; as one unclean to the fountain of mercy; as one blind to the light of everlasting brightness; as one poor and needy to the Lord of heaven and earth. Therefore I implore the abundance of Thy measureless bounty, as far as Thou mayest vouchsafe to heal my infirmity, to cleanse my filth, to enlighten my blindness, to clothe my nakedness, that I may receive the bread of angels, the King of kings, the Lord of lords, with so much reverence and humility so much contrition and devotion, so much purity and faith, such a purpose and intention, as

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is expedient to my soul's salvation. Give me, I beseech Thee, not the sacrament only of our Lord's body and blood, but also the substance and efficacy of the sacrament. O, most gracious God, give me so to receive the body of Thy only-begotten Son, Our Lord Jesus Christ, which He drew from the Virgin Mary, that I may merit to be incorporated with His mystical body, and to be numbered amongst its members. O most loving Father, grant that I may at length perpetually contemplate, with face revealed, Thy beloved Son, whom now I purpose to receive, veiled on the way, who liveth and reigneth with Thee forever and ever. Amen.

Prayers for Mass,

FOR THOSE ABOUT TO RECEIVE HOLY COMMUNION.

Before Mass.

PRAYER TO DIRECT THE INTENTION.

O my God! I offer Thee the Holy Sacrifice of the Mass, and the Communion which I am about to receive, to obey the precept of our holy mother, the Church, to render Thee the adoration due to Thee; to consecrate my whole being to Thee, my first beginning and last end; to beg Thee to come and reign in my heart, to apply to my soul the infinite merits of Thy passion and death, and forgive me all my sins. I offer Thee this Communion to obtain all graces necessary for the amendment of my life, to acquire the virtue of

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———, and to resist the temptations to which I am most liable to yield. I offer it to Thee, to obtain of Thy mercy final perseverance, and life everlasting, which Thou hast promised to those who worthily receive Thee and nourish their souls with this divine bread. I wish to receive Thee, O my Saviour, for all the intentions in which Thou hast instituted it, uniting myself in spirit with Thy immaculate Virgin Mother, and with all Thy saints, that the ardor of their love, the depth of their devotion, their detachment from all that is not Thee, may atone for my want of all.

I offer this communion, also, O Lord, for our holy Father, the Pope, and for all Thy Church, for the conversion of all sinners and unbelievers, for the preservation of the just in grace, and the deliverance of the souls in purgatory. Let all, O Lord, experience the saving fruits of Thy precious blood, that we may all be united in Thee, and sing Thy praises for all eternity.

At the Confiteor.

ACT OF HUMILITY.

I have sinned, O Lord; I have violated Thy commandments. What ought to have made me agreeable in Thy eyes, has been employed in making me culpable. My thoughts, my words, my actions, and all that I possess interiorly or exteriorly, ought to be directed to Thy glory. Thou gavest me a being only to love and obey Thee, but alas! how seldom have I submitted to the duties of obedience, or been faithful to those of love. This I confess and acknowledge to my shame and confusion. I will not seek to justify

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myself before Thee. Yes, it is through my fault, through my grievous fault, that I have sinned; this I cannot too often repeat, to pay homage to the truth, and to confound my pride. Thy inspirations, assistance, and grace, have never been wanting to me; but, alas! I have slighted them. Thou gavest me an upright heart, and didst engrave on my soul the principles of religion and justice; but I have misapplied them. My faults have been frequent, multiplied, and even enormous, since they have been sufficiently so to displease Thee. How then, O my God! shall I dare present myself at the banquet of the elect, and there partake of the food of angels.

O holy Virgin! temple of the Word made flesh! holy John the Baptist, angel of the desert, who prepared the way for the Redeemer of the world! faithful disciples, who listened to His instructions with so much docility, and who received Him with so lively a faith in this mysterious banquet! blessed souls, who now possess Him in heaven, and enjoy, without shadow or darkness, all the treasures of His divinity, join me in petitioning for pardon and grace. He will graciously hear your prayers, His mercy itself will interpose and appease His anger.

O my God! that I could but receive Thee into a heart as pure as is that of Thy holy Mother; as penitent as that of David; as tractable as those of Thy disciples; and as fervent as those of the blessed whom Thou hast crowned with diadems of everlasting glory. I know that their affections and sentiments are beyond measure greater than mine; but as I cannot possibly possess

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them, may I be allowed at least to desire them. Amen.

At the Kyrie.

ACT OF CONTRITION AND AMENDMENT.

O my God! infinite Beauty, boundless Goodness, who shouldst captivate my heart! grant that the bitter regret which I feel for having so long unknown Thee, may blot out my iniquities. Wretch that I am! how long have I prized all but Thee. I have done nothing for Thy love, I have not dreaded Thy justice, I have despised Thy graces, I have closed my ears to Thy wounds pleading to me to think of my eternal welfare. My life has been one continued opposition to Thee. Thy Church now raises the angelic chant of joy, but how can I join my voice to her's? O merciful Jesus! O God of infinite goodness! from the depths of my misery I implore Thee: Thou hast never despised a contrite and humble heart, accept mine, which grieves for having offended Thee, and despised Thy goodness.

I detest my sins, not only because they have exposed me to Thy justice, not only because they have deprived me of heaven, but still more because they show my monstrous ingratitude to Thee, my unwearied benefactor, and especially because I have displeased Thee, O infinite beauty, sanctity abhorring the slightest stain of sin, goodness so worthy of our love and all our affections. Accept my repentance, let it be no longer sterile: I now sincerely renounce sin, and resolve in Thy presence never more to relapse, to die rather than offend Thee again by mortal sin. The rest of my

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life shall be a penance for the past, and in a spirit of gratitude will I receive whatever crosses and tribulations Thou shalt send me. Forgive me, O Lord, that with Thy angels I may bless and glorify Thee here on earth, and forever in heaven.

During the Gospel.

ACT OF HOPE.

O Gracious Lord, whose bounty is infinite, who never ceasest to call us to Thee by Thy Apostles and Thy holy Church which they have founded; who hast given us the means of reconciliation with Thee, I come, full of hope in Thy gracious invitation, to receive Thee. I come with confidence, for Thou not only dost invite, but even command us to come to Thee, to receive Thee in my soul; no, Thou wilt not drive me from Thy presence; Thou wilt purify the temple which Thou hast chosen for Thy abode. If my unworthiness alarms me, Thy goodness reassures me; if I cannot bathe Thy feet with my tears as Magdalen did, I take courage when I remember that Thy precious blood, shed for me, can blot out not only my sins, but all the iniquities of the world. I shall then receive a God who wishes only my salvation; I shall publish His praises and exalt His divine charity, that all sinners may return to Him in sincerity of hearts.

O Almighty God, who givest the bread of heaven to those who live on earth, give me the fervor, the burning love of the blessed souls who reign with Thee in heaven, and especially some little of that more than seraphic love of Thy immaculate Mother.

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At the Creed.

Make an act of Faith of the Real Presence of Christ in the Eucharist.

I not only believe, O Lord! that Thou existest in three distinct persons, who, notwithstanding their distinction, are only one indivisible substance; but I also believe that Thou, O Jesus, second person of the undivided Trinity, art here really present, to give Thyself to me. I believe that Thou renewest in this sacrament of Thy body and blood, the same mysteries that I read in Thy gospel; I find in it again the mystery of Thy birth, in seeing Thee on the altar, as newly born, and wrapped up in swaddling clothes, unknown except by the heavenly spirits and the humble; the mystery of Thy life, in seeing Thee deserted and forgotten; the mystery of Thy death, in seeing Thee sacrificed every day upon this altar, as Thou wast upon the cross; the mystery of Thy interment, in seeing Thee buried in the tabernacle as within a tomb; and the mystery of Thy resurrection, in seeing Thee feed men with Thy glorious flesh, which is freed forever from the empire of death. I no longer, then, envy the happiness of those who saw Thee during the course of Thy mortal life; I neither feel the concern nor the impatience of those kings and prophets who longed so much to behold Thee—faith here discloses to me all that the kings and prophets wished with so much eagerness to behold.

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At the Offertory.

ACT OF OBLATION.

O my God! it is to adore Thee as our God, to acknowledge Thee as our Sovereign Master, to praise Thee as our thrice holy Lord, and love Thee as the Incomprehensible Goodness, that we offer Thee this adorable Host, Thy Only Son. What joy do I not feel that I can offer Thee a God who sacrifices Himself for Thy glory, and who honors Thee as Thou deservest. But grant, I implore Thee, that I may sincerely accompany this sacrifice, which is infinitely acceptable to Thee, by an oblation of myself, in order that I may derive the abundant fruits of salvation which it is destined to pour into our souls. With these elements of bread and wine, about to be changed into the adorable Body and Blood of Thy Son, I offer Thee my heart, my mind, my whole being, that unmindful of its miseries Thou mayest change and annihilate entirely the old man in me, and that I may henceforth be one with that divine Victim whom I hope to receive.

Accept, O Lord, all my thoughts, desires, affections, all my words and actions, that purified in the sacred blood of Thy Son they may be all pleasing in Thy sight. Let this change consist not, O Lord, in mere words of mine; speak, for nothing can resist Thy all-powerful word. Say to my soul, I am thy salvation; bring me back from my wanderings, Thou who art the way, the truth, and the life; deliver me from my inconstancy; give me, in this communion to which Thou dost invite me, a relish for heavenly things,

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and grant, in Thy boundless mercy, that the happiness which I am about to enjoy, of a close union with Thee, may enkindle in my heart an ardent desire of frequently approaching Thy table, to partake of this divine manna.

At the Preface.

Join with the Saints and Angels in doing Homage to Jesus Christ.

What do I hear?—It is the voice of Thy minister, who exhorts me to forget the earth, and to raise up my mind and heart to heaven. What is it that I there behold? O great God! the angels who adore Thee, the heavenly powers who abase themselves before Thee, the pure souls who contemplate, love, and admire Thee, and whose delight is to dwell with Thee. Ah! how profoundly ought I to humble myself in this sight! What! shall I receive this same God who reigns in heaven with so much glory! Ah, Lord! though I am unworthy to unite my voice in the canticles of Thy saints, yet Thou hast given me permission to solicit their intercession to procure Thy help to my weak endeavors. Holy! holy! holy! Lord God of Hosts! the heavens resound with Thy praises, the universe is filled with Thy glory. Thou art going to descend on me, and to unite Thyself to me. Although my sins and ingratitude have rendered me unworthy of so great a favor, yet Thou art about to communicate to me the plenitude of Thy divine nature.

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At the Canon.

ACT OF PETITION.

O my Jesus! what may I not expect, now that I am about to receive Thee in my heart, who art the sovereign good, the source of grace, the antidote to sin, and pledge of immortality? Full of confidence in Thy power and goodness, I pray Thee to come and reign in my heart, to pardon me for the past, and preserve me in future, that I may at last enjoy that eternal life which Thou hast promised to those who receive Thee in this adorable Sacrament. Pour forth Thy graces on Thy Church, and on all Thy faithful, and vouchsafe to preserve them in faith and good works; convert all sinners, bring back such as have strayed from Thy fold, and look down in Thy mercy on the poor souls in purgatory. Shorten the term of their captivity, and let all feel the saving effects of Thy goodness. Especially I commend to Thy care those whom Thou hast made most dear to me, as well as my benefactors, friends, and enemies. Saviour of all, let us be all united in Thee

ACT OF LOVE.

O my amiable Saviour! I love Thee above all things; O well-beloved of my heart! I love Thee, or, at least, I desire to love Thee, with all my heart: Thy infinite beauty, Thy countless benefits, and the favors which Thou art about to bestow upon me, all call for my love. I love Thee more than my life, more than myself; I love Thee solely for Thyself. Increase this love, O Lord, in my heart, that I may be dissolved in love, and for-

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get all creatures in Thee. O Beauty, ever ancient and ever new, let me never cease to deplore the time when, absorbed in creatures, I was unmindful of Thee.

At the Elevation.

ACT OF ADORATION.

I adore Thee, Jesus Christ, my Lord and my God, really present in this Host; I adore Thee, O Lamb of God, adorable Victim! that takest away the sins of the world. I adore Thee again, immolating Thyself on this altar for my sake. O Jesus! consume my heart in the fire of Thy love, that I may immolate myself on this altar with Thee. I adore Thee, O my Saviour! in this chalice of Thy blood, which Thou hast shed for us. I prostrate myself here before Thee, as before my Creator, my sovereign Master, and I annihilate myself before Thy throne; I adore Thee, O Divine Majesty! although veiled under these appearances of bread and wine, my faith discovers Thee under these sacred shades which surround Thee, and I enter into transports of joy when I think that I am soon to receive Thee, O infinite in power and goodness.

After the Elevation.

ACT OF DESIRE.

The moment has come at last, O my soul! Behold the King of kings comes to thee, full of mildness and peace. O Lord! I am but sin, and Thou art sanctity itself; Thou art God, and I am vileness and nothing. Yet come, divine Jesus, lay Thy adorable heart on mine, so full of wretchedness, and Thou wilt sanctify it.

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Lo! He approaches, the well-beloved of my soul! O God, what love! Thou art raised above the cherubim, and Thou descendest to me; Thou forsakest the highest heavens to show me the eagerness of Thy love: oh, incomprehensible mercy! Behold that God of majesty now upon this altar; at a single word He has descended. Behold that God of love; He comes to thee, my soul—run to Him! Yes, Lord, I run to Thee, come to Thee. Come, my well-beloved, I desire Thee alone, love Thee alone: my heart is agitated, it burns to approach Thee more nearly: come and take possession of it, to fill its emptiness, and reign there alone, to be my only delight, my all to pour forth therein Thy manifold consolations, to satiate it, to make me forget my misfortunes and disquiets.

O compassionate Jesus! be not averted by the aspect of a heart so unworthy of Thy favors. The house of my soul is not yet sufficiently adorned to receive Thee, but Thou wilt ever be all its ornament; Thou perceivest stains that keep Thee aloof, oh, cleanse it by Thy divine touch. Perhaps Thou perceivest enemies, but art Thou not the strong man armed? Thy very presence will scatter them, and all will be in peace when Thou art in possession of my soul—come, then, O my good Master, establish this sweet peace in me; do not delay, my soul is disfigured by a thousand wrinkles, but Thou dost renew its youth like the eagle's! It is seared with the marks of its old iniquities, but Thy blood will efface them. Come, then, sweetest Jesus, and do not delay; all blessings will come with Thee, all virtues that can

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render me pleasing in Thy sight. O Jesus! be mine, and then no adversity, no prosperity shall ever separate me from Thee. I shall hold the sufferings of this life, its joys and honors, as naught after this foretaste of Thy glory. Come, then, O my benefactor! my King! come reign in a heart which implores Thee, with all earnestness: reign forever there, and give me the grace of a glorious immortality, in which I may enjoy Thee, and possess Thee for eternity.

At the Pater.

Say it with the priest, dwelling especially on the petion, "Give us this day our daily bread," and earnestly imploring the Eternal Father to grant you the living bread which came down from heaven and gave life to the world.

From the Pater to the Communion.

Repeat the prayers of St. Alphonsus Liguori before communion, or other pious aspirations: implore all the Angels and Saints, and especially the Blessed Virgin Immaculate, and your Guardian Angel, to aid you to receive your divine guest, and say:

O adorable Jesus! I am, it is true, wretched and unworthy, but hast Thou not denominated Thyself the *Father of the poor;* and shall not that endearing title encourage me to recur to Thee, as to my Father, and the best of friends? Yes, my God, I will go to Thee, for Thou well knowest, that had I the heavens and the earth at my disposal, I would sacrifice all, rather than forego the happiness I am now going to enjoy. What have I in heaven, and besides Thee what do

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I desire upon earth? Thou art the God of my heart, and the God that is my portion forever.

O amiable Virgin! thou who art styled by excellence *Blessed among women*, show thyself now my tender mother and powerful advocate: obtain for me the grace to receive with faith, purity, fervor, and humility, the divine object of Thy ardent love.

Blessed spirits! you who unceasingly attend, love, and adore the Almighty Being I am about to receive, intercede for me at this awful moment, and supply by your ardent charity for the tender devotion with which I would wish to receive my Redeemer under my roof.

When the moment comes to approach the railing, excite in your heart a new act of contrition while the "Confiteor" is recited and the priest pronounces the absolution, in order to merit more and more the remission of your sins, and obtain a perfect purity to receive the spotless Lamb.

At the *Agnus Dei*, and *Domine non sum dignus*, pour forth your heart in sentiments of love, confusion, joy, respect, self-immolation, and tenderness. Say interiorly:

"Whence comes it, that this Lamb of God, that this God of purity and majesty, can vouchsafe to lower Himself to me, so unworthy of His presence. Yes, Lord, I do not deserve that Thou shouldst come to me; say but the word, and my soul shall be healed."

Communicate with these sentiments and the religious feeling which Faith inspires, and after receiving this sacred pledge of your salvation, retire with respectful and religious modesty, and remain some time in sweet

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and respectful silence, with eyes closed or cast down, to avoid distraction. During this time, every moment of which is precious, converse lovingly with Jesus, whom you have actually present in you; let your heart speak, its language pleases him, as well as an outpouring of love and confidence. Adore him, thank him, devote yourself to him, represent to him your poverty and necessity; ask all necessary aids and graces for yourself, and those for whom you are bound to pray; ask earnestly, ask confidently. Jesus, who has given you himself, can refuse nothing that you ask for your salvation. If God speaks to you, listen humbly: if good thoughts come, entertain them sweetly, without seeking others.

Aspirations from Holy Scripture.

"I have found him whom my heart seeketh; I will hold him, and I will not let him go."

"My beloved to me, and I to him."

"Who shall separate me from the love of Jesus Christ."

"O God of my heart, and my portion forever."

"What shall I render to the Lord for all that he hath done to me."

"Lord, what wilt thou have me to do? Speak! thy servant heareth."

"Show me the way in which I must go; teach me to do thy will, for thou art my God."

THANKSGIVING AFTER COMMUNION.

There is no prayer more acceptable to God and more profitable to our own souls than that which is offered in thanksgiving after holy communion. Christ our Saviour remains present with us until the sacramental species are consumed. During these sacred moments, we may imagine that we hear from the mouth of Jesus Christ

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himself these words, which he spake formerly to his disciples: "*But me ye have not always with you.*" (St. John xii. 8.)

It is not well immediately after Communion to begin reading in a book; it is far better to pass some few moments in solitary and confidential conversation with Jesus Christ, thus kindly present in our heart, and to give silent encouragement to those emotions and desires which naturally arise. It will not do, however, to lose this precious time; and if the mind begins to wander, we must fix our attention immediately by means of the Prayer Book.

Oh, what treasures of grace can a pious soul obtain if she converses in spirit with her beloved Jesus at least a half hour after holy Communion!

During the rest of the day the devout soul should often think of that great guest, whom she has received in her communion.

ACTS AFTER COMMUNION.

(By Saint Alphonsus Liguori.)

Act of Faith.

Behold, my God is even now come to visit me; my Saviour to dwell in my soul. My Jesus is even now within me. He is come to make Himself mine, and at the same time to make me His. So that Jesus is mine and I belong to Jesus: Jesus is all mine, and I am all His.

O Infinite Goodness! O Infinite Mercy! O Infinite Love! that a God should come to unite Himself to me, and to make Himself all mine! My soul, now that thou art thus closely bound to Jesus, that thou art thus one with Him, what doest thou? Hast thou nothing to say to Him; dost thou not converse with thy God, who is with

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thee? Ah, yes, renew thy faith; remember that the angels now surround thee, adoring their God, who is within thy breast; do thou also adore thy Lord within thyself. Enter into thyself, and banish thence every other thought. Unite all thy affections together, and, clinging closely to thy God, say:

An Act of Welcome.

Ah, my Jesus, my Love, my Infinite Good, my All, be ever welcome in the poor dwelling of my soul! Ah, my Lord, where art Thou! to what a place art Thou come! Thou hast entered my heart, which is far worse than the stable in which Thou wast born; it is full of earthly affections, of self-love, and of inordinate desires. And how couldst Thou come to dwell there? I would address Thee with St. Peter: "Depart from me, for I am a sinful man." (St. Luke v. 8.) Yes, depart from me, O Lord, for I am indeed unworthy to receive a God of infinite goodness; go and find repose in Those pure souls who serve Thee with so much love. But no, my Redeemer; what do I say? Leave me not; for if Thou departest, I am lost. I embrace Thee, my life; I cling to Thee. Mad indeed have I been in having separated myself from Thee for the love of creatures; and in my ingratitude I drove Thee from me. But now I will never more separate myself from Thee, my Treasure; I desire to live and die united to Thee. Most blessed Virgin Mary, Seraphim, and all souls, do you who love God with pure love lend me your affections, that I may worthily attend on my beloved Lord.

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Act of Thanksgiving.

My God and Lord, I thank Thee for the grace which Thou hast this morning bestowed upon me, of coming to dwell in my soul; but I would wish to thank Thee in a manner worthy of Thee and of the great favor which Thou hast done me. But what do I say? how can such a miserable creature as I am ever worthily thank Thee?

Father Segneri says, that the feeling most becoming a soul who communicates is that of wondering astonishment at the thought, and to repeat, "A God is united to me; a God is mine!" David said, "What shall I render to the Lord for all the things that He hath rendered to me?" (Ps. cxv. 12.) But I! what return shall I make to Thee, my Jesus, who, after having given me so many of Thy good things, hast this morning, moreover, given me Thyself? My soul, bless, then, and thank thy God as best thou canst. And thou, my Mother Mary, my holy advocates, my guardian angel, and all ye souls who love God, "Come and hear, all ye that fear God, and I will tell you what great things He hath done for my soul." (Ps. lxv. 16.) Come and bless and thank my God for me, admiring and praising the truly great graces which He has granted me.

Act of Oblation.

"My Beloved to me, and I to Him." (Cant. ii. 16.) Should a king go to visit a poor shepherd in his hut, what can the shepherd offer him other than his whole hut, such as it is? Since, then, O Jesus, my divine King, Thou hast come to visit

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the poor house of my soul, I offer and give Thee this house and my entire self, together with my liberty and will: "My Beloved to me, and I to Him." Thou hast given Thyself all to me; I give myself all to Thee. My Jesus, from this day forward I will be no longer mine; I will be Thine, and all Thine. May my senses be Thine, that they may only serve me to please Thee. And what greater pleasure, says St. Peter of Alcantara, can be found, than that of pleasing Thee, most amiable, most loving, most gracious God? I at the same time give Thee all the powers of my soul, and I will that they shall be all Thine; my memory I will only use to recall to mind Thy benefits and Thy love; my understanding I will only use to think of Thee, who always thinkest of my good; my will I will only use to love Thee, my God, my All, and to will only that which Thou willest. My most sweet Lord, I offer, then, and consecrate to Thee this morning all that I am and have,—my senses, my thoughts, my affections, my desires, my pleasures, my inclinations, my liberty, in a word, I place my whole body and soul in Thy hands.

Accept, O Infinite Majesty, the sacrifice of the hitherto most ungrateful sinner Thou hast ever had on earth; but who now offers and gives himself all to Thee. Do with me and dispose of me, O Lord, as Thou pleasest.

Come, O consuming Fire, O Divine Love! and consume in me all which is mine, and which is displeasing in Thy most pure eyes, so that from henceforward I may be all Thine, and may live only to execute, not Thy commands and counsels

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alone, but all Thy holy desires and good pleasure also. Amen.

O most holy Mary, do thou present this offering of mine to the Most Blessed Trinity with thine own hands; and do thou obtain Their acceptance of it, and that They may grant me the grace to be faithful unto death. Amen, amen, amen.

Act of Petition.

O my soul, what art thou doing? The present is no time to be lost: it is a precious time, in which thou canst receive all the graces which thou askest. Seest thou not the Eternal Father, who is lovingly beholding thee? for within thee He sees His beloved Son, the dearest object of His love. Drive, then, far from thee all other thoughts; rekindle thy faith, enlarge thy heart, and ask for whatever thou willest.

Hearest thou not Jesus Himself who thus addresses thee: "What wilt thou that I should do to thee?" (St. Mark x. 51.) O soul, tell me what dost thou desire of Me? I am come for the express purpose of enriching and gratifying thee; ask with confidence, and thou wilt receive all.

Ah! my most sweet Saviour, since Thou hast come into my heart in order to grant me graces, and desirest that I should ask Thee for them, I ask Thee not for the goods of the earth—riches, honors, or pleasures; but grant me, I beseech Thee, intense sorrow for the displeasures I have caused Thee; impart to me so clear a light, that I may know the vanity of this world, and how deserving Thou art of love. Change this heart of mine, detach it from all earthly affections; give me a

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heart conformable in all things to Thy holy will, that it may seek only for that which is more pleasing to Thee, and have no other desire than Thy holy love: "Create a clean heart in me, O God." (Ps. l. 12.)

I deserve not this; but Thou, my Jesus, deservest it, since Thou art come to dwell in my soul: I ask it of Thee through Thy merits, and those of Thy most holy Mother, and by the love which Thou bearest to Thy Eternal Father.

Here pause, to ask Jesus for some other particular grace for yourself and for your neighbors. Do not forget poor sinners, or the souls in Purgatory.

Eternal Father, Jesus Christ Himself, Thy Son, has said, "Amen, amen, I say to you, if you ask the Father any thing in My Name, He will give it you." For the love, then, of this Son, whom I now hold within my breast, do Thou graciously hear me and grant my petition.

My most sweet Loves, Jesus and Mary, may I suffer for you, may I die for you; may I be all yours, and in nothing my own! May the Most Blessed Sacrament ever be thanked and praised! Blessed be the holy and Immaculate Conception of the Blessed Virgin Mary!

Prayer of St. Ignatius.

Soul of Christ, sanctify me;
Body of Christ, protect me;
Blood of Christ, inebriate me;
Water of the side of Christ, purify me;
Passion of Christ, strengthen me.

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O good Jesus, hear Thou me;
Within Thy wounds, oh, hide me;
Suffer me not to leave Thee;
From the evil one defend me;
In my last hour call Thou me;
Bid me, oh, bid me, come to Thee;
With saints and angels may I praise Thee
Through endless ages of eternity.
Amen.

Loving Aspirations to Jesus in the Blessed Sacrament.

[They can be used either before or after Communion, or in visiting the Blessed Sacrament.]

I. "Go forth, ye daughters of Sion, and see King Solomon in the diadem wherewith his mother crowned him in the day of his espousals." (Cant. iii. 11.) O daughters of grace, O ye souls who love God, quit the darkness of earth, and behold Jesus, your King, crowned with a crown of thorns; the crown of contempt and suffering with which the impious synagogue, His mother, crowned Him on the day of His espousals,—that is to say, on the day of His death, by the means of which He espoused Himself on the cross to our souls. Go forth again, my soul, and behold Him all full of compassion and love, now that He comes to unite Himself to thee in this sacrament of love.

Has it indeed, then, cost Thee so much, my beloved Jesus, before Thou couldst come and unite Thyself to souls in this most sweet sacrament? Wast Thou indeed obliged to suffer so bitter and ignominious a death? Oh, come, then, without

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delay and unite Thyself to my soul also. It was at one time Thy enemy by sin; but now Thou desirest to espouse it by Thy grace. Come, O Jesus, my Spouse, for never more will I betray Thee; I am determined to be ever faithful to Thee. As a loving spouse, my whole thought shall be to find out Thy pleasure. I am determined to love Thee without reserve; I desire to be all Thine, my Jesus—all, all, all.

II. "A bundle of myrrh is my Beloved to me; He shall abide between my breasts." (Cant. i. 12.) The myrrh plant when pricked sends forth tears, and a healthful liquor from the wounds. Before His passion, our Jesus determined to pour forth His divine blood from His wounds in so painful a way, to give it afterwards all to us for our salvation in this Bread of Life. Come, then, O my beloved Bundle of Myrrh, O my enamored Jesus; Thou art indeed a subject of grief and pity to me, when I consider Thee all wounded for me on the cross; but then, when I receive Thee in this most sweet sacrament, Thou becomest, indeed, to me more sweet and delicious than a bunch of the choicest grapes can be to one who is parched with thirst: "A cluster of cypress my Love is to me, in the vineyards of Engaddi." (Cant. i. 13.) Come, then, to my soul, and revive and satiate me with Thy holy love. Ah, what sweetness do I feel in my soul at the thought, that I have to receive within myself that same Saviour of mine who for my salvation was pleased to be drained of all His blood, and sacrificed on a cross! "He shall abide between my breasts." No, my Jesus, never

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more will I drive Thee hence; and Thou shalt never more have to leave me. I am determined ever to love Thee, and to be always united to and closely bound up with Thee. I will always belong to Jesus, and Jesus will be always mine; forever, forever, forever "He shall abide between my breasts."

DEVOUT ASPIRATIONS OF ST. FRANCIS OF SALES,

TO BE MADE BEFORE AND AFTER COMMUNION.

Before Communion.

O MY true and perfect Love, what affection is this that brings Thee to such a miserable thing as I? Come, yes, come, desired of my heart; my soul sighs for Thee; I offer to Thee, O my God, this communion, to satisfy the desire Thou hast to come and unite me to Thyself, my God, and my All. Oh, what a wonder! A God descends from heaven for me, and hides His majesty under the vile clothing of the species of bread and wine! Oh, how true it is, my Lord, that having always loved Thine own, Thou hast loved them especially at the end, when Thou didst institute this divine sacrament.

O my God, Thou art goodness itself; how, then, is it possible that I can love any thing else but Thee? Ah, Lord, draw me always closer and closer into Thy heart. I prefer Thy love and Thy goodness above all that is to be found in the world. Thou art the only object of my affections. I wish for none other but Thee. I will leave all

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in order to love Thee. Give me grace to do it; without that I can do nothing.

Ah, my Beloved, if Thou wouldst have me look to Thee, do Thou first turn to me, and by Thy Spirit draw mine to Thee. I am nothing, I can do nothing, I am worth nothing; therefore let me not be ungrateful for all the graces that Thou hast deigned to grant me. I offer myself for Thy love, to be entirely deprived of every sensible consolation, and to suffer all the afflictions Thou shalt be pleased to send me, whether in time or eternity. I am, and will be all Thine; I dare to ask Thee not only for Thy gifts, but also for Thyself. I desire to receive Thee, to be more united to Thee.

O Eternal Father, I offer to Thee the Passion of Thy Son for my salvation and that of the whole world. Look not at my sins; but look at the love of Thy beloved Son towards us, which has drawn Him into this sacrament. By this love, my God, have pity on me!

My Redeemer, I acknowledge myself to be infinitely unworthy of approaching to receive Thee, by reason of my sins and my want of purity. Therefore I say to Thee, Lord, I am not worthy. Even if I had all the love of the Seraphim, I should still be unfit to receive Thee; again, then, I repeat, Lord, I am not worthy.

Come, O my sweet Saviour, and work in me that which Thou dost come to me to do. I am nothing but wretchedness; but Thy goodness does not let Thee see my misery. Come into my soul and sanctify it; take possession of my heart and purify it; enter into my body and keep it; and never separate me from Thy love.

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Burn, O consuming Fire, all Thou dost see in me unworthy of Thy presence, and that may put an obstacle to Thy grace and love. O Mother of my Redeemer, have compassion on me a poor sinner; pray for me, that by thy help I may embrace thy Son with perfect love, and become a soul after His own heart.

After Communion.

O excess of love! Sacred Host, I adore Thee within me. One heart is too little to love Thee, my Jesus; one tongue is not enough to praise Thy goodness. O my Saviour, how great are my obligations to Thee, for visiting such a poor creature as I am! I offer myself all to Thee, in gratitude for so great a favor.

No, I will no longer live in myself, but that Jesus alone should live in me. He is mine, and I am His, for all eternity. Oh, love, love; no more sins! I will never forget the goodness and mercy of God, my Saviour and my guest. Yes, my God, I firmly believe that Thou, Body and Soul, art in my breast: Thy Divinity is now within me, and united to me.

I adore Thee, and I venerate Thee, as if I were the smallest worm crawling along in the dust of its own nothingness, to testify the desire I have to give Thee glory. But is it possible that Thy Infinite Majesty should have deigned to visit the least of Thy creatures? With a softened heart, my dear Saviour, I thank Thee for this great gift. I thank Thee for it a thousand times. Grant that I may thank Thee for it as Thou dost deserve. May Thy most holy Mother, and all the angels

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and saints, give Thee thanks for it! On my part, I offer Thee all the praises and thanksgivings that have been and ever shall be offered to Thee by all creatures.

O my God, Thou dost come to unite Thyself to me, to apply to my soul more abundantly the merits of Thy Passion, and to sanctify me. Accomplish in me, then, all that Thou didst come to do. My God, Thou art all-wise and all-powerful, let not the fruit of Thy coming be lost: unite Thyself to me, and me to Thee, by an inseparable union and a perfect love. Unite the abyss of Thy mercy with the abyss of my misery, and make me live a life all divine.

My Jesus, Thou knowest what is wanting in me; Thou knowest that without Thee I can do nothing; Thou knowest my weakness; have pity on me; give me humility, purity of heart, love and conformity to Thy holy will, strength against my bad habits, remission of my sins, and grace never more to commit them. Give me a thorough contempt for all things, so that I may love none other but Thee. Give me patience to suffer for Thy love all that may happen to me. I hope all from Thee. O most holy Virgin, my dear Mother, beg of thy Son, by the love He bears thee, to grant me, for thy sake, all I ask.

My God, and my only good, I am more pleased in Thy infinite perfections than if they were my own. I rejoice that nothing in the world can take them from Thee, or diminish them. Come, then, Thou art always welcome; always perfect and infinite in Thy majesty, O my Jesus, my Love and my God. Come and make me all Thine.

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My Saviour, by that infinite goodness which made Thee come down to this earth, I pray Thee, let me experience the effects of Thy love, in feeling my soul so absorbed in Thee, that, despising all earthly things, it may see nothing but Thee, and think of nothing but Thee; that the same love which made Thee die for me on the cross may make me in like manner die in Thee, to live in Thee for all eternity.

O God of my soul, who meritest to be loved above all creatures, I protest that I hold Thee as the only object of my affections, and I prefer Thee to all the goods of the world, and to myself. I desire to be faithful to Thee, and never more to see myself separated from Thee.

I resign and abandon myself entirely to Thee, embracing with all affection and respect Thy will, and Thy just designs over me. And I pray that whatever Thou hast ordained concerning me in time and in eternity may be accomplished; but I hope one day to see Thy divine face and Thy infinite beauty. My God, draw me to Thee, to love Thee and to burn with Thy love, by which I would be entirely consumed. Hide me, I pray Thee, in Thyself, that no creature may ever be able to find me again. O Eternal Father, for the love of Thy Son, fill my memory with holy thoughts, which shall constrain it to have a continual remembrance of Thee and of Thy Son. Oh, make me know and do all that Thou desirest of me. And Thou, O Holy Spirit, fill my will with holy affections, that shall bring forth all those fruits which proceed from Thy love. Illuminate me with Thy light; so shall I walk

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straight to Thee, and my will shall be no longer free to give itself to any but Thee.

My God and my All, I will no more seek any thing out of Thee, now that I can find all things in Thee. O merciful Father, make me have a care for Thy service as Thou hast had so much for my good. I wish to employ all my thoughts in seeking ways to please Thee, and in preserving me from offending Thee any more.

O incarnate Lord, make me love Thee, and none other than Thee. Remove from me all occasions which might drive me from Thy love. Let my heart be always occupied in contemplating Thee and serving Thee, Thou that art the master-love of all hearts. Thou didst but come into the world to dwell in the hearts Thou hadst redeemed with Thy blood; then may my heart be all Thine, do Thou possess it. See, then, all my wants, and enlighten me; excite me, and make me prompt to obey Thy will.

O Jesus Almighty, take from me all that can hinder the effects of Thy power and goodness. I renounce my liberty, and consecrate it entirely to the designs of Thy will. Have pity on me, and cure me of all my impurities and infidelity; fill me with Thy grace and wisdom. I abandon myself wholly to Thee, O my Jesus; I wish to be all Thine, I wish to employ myself with fervor for Thy glory, and to suffer patiently all tribulations at the sight of Thy sufferings. Enable me to employ myself solely in things that are pleasing to Thee. My God, let me discern Thee with a true faith, to know Thee and love Thee; let me know Thy will to fulfil it; let me see myself to

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confess my deformity, to abhor and humble myself; and in the end let me see Thy Divine face in all eternity. Lord, I have wasted my substance, like the prodigal son; but I have not been able to exhaust Thy mercies. Grant that I may take Thy will for the sole guide of my life, and not my own senses nor human respect. Write in my heart the law of Thy love so deeply, that it may never be effaced.

My God, even if there were no place of torment for the wicked, I would not leave off loving Thee and suffering for Thee. Make me correspond to Thy desires. From this time forth Thou shalt be my portion forever. I submit myself with confidence to all that Thou shalt ordain for me in time and in eternity. O incarnate Word, wash my heart with Thy Blood, and imprint there, as a sign of Thy love, Thy holy Name of Jesus.

Lord, abandon me not into the power of my vices; remember that I am the work of Thy hands; permit me not to become the prey of demons. I am a sinner, it is true; but I have been redeemed by Thy Blood. Eternal Father, look at the Passion of Thy Son, whose merits sue mercy for me; these I offer to Thee; by these do Thou detach me from worldly affections and fill me with Thy love, and make me die with resignation, with faith, with confidence, and with perfect love.

O my Jesus, by that eternal love which Thou hast borne me, give me grace to love Thee during the short time that remains for me to live on this earth, that I may afterwards love Thee eternally

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in heaven. O God of love, make me live only for Thee. When shall I be all Thine, as Thou art all mine? When shall I die to myself, to live only for Thy love? I do not even know how to give myself to Thee as I ought. Ah, my God, take me, and make me all Thine!

My God, I wish for my eyesight only to look at Thee; for my tongue only to speak of Thee; for my heart only to love Thee; for my body only to offer it to Thee; for my life only to sacrifice it to Thee. O God of love, give me Thy love. Infinite Power, help my weakness. Eternal Wisdom, enlighten my darkness. Immense Goodness, pardon my malice. O Infinite Goodness, too late have I loved and known Thee: do with me what Thou pleasest: I wish for nothing but what Thou shalt do.

O Blessed Virgin, I rejoice with thee in that thou hast gained the heart of thy God; ah, unite me wholly to thy Son, speak to Him for me, and obtain for me the grace of following all His inspirations. Thou must teach me to practise the virtues thou didst exercise on earth, and detach me from affection to all that is not God, that I may love Him with all my strength.

My God, enkindle Thy love in me, so that I may seek nothing else but Thy pleasure; so that nothing may please me that does not please Thee; and drive from my heart all things that are not agreeable to Thee. May I always be able to say with true affection: My God, Thee alone do I desire, and nothing more. My Jesus, give me a great love for Thy Passion, that, Thy sufferings and Thy death being always before my

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eyes. they may continually excite my love towards Thee, and make me desirous of rendering Thee some token of gratitude for so much love. Give me also a great love to the Most Holy Sacrament of the Altar, in which Thou hast revealed the great affection Thou dost bear us. Besides this, I beg of Thee to give me a tender devotion to Thy most holy Mother: give me grace always to love and serve her; always to have recourse to her intercession, and to induce others to honor her; and to give me and to all men a great confidence, first in the merits of Thy Passion, and next in the intercession of Mary.

I pray Thee to grant me a holy death. Enable me at that moment to receive Thee with great love in the most holy viaticum; so that, united to Thee, burning with a holy fire, and with a great desire of seeing Thee, I may go forth from this life to embrace Thy feet the first time it shall be given me to see Thee.

O my King, come and reign alone in my soul; do Thou possess it entirely, that it may not serve nor obey any thing but Thy love.

O my Jesus, would that I could annihilate myself all for Thee, who hast annihilated all Thy life for me!

O Lamb of God, sacrificed on the cross, remember that I am one of those souls that Thou hast redeemed with so much suffering and grief. Let me never lose Thee. Thou hast given Thyself all to me, let me be all Thine; let all my eagerness be to please Thee. I love Thee, O immense Good, in order to please Thee; I love Thee because Thou art worthy of it: my greatest sor-

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row is to think I have been so long in the world without loving Thee.

My beloved Redeemer, make me feel the grief Thou hadst for my sins in the garden of Gethsemani. O my Jesus, would that I had died before, and had never offended Thee! O love of my Jesus, Thou art my love and my hope! I will rather lose my life a thousand times than lose Thy grace.

My God, if I had died when I was in sin, I could never love Thee again: I thank Thee for giving me time, and calling me to love Thee. Now, then, that I can love Thee, I will love Thee with all my soul. For this reason hast Thou borne with me, that I should love Thee; yes, I will love Thee.

Ah, by the blood which Thou hast shed for me, permit me not to betray Thee again: "In Thee, O Lord, have I hoped; I shall not be confounded forever." What is the world? what are riches? what are pleasures? what are honors? God, God, I will have God alone. My God, Thou art sufficient for me, Thou art an infinite good.

O my Jesus, bind me altogether to Thy love, and draw all my affections to Thee, that I may love none other but Thee: make me all Thine before I die.

Ah, my God, as long as I live I am in danger of losing Thee. When shall the day come that I can say to Thee: My Jesus, I cannot lose Thee more!

O Eternal Father, for the love of Jesus Christ, despise me not; accept of me to love Thee, and

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do Thou give me Thy love. I wish to love Thee much in this life, that I may love Thee much in the next.

O infinite Good, I love Thee; but make me know the great Good that I love, and give me such a love as Thou dost desire. May I conquer all things to please Thee!

O Mary, of thee, who so much desirest to see thy Son beloved, do I ask this grace, to love Him during all the remainder of my life; and I desire nothing more. My Lady and my Mother, I trust in thee; thou dost obtain all thou dost ask of thy God; thou dost pray for all who are devoted to thee, pray also for me.

A Mass of Thanksgiving after Communion.

At the commencement of Mass.

The presence of Jesus Christ is within me. Why art thou still sorrowful, O my soul; and why dost thou still disquiet me? Alas! I know it but too well; it is the remembrance of thy sins that afflicts thee; thou canst not rid thyself of it, this bitter remembrance; it recurs to thy mind incessantly; thy grief is most just. And yet, hope in the Lord, abandon thyself to the sweet thought of His mercies. What oughtest thou not to expect from a God who is come to visit thee, to console thee, and to strengthen thee! O Jesus, obliterate the least traces of my past sins; root out from my heart every affection, every inclination which could

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grieve Thy divine heart. O holy Virgin, who wast always faithful to the grace which preserved thee from the taint of sin; O holy precursor of Jesus Christ, who didst preserve to the last moment of thy life the grace which had sanctified thee in thy mother's womb; O beloved disciples, who were confirmed in all those sentiments of faith and piety with which your divine Master had inspired you; and you, O blessed souls, who are exempted forever from all return to weakness and inconstancy, pray for me; obtain for me that gift of perseverance, which so happily conducted you to the harbor of salvation.

At the Introit.

O divine Jesus, I love Thee with all my heart; may I ever be grateful to Thee for the blessings which Thou hast bestowed upon me this day. Again Thou art about to descend upon this altar, and to renew Thy sacrifice: come, then, O Lord Jesus; my weakness implores Thy tender compassion. O ye heavens, let fall your precious dew, that the clouds may bring forth the Just One, and I may have the happiness once more of beholding my Saviour.

At the Kyrie.

O merciful Father, adopt me forever into the number of Thy beloved children. O most loving Jesus, say to my soul: Fear not; I am Thy salvation. O sanctifying Spirit, give me a right understanding of all the truths of faith; breathe into my heart the spirit of piety; make me partaker of all the fruits of a fervent communion, and grant

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me grace to walk constantly in the path of virtue and good works.

At the Collects.

O Lord, vouchsafe favorably to hear the prayers which Thy priest offers to Thee for the Church and for me.

I earnestly beseech Thee to grant me those graces and virtues of which I have need, in order to deserve Thy love. Fill my heart with eternal gratitude for the blessing which Thou hast just conferred upon me, with a lively horror of sin, and with perfect charity towards my neighbor. Make my whole life worthy of one who is Thy child. I deserve not to be heard for my own sake, O my God; but I beseech Thy mercy through the merits of Thy divine Son, who lives within me.

At the Epistle.

"My dearly-beloved, humble yourselves under the mighty hand of God, that He may exalt you in the time of visitation; casting all your care upon Him, for He hath care of you. Be sober and watch; because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith, knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire forever and ever. Amen."

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At the Gradual.

If it were sufficient for a woman of Israel only to touch Thy garment to be healed, what ought not I to hope from Thee, O Jesus, to whom Thou hast but just given Thyself wholly in Communion!

Heal, O my Saviour, all the infirmities of my soul; enlighten its darkness, and teach me how sweet is Thy yoke, and how light Thy burden.

At the Gospel.

"Jesus said to the Jews: My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever."

Make me meditate deeply on these words, O Jesus; may I show by my works that my strongest desire is to sit often at Thy table, in the midst of Thy beloved children.

At the Offertory.

I offer myself to Thee, O Lord, as Thou didst offer Thyself to Thy Father, when Thou wast fastened to the cross: and as Thou didst reserve nothing to Thyself which Thou didst not give up in sacrifice, so do I wish to keep nothing back, but to give up all to Thee. Receive, then, O Lord, the offering of all my thoughts, of all my

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affections, of my whole being. I cannot return Thee thanks proportioned to Thy benefits, and therefore I call to my aid the prayers and merits of all those who have the happiness of uniting themselves to Thee by fervent communions.

At the Lavabo.

O my Jesus, would that I could ask Thee to witness the holiness of my life and the innocence of my heart! But, with the prophet, I must cry out: It is in Thy mercy only that I place my hope: my consolation is in meditating on Thy promises to the penitent heart, and Thy faithfulness in performing them; confounded at all that I have committed to this day, and encouraged by the favors with which Thou hast just loaded me, I can but promise to correspond better with Thy graces than I have hitherto done. No, never, after the Communion which I have this day made, will I be found in the society of the wicked; I will purify myself more and more with tears of penitence; I will bless Thee as I do this day, and I will sing of the wonders of Thy power and of Thy mercy.

At the Preface.

Thou art within me, O Jesus; bless, adore, and give thanks to Thy heavenly Father. By Thee it is that the powers of heaven praise and adore the divine Majesty; in Thee that I am united with them to sing eternally. Blessed forever be thou, O Jesus, for having come down on earth to revive amongst us the glorious title of the children of God; blessed forever, for having come this day to

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visit my poor dwelling, and enabling me to offer to God thrice-holy, my Creator and Benefactor, that homage of adoration and praise, of love and thanksgiving, which is due unto Him from me and all His creatures.

At the Canon.

I bow myself down before Thee, O Father of mercies, and pray Thee to pour down upon me Thy holy benediction and Thy sanctifying grace. Accept the sacrifice which I make to Thee of my soul and all its powers, my body and all its senses, in union with the sacrifice of Thy divine Son, which the priest now offers to Thee. I unite myself with the glorious Mary ever Virgin, and I beseech her to intercede for me with Thee, and to obtain for me the graces which I ask. I unite myself with Thy Apostles and Martyrs (especially N. and N.); vouchsafe to receive the offering of my heart and of my life, for the sake of the sacrifice which they made to Thee of themselves and of all that they possessed. There wants but one only word from Thee to work the greatest marvels. Speak the word, O my God, and again the body of Thy Son will be present under the species of bread, and his blood under the species of wine; speak the word, my body and my spirit and my heart shall be devoted and consecrated to Thee forever.

O Jesus, the sweet delight of my soul, let heaven and earth, with all their glory, veil themselves before Thee. All their beauty and grandeur come from Thee, and can never approach to a comparison with Thy adorable perfections.

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At the Elevation.

Prostrate yourself before the Lord your God, and adore him, for he is the good Shepherd, who has brought back the sheep that had strayed from the fold, and who has nourished it with his own flesh and blood.

O Jesus, whom we now discern through a thick veil, we beseech Thee to hear our most fervent petitions. We desire to behold Thee one day face to face, and to enjoy the blessedness of Thy elect.

O sacred Host, who openest the gates of heaven, our enemies press on us from every side, do Thou sustain our strength, and we shall obtain the victory over hell, the world, and our own evil thoughts.

During the remainder of the Canon.

O my God, I know not how to give Thee thanks for the favor Thou hast bestowed upon me in feeding me with the body and blood of Thy divine Son; but I find in the sacred Victim which has been immolated on this altar wherewithal to repay Thee for so great a benefit. I have offered it to obtain the grace of receiving Thee worthily; I now offer it to testify to Thee my gratitude for the Communion which I have had the happiness to make. I have presented Thee this spotless Lamb as a victim of expiation, a victim of sanctification; I now present it to Thee as a victim of thanksgiving; receive it, O my God, and let the entire sacrifice which Jesus Christ makes to thee of His adorable person, be the model of that sacrifice which I make to Thee of my whole self at the foot of Thy altar.

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Since I have the happiness of possessing Thee, O Jesus, permit me to open my heart to Thee, and to enjov Thee as my soul desires; so that Thou mayest make me to hear Thy voice, and I may speak to Thee in secret, as friend converses with friend. Thou art within me, O Lord, and hast admitted me into the interior of Thy heart; keep me united to Thee eternally. Thou art my beloved, chosen from among a thousand; in Thy heart my soul desires to dwell forever: what blessing, what consolation shall I never fail to find in Thee! Make me to taste the unspeakable sweetness of Thy love. That which most delights the heart of the children of Adam in this world can never more be pleasing to me; I desire to love nothing more on earth but for the love of Thee; I desire only Thee, O unchangeable Beauty; to possess Thee is to enjoy the purest, the most heavenly delights. In Thee alone, O Jesus, I find a solid peace, a life exempt from troubles and disquietudes. He who possesses Thee enters into the joy of the Lord: he has no longer any thing to fear; he can want nothing, so long as he remains united with the Supreme Good, which contains all goods.

At the Pater.

How sweet is it, O my God, to give Thee the name of Father! Thou reignest in the heavens, and Thou hast descended into my heart. Let my life be employed in glorifying Thy name; let all my thoughts and all my affections be henceforth subject to Thy will, and referred to Thy glory. This is the desire, O Lord, which most affects my

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heart, to come often to this same table, to the foot of this same altar, to nourish myself with the bread of angels. O my Father, this is the bread of Thy beloved children, suffer me never to render myself unworthy of it. Sustain me so powerfully by Thy grace, that I may often have the happiness of receiving Thee. O my Jesus, immolated for the love of me, had I but as great desire to unite myself to Thee, as Thou hast to unite Thyself to me, I should not be deprived of this happiness any day of my life; increase, then, in me this holy desire: strengthen me against the assaults of the enemy of my salvation, who flatters me in order to destroy me, who tempts me in order to corrupt me, who draws me to himself that he may cast me down to hell; make me to burn with the same love for Thee that Thou burnest with for me.

At the Agnus Dei.

Lamb of God, adorable Victim, who wast immolated for the expiation of my sins, blot out the slightest stains of sin in a soul which possesses Thee, and wishes to be wholly Thine. Thou hast taught me how thou lovest sweetness and humility; destroy, by Thy presence, every thing that could henceforth trouble the peace of my soul, and deprive me of Thy love.

At the Communion.

Thou art going to leave me, O my Saviour; Thy body and Thy blood will soon cease to reside within me; say to me, as Thou saidst to Thy Apostles that Thou leavest Thy peace with me

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give it to me in pledge of the graces and succors of which I shall have need, that I may never lose the fruit of the Communion which I have had the happiness of making.

May this Communion deliver me from the tyranny of my bad thoughts, break off the yoke of my evil habits, and dispose me always to the practice of Thy holy commandments. Let nothing henceforth separate me from Thee, O Jesus; not the attractions of the world, nor the illusions of sense, nor the wanderings of my imagination, nor the evil passions of my heart.

At the Post-Communion.

Intercede once more for me, O Mother of my God, my advocate, my tender Mother; ye Angels of the Most High, watch over me; and ye, O elect of God, whom the Church hath given me for protectors, employ your powerful influence, that the Communion which I have made this day may consecrate forever to the Lord my mind, my heart, and my whole being.

At the Benediction.

May the blessing of the priest, O most Holy Trinity, be to me the pledge that Thou wilt be faithful to Thy promises; and since Thou blessest, from the height of Thy glory, those whom Thy ministers bless on earth, may Thy blessing descend upon me, accompany and follow me, so that ever bearing in mind Thy benefits, I may occupy myself only with testifying to Thee the gratitude I owe Thee.

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At the last Gospel.

O Word divine, Light of men, who shinest through the darkness of our understanding, banish forever from my heart the fatal shades of sin; bid the Sun of justice rise upon me, and it will enlighten me. Say, Let there be light, and nothing shall obscure it. Alas, the world which Thou createdst, and which Thou camest to redeem, knew Thee not! and I, who have now the happiness of possessing Thee, what will it profit me to be enlightened by Thy light, if I follow not the way it leads? What fruit shall I draw from that treasure of graces which Thou hast brought me, if I dissipate and waste it? Shall I forget in one day the exceeding love which Thou hast lavished upon me? O Jesus, who art full of grace and truth, impress upon my mind the truth that enlightens, establish in my heart the grace that sanctifies, and make me find, in the unchangeableness of the one, and in the continual succor of the other, a restraint upon my inconstancy, and a support to my weakness.

After Mass.

O my God, I am about to return to my ordinary occupations, but I return to them with a spirit and a heart altogether new. Henceforth I will seek only to please Thee; Thou shalt be the beginning and the end of all my actions. I will endeavor to show that it is no longer I that live, but Thou that livest and movest in me.

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Prayer of St. Thomas Aquinas after Communion.

I thank Thee, Holy Lord, Father Almighty, Everlasting God, because Thou hast vouchsafed to satisfy me, a sinner, Thy unworthy servant, for no merit of my own, but only by the condescension of Thy mercy, with the precious body and blood of Thy Son, our Lord Jesus Christ. I entreat Thee that this holy communion may be to me, not guilt for punishment, but saving intercession for pardon. May it be to me the armor of faith and the shield of good-will; may it be to me the evacuation of my faults, the extermination of concupiscence and lust, the increase of charity and patience, of humility and obedience, the strong defence against the snares of all my enemies, as well visible as invisible; the perfect quieting of my impulses, both in mind and body; my firm adhesion to Thee, my one and true God; the happy consummation of my end. And I pray Thee that Thou wouldst vouchsafe to bring me, a sinner, to that unspeakable feast, where Thou, with Thy Son and the Holy Ghost, art to Thy saints true light, full contentment, everlasting joy, consummate pleasure, and perfect happiness, through the same Christ, our Lord.

Prayer of St. Bonaventure.

Transfix, most dear Lord Jesus, the marrow and heart of my soul with the most sweet and wholesome wound of Thy love, that the most holy charity, that is true and serene and apostolic, that is, that my soul may swoon and melt ever with the sole love and desire of Thee; let it

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long and faint for Thy courts; let it wish to be dissolved and be with Thee. Give my soul to hunger for Thee—the bread of angels, the refreshment of holy souls, our daily super-substantial bread, that has all that is sweet in taste, and all that is delicious in sweetness. Let my heart ever hunger for Thee and consume Thee, on whom the angels desire to look, and let my inmost soul be filled with Thy sweetness. Let it ever thirst for Thee—the fountain of life, fountain of wisdom and knowledge, fountain of everlasting light, torrent of pleasure, plenty of the house of God. Let it ever sue for Thee, seek Thee, find Thee, go to Thee, arrive at Thee, meditate on Thee, talk of Thee, and do every work to the praise and glory of Thy name, with humility and discretion, with love and delight, with readiness and affection, with perseverance, even to the end; and be Thou alone always my hope, my whole confidence, my treasure, my delight, my pleasure, my joy, my rest and tranquillity, my peace, my sweetness, my odor, my relish, my food, my refreshment, my refuge, my help, my wisdom, my portion, my possession, and my treasure, in which my soul and my heart may ever be fixed and firm and immovably rooted. Amen.

Another.

I humbly implore of Thy unspeakable mercy, O Lord Jesus Christ, that this sacrament of Thy body and blood, which I, though unworthy, have received, may be to me the cleansing of my offences, the strengthening of my frailties, my stay against the dangers of the world, the obtaining

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of my pardon, the continuance of grace, the medicine of life, a remembrance of Thy passion, my nourishment against weakness, the viaticum of my exile. Let it conduct me as I go, bring me back when I stray, receive me when I return, hold me when I stumble, raise me when I fall, and introduce me into Thy glory when I persevere. O most high God, let the most blessed presence of Thy body and blood so change my heart, that besides Thee it may never feel any sweetness, love any beauty, seek any unlawful affection, desire any consolation, admit any delight, care for any honor, nor fear any cruelty: Who livest and reignest.

First Communion.

The year of first communion is an important year for the young; it is a decisive crisis in the development of the soul, and, when properly made, exercises the most marked influence on the remainder of the life.

At the moment when childhood ends and youth begins, the Church lavishes on her children the most attentive and eager care. Her more extended teachings gradually unveil all the profound and wonderful secrets of which God has made her the depository. She opens the treasures of divine mercy, by admitting them to the grace of the sacrament which pardons and reconciles; she calls them to the communion of the body and blood of Jesus Christ, in order to bind them by the closest ties to their only good.

For such a grace each Christian parent—above all, each Christian mother—should most anxiously and carefully prepare the child whom God has intrusted to her care. From the dawn of reason, the pure soul should be taught to aspire to that happy day when it

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is to be admitted to the embrace of a loving Saviour; that grace should be held up to it as one to be sought by a life of piety and virtue, and thus a noble impulse be implanted in the heart of the child.

In a country where the clergy are few, the preparation for first communion devolves, in a great measure, on the parents, and is a duty not discharged by merely sending the child to the public instructions. The parent must, too, devote time to instruct and form the young heart.

This preparation is twofold—Remote and Immediate. A remote preparation is necessary, for if the whole be hurried over in a few weeks, it cannot produce any lasting impression on the mind or heart of the child; and this impression is always made where a careful preparation precedes. A good first communion has been to many the star which has guided them in virtue, or recalled them when they have wandered into the darkness of sin. This remote preparation will consist in frequently, during the year preceding the happy day, setting forth the greatness of the adorable sacrament, the infinite love of Jesus, especially for the young, and the blessings which result from a good communion, especially from a first communion well made. Some short prayer should be recommended to be said every Sunday, or even every day, for the purpose of imploring the graces of which the child stands in need. The following one, to be made before the blessed sacrament, really or spiritually, will answer the purpose:

Prayer for Children who are preparing to receive First Communion.

Our Father. Hail Mary.

O Jesus, my Saviour and my God, who art here present amid us in Thy holy tabernacle, and who wishest in so short a time to come and dwell in our hearts, I come to prostrate myself before Thee, to adore Thee, to thank Thee. to praise Thee, and to learn from Thee how I must prepare

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to receive Thee. Let me hear, in the depths of my heart, Thy salutary voice, O Lord; and since, by an incomprehensible excess of Thy love, Thou vouchsafest to give Thyself to me, let me purify my heart from every stain; and let me prepare in it an abode as holy as possible, with the help of Thy grace. Give me, O my God, a bitter sorrow for my sins, and a firm resolution never again to relapse into them. Let me detest the devil, with all his pomps and works. I consecrate myself to Thee, O Jesus, and I choose Thee for my portion, for the only friend of my soul. I am not, indeed, worthy to be nourished with Thy adorable flesh and blood, for I deserve only punishment; but, my Saviour, Thou Thyself dost invite and encourage us. Thou hast said, "Suffer little children to come unto me, and forbid them not." And I am a child, O my God; I will approach Thee with confidence. Thou hast said also, "Come to me, all you that labor and are burdened, and I will refresh you," and I begin, O my God, to be weary and burdened with sin; I begin to feel the burden of the flesh and the weariness of temptation, and I beg of Thee strength and relief. Yes, my Jesus, my life, I desire Thee, I sigh for Thee; but increase this desire; give me an ardent thirst, and let my soul be saved. Come, Lord Jesus, come, lest indifference for Thy holy sacrament, source of life, justly make it a source of death to me.

Convince me, O Lord, of this truth, that my first communion, for which I am preparing, is the most important action of my life, and may decide my lot for eternity. Let me, then, neglect no-

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thing in my preparation. I wish often, during these days of grace, to remember the love Thou showest me; and, as often as I can, I will raise my heart to Thee, to offer it to Thy divine goodness. In my conduct, I will be obedient and mortified, to imitate Thee and purify my soul from every stain. O my Saviour, let me ardently desire Thee, and approach Thee with confidence and joy.

As the time of the first communion approaches, the parent should prepare the child to make its confession sincerely and fully, with due compunction and resolution of amendment. As the examinations of conscience in prayer-books are often not adapted to the young, it will be necessary to see that the child understands the commandments, and in what way sin is committed against them. Children are often embarrassed on this point, and are shy of asking, but will profit greatly by a short oval explanation of each, from the lips of a parent or member of the family. The duties of children should be especially dwelt upon—their relations to their parents, teachers, playmates, &c. As to the sixth and ninth commandments, great care should be taken, and it would be better to advise them generally to confess every thing of which they would feel ashamed to speak to their parents. The enormity of a bad confession cannot be too strongly inculcated, nor the advantages of one made with proper dispositions.

When the great affair of the confession has thus obtained attention, let the parents nourish in every way devotion to the blessed sacrament, and manifest the interest they feel in the first communion of their beloved child. If the object of their care has the advantages of a retreat before first communion, this will be an occasion of previous instruction.

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DAY OF THE FIRST COMMUNION.

[Acts to be pronounced aloud by one before they have received, or which may be devoutly recited by each child.]

An Act of Faith.

My Lord Jesus Christ, I firmly believe that I am about to receive, in communion, Thy body, Thy blood, Thy soul, and Thy divinity. I believe it because Thou hast said it, and I am ready to give my life to maintain this truth.

An Act of Adoration.

My Saviour and my God, I adore Thee in the holy Eucharist, where Thou art concealed through love for me; I acknowledge my entire dependence, and render homage to Thee as my creator, from which I hold all that I have and all that I am.

An Act of Humility.

My Saviour Jesus Christ, how can I approach Thee whom I have so often offended? No; I do not deserve that Thou shouldst enter my heart—the number and magnitude of my sins render me unworthy; yet speak but the word, and my soul shall be healed.

An Act of Contrition

My God, I am heartily sorry for having offended Thee, because Thou art infinitely good, infinitely amiable, and because sin displeases Thee; I firmly purpose, by the help of Thy grace, never more to offend Thee, and to do penance for my sins.

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An Act of Hope.

O my amiable Saviour, I hope from Thy infinite goodness that, when I shall have the happiness of receiving Thee, Thou wilt sanctify my soul, purify my body, and fill me with Thy grace and love.

An Act of Love of God.

O my divine Jesus, who hast so loved me as to nourish me with Thy adorable flesh, I love Thee with all my heart and above all things; I wish to live and die in Thy holy love.

An Act of Desire.

Come, O my Jesus, come and take possession of my heart; I long impatiently to unite myself to Thee.

After all have received, one may read aloud the following acts:

An Act of Thanksgiving.

My Lord Jesus Christ, I thank Thee with all the warmth of which my heart is capable for all the graces which Thou hast done me, and especially for the infinite goodness with which Thou hast given Thyself to me in the holy communion which I have just received. What shall I render to Thee, O my amiable Saviour, for all the goods which I have received of Thee?

An Act of Oblation.

O my divine Saviour, I offer Thee all my thoughts, all my words, all my actions, all my desires, all my affections—in one word, all that I

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have and am; and that my offering may be more pleasing in Thy sight, I make it by offering to Thyself Thy infinite merits.

An Act of Love.

O my amiable Saviour, I love Thee with all the ardor of which my heart is capable; enkindle, inflame, consume my heart with Thy divine love.

An Act of Petition.

My God, I earnestly implore Thee to grant me all the graces which I need to live according to Thy holy law. Grant, above all, that I may be ever united to Thee by the bonds of love.

Each should then occupy his mind in reflecting on the great happiness bestowed upon him, and excite such feelings of gratitude and love as he may be able. He may, if necessary, read some prayers after communion. During the Mass, which he should hear in thanksgiving for the great benefit which he has received, he may use the prayers given for that purpose.

Where it is usual to renew the baptismal vows on the day of the first communion, all should at the time appointed meet for that consoling ceremony.

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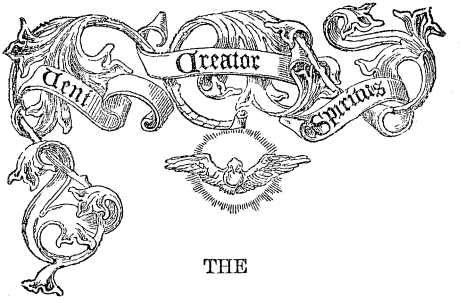

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Sacrament of Confirmation.

CONFIRMATION is a sacrament, defined to be the unction of chrism, by a Bishop, on the forehead of the baptized, whereby is conferred an increase of grace and an especial strength, firmly to hold, and boldly to profess the faith.

That confirmation is a sacrament instituted by our Lord, we see clearly in the Acts of the Apostles, where it is expressly stated that the apostles, by the imposition of hands, conferred on the faithful, after baptism, the Holy Ghost, whom they had received on Whitsunday (Acts viii. 14–16). This is also proved by the records of the Primitive Church. "All should hasten," says St. Clement, "to be born again to God, and then to be sealed by the bishop, that is, to receive the seven-fold gifts of the Holy Ghost; for as we have learned from St. Peter, and as the other apostles taught in obedience to the command of our Lord, he who contumeliously, and not from necessity, but voluntarily, neglects to receive this sacrament, cannot possibly become a perfect Christian."

The matter of the sacrament is chrism, a mixture of oil and balsam, solemnly consecrated by the bishop on Maundy Thursday.

The form of the sacrament consists in the words, "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost," pronounced by the bishop.

The minister of the sacrament is a bishop duly consecrated in the Church of God, they alone having, as we see in the Acts of the Apostles, the power of administering confirmation.

The inward grace of this sacrament is, says the Catechism of the

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Holy Council of Trent, its perfecting and increasing the grace o baptism: those who are initiated into the Christian religion share, as it were, the tenderness and infirmity of new-born infants; but they afterwards gather strength from the sacrament of chrism, to combat the assaults of the world, the flesh, and the devil, and are confirmed in faith to confess and glorify the name of our Lord.

The principal effects of this sacrament are, a fortifying grace, in order to strengthen the soul against all the visible and invisible enemies of the faith; and a certain dedication and consecration of the soul by the Holy Ghost, the mark of which is left in the soul as a character which can never be effaced.

The dispositions to receive the sacrament worthily are, 1st, a purity of conscience, at least from all mortal sin: for which reason one ought to go to confession before he is confirmed; for the Holy Ghost will not come to a soul in which Satan reigns by mortal sin; 2d, a sincere desire of giving himself up to the Holy Ghost, to follow the influence of his divine grace, to be his temple forever, and by his assistance to fulfil all the obligations of a soldier of Christ.

Parents should diligently prepare their children for this sacrament, and early take occasion to imbue their minds with a sense of its dignity, so as to excite in them a desire to receive it. When they approach the age when it is proper for them to receive it, regular instructions should be given them adapted to their comprehension, so that they may come fully prepared, in mind and heart, to receive the immense blessings which God showers down on those who receive this sacrament worthily.

As prayer is the especial preparation, they should be induced to adopt some peculiar devotions, or prayers, not too long or too many, but such as they can easily understand and feel. As the day approaches, if the children have not the advantage of a retreat, the parents should endeavor to preserve their recollectedness, and encourage them, by exhortations and advice, to spend a few days in spiritual reading, prayer, and preparing by a good confession for the reception of the Holy Ghost.

Prayer for obtaining right Dispositions for receiving the Sacrament of Confirmation.

O my God, through thy great mercy, I have received three of thy most holy sacraments; the first to make me thy child, the second to efface the stains which sin

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had made in my soul, the third to unite me with thy divine Son. Grant, then, I beseech thee, that the sacrament which I am now preparing to receive, may avail to make me a perfect Christian; that it may give me strength and courage to combat my evil habits, to overcome all temptations, to conform perfectly to thy law, and to become a true soldier of Jesus Christ, ready to suffer any thing rather than renounce his holy religion, and to maintain it, if need be, even at the peril of my life. This I most earnestly beseech thee, O my God, through the merits of thy Son our Lord, who liveth and reigneth with thee forever and ever. Amen.

Prayer for the Seven Gifts of the Holy Ghost.

O almighty and eternal God, thou hast vouchsafed to adopt me for thy child in the holy sacrament of Baptism; thou hast granted me the remission of my sins at the tribunal of penance; thou hast made me to sit at thy holy table, and hast fed me with the bread of angels; perfect in me, I beseech thee, all these benefits. Grant unto me the spirit of Wisdom, that I may despise the perishable things of this world, and love the things that are eternal; the spirit of Understanding, to enlighten me and to give me the knowledge of religion; the spirit of Counsel, that I may diligently seek the surest ways of pleasing God and obtaining heaven; the spirit of Fortitude, that I may overcome with courage all the obstacles that oppose my salvation; the spirit of Knowledge, that I may be enlightened in the ways of God; the spirit of Piety, that I may find the service of God both sweet and amiable; the spirit of Fear, that I may be filled with a loving reverence towards God, and may dread in any way to displease him. Seal me, in thy mercy, with the seal of a disciple of Jesus Christ, unto everlasting life; and grant that, carrying the cross upon my forehead, I may carry it also in my heart, and confessing thee boldly before men, may merit to be one day reckoned in the number of thy elect. Amen.

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PRAYER FOR THE TWELVE FRUITS OF THE HOLY GHOST.

O Holy Spirit, Eternal Love of the Father and the Son, vouchsafe to grant unto me, I beseech thee, the fruit of Charity, that I may be united to thee by divine love; the fruit of Joy, that I may be filled with a holy consolation; the fruit of Peace, that I may enjoy inward tranquillity of soul; the fruit of Patience, that I may endure humbly every thing that may be opposed to my own desires; the fruit of Benignity, that I may willingly relieve the necessities of my neighbor: the fruit of Goodness, that I may be benevolent towards all; the fruit of Longanimity, that I may not be discouraged by delay, but may persevere in prayer; the fruit of Mildness, that I may subdue every rising of evil temper, stifle every murmur, and repress the susceptibilities of my nature, in all my dealings with my neighbor; the fruit of Fidelity, that I may rely with assured confidence, on the word of God; the fruit of Modesty, that I may order my exterior regularly; the fruits of Continency and Chastity, that I may keep my body in such holiness as becometh thy temple, so that, having by thy assistance, preserved my heart pure on earth, I may merit, in Jesus Christ, according to the words of the Gospel, to see God eternally in the glory of his kingdom. Amen.

ACTS BEFORE CONFIRMATION.

Act of Faith.—O Holy Spirit, I firmly believe that I am about to receive thee in the sacrament of Confirmation. I believe it because thou hast said it, and thou art the truth itself.

Act of Hope.—Relying on thy infinite goodness, O Holy and Sanctifying Spirit, I confidently hope, that, receiving thee in the sacrament of Confirmation, I shall receive the abundance of thy graces. I trust in Thee that Thou wilt make me a perfect Christian, and that thou wilt give me strength to confess the faith, even at the peril of my life.

Act of Charity.—I love Thee, O Holy Spirit, with all my heart, and with all my soul, above all things, because thou art infinitely good and worthy to be loved.

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Kindle in my heart the fire of thy love; and grant that, having received thee in the sacrament of Confirmation, I may faithfully perform all the duties of my state, to the end of my life.

Order of Confirmation.

The Bishop, wearing a rochet, amict, stole, and white cope and mitre, goes up to the faldstool placed in front of the altar, or in some convenient spot, and sits down with his face to the people and his back to the altar, holding his crosier in his right hand. He then admonishes the people standing before him concerning the sacrament, and has those to be confirmed arranged before him. This being done, the Bishop, still sitting, washes his hands, and laying aside his mitre rises, and turning to those to be confirmed, who are kneeling before him with clasped hands, he clasps his hands, and says:

Spiritus Sanctus superveniat in vos, et virtus Altissimi custodiat vos a peccatis.

R. Amen.

May the Holy Ghost come down upon you, and may the power of the Most High preserve you from sins.

R. Amen.

Then, signing himself, with his right hand, with the sign of the Cross, from his forehead to his breast, he says:

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Then, with his hands extended towards the person to be confirmed, he says:

Oremus.

Omnipotens sempiterne Deus, qui regenerare dig-

Let us pray.

Almighty, everlasting God, who hast vouchsafed

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natus es hos famulos tuos ex aqua et Spiritu Sancto, quique dedisti eis remissionem omnium peccatorum; emitte in eos septiformem Spiritum tuum, sanctum Paraclitum, de cœlis.

R. Amen.

Spiritum sapientiæ et intellectus.

R. Amen.

Spiritum consilii et fortitudinis.

R. Amen.

Spiritum scientiæ et pietatis.

R. Amen.

Adimple eos spiritu timoris tui, et consigna eos signo cru ✠ cis Christi, in vitam propitiatus æternam. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate ejusdem Spiritus Sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

to regenerate these thy servants by water and the Holy Ghost, and hast given unto them the remission of all their sins, send forth upon them thy sevenfold Spirit, the Holy Paraclete, from heaven.

R. Amen.

V. The spirit of wisdom and of understanding.

R. Amen.

V. The spirit of counsel and of fortitude.

R. Amen.

V. The spirit of knowledge and of godliness.

R. Amen.

Replenish them with the spirit of thy fear, and sign them with the sign of the cross ✠ of Christ, in thy mercy, unto life eternal. Through thy same Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, God, world without end.

R. Amen.

The Bishop, sitting on the faldstool, with his mitre on his head, confirms them, arranged in rows, and kneeling in order. He inquires separately the name of each person to be confirmed, who is presented to him by the Godfather or Godmother, kneeling; and having dipped the end of the thumb of his right hand in chrism, he says:

N., signo te signo cru ✠ cis.

N., I sign thee with the sign of the cross ✠.

Whilst saying these words, he makes the sign of the Cross, with his thumb, on the forehead of the person to be confirmed, and then says:

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Et confirmo te chrismate salutis. In nomine Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ Sancti.

R. Amen.

And I confirm thee with the chrism of salvation. In the name of the Fa ✠ ther, and of the Son ✠, and of the Holy ✠ Ghost.

R. Amen.

Then he strikes him gently on the cheek, saying:

Pax tecum.

Peace be with thee.

When all have been confirmed, the Bishop wipes with bread, and washes, his thumb and hands over a basin. Whilst he is washing his hands, the following Antiphon is sung or read by the Clerks:

Confirma hoc, Deus, quod operatus es in nobis, a templo sancto quod est in Jerusalem.

R. Gloria Patri.

Confirma.

Confirm, O Lord, that which thou hast wrought in us, from thy holy temple which is in Jerusalem.

R. Glory be to the Father, &c.

Confirm.

Then the Bishop, laying aside his mitre, rises up, and standing near the Altar, with his hands joined, says:

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Show us thy mercy, O Lord.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Then, with his hands still joined before his breast, and all the persons confirmed devoutly kneeling, he says:

Oremus.

Deus, qui Apostolis tuis Sanctum dedisti Spiritum, et per eos, eorumque successores, cæteris fidelibus

Let us pray.

God, who didst give to thine Apostles the Holy Spirit, and didst ordain that by them and their

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tradendum esse voluisti; respice propitius ad humilitatis nostræ famulatum; et præsta, ut eorum corda, quorum frontes sacro chrismate delinivimus, et signo sanctæ Crucis signavimus, idem Spiritus Sanctus in eis superveniens, templum gloriæ suæ dignanter inhabitando perficiat. Qui, cum Patre et eodem Spiritu Sancto, vivis et regnas Deus, in sæcula sæculorum.

R. Amen.

successors he should be delivered to the rest of the faithful, look mercifully on the service of our humility; and grant that the hearts of those whose foreheads we have anointed with the sacred chrism, and signed with the sign of the holy Cross, may, by the same Holy Spirit descending upon them, and vouchsafing to dwell therein, be made the temple of his glory. Who, with the Father, and the same Holy Spirit, livest and reignest, God, world without end.

R. Amen.

Then he says:

Ecce sic benedicetur omnis homo, qui timet Dominum.

Behold, thus shall every man be blessed that fareth the Lord.

And turning to the persons confirmed, he makes over them the sign of the Cross, saying:

Bene ✠ dicat vos Dominus ex Sion, ut videatis bona Jerusalem omnibus diebus vitæ vestræ, et habeatis vitam æternam.

R. Amen.

May the Lord bless ✠ you out of Sion, that you may see the good things of Jerusalem all the days of your life, and have life everlasting.

R. Amen.

ACTS AFTER CONFIRMATION.

An Act of Thanksgiving.—O Holy Spirit, although I am unable to understand all the greatness of the benefit which thou hast now bestowed upon me, in communicating thyself unto me with the abundance of thy graces; I return thee my most humble thanks for thy unspeakable gift, and I beseech thee to accept the grateful homage of my heart, which I here offer to thy di-

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vine Majesty. Oh, let this marvellous grace, which has imprinted on my soul the character of a perfect Christian, remain forever engraven there, and excite within me a never-failing gratitude.

An Act of Consecration.—O Divine Spirit, who, of thy pure bounty and infinite goodness, hast given thyself to me, notwithstanding my great unworthiness, how could I be so ungrateful as not to give myself wholly to thee? Receive, then, I beseech thee, the offering which I make to thee of all I am. I consecrate to thee my mind with all its thoughts; my soul with all its faculties; my heart with all its affections: henceforth thou shalt be the God of my heart, and my portion forever. Perfect, O Divine Spirit, what thou hast begun in me; strengthen the good desires with which thou hast inspired me, and make me ever wholly on fire with the love of thee.

An Act of Petition.—O Holy and Sanctifying Spirit, thy love towards me hath lavished upon me all thy gifts, and it is thy powerful protection alone that can preserve them to me. I possess this most precious treasure in a frail and earthen vessel; strengthen my weakness, I beseech thee, and grant that henceforth I may show myself worthy of the glorious title of a disciple of Jesus Christ. Rather let me die than drive thee from my heart

A Prayer to be said before leaving the Church.

O Lord, I am about to leave this holy place, in which thy Holy Spirit hath vouchsafed to visit my soul. I am going to return to the world, whose whole spirit is opposed to the mind of Jesus Christ. Withdraw not thyself from me, O most Holy Spirit; give me not up to its malice and wickedness. Let thy love surround me on every side. Suffer not that this forehead, on which the holy unction is still glistening, should ever be ashamed of the Gospel of Christ, nor the members of my body, which is now become thy temple, should ever be dishonored and defiled by sin. Oh, may my heart never resist thee, O most blessed Spirit, but ever yield to the impressions of thy grace; for thou art the Spirit of wisdom and the Spirit of strength, and thou only canst accomplish in me those good desires with which thou inspirest me. Amen.

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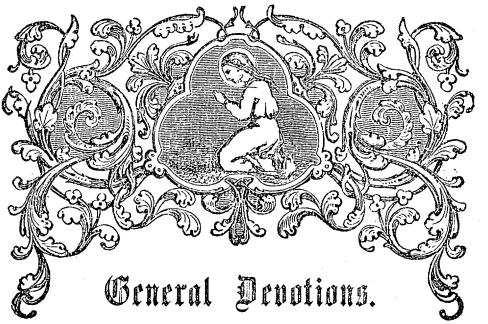

General Devotions.

Our private devotions will depend on our own choice; but some are necessary in any one who seeks to lead a Christian life. We accordingly add a selection of those most generally approved, arranged under convenient heads, the Litanies being all placed by themselves. To these we add the devotions of the confraternities which are authorized by the Church.

The devotions which we insert form no part of the Liturgy of the Church, if we except the Litany of the Saints, but most of them have been long used by the pious, and encouraged by the Sovereign Pontiffs.

The devotions are arranged as follows:

Devotions to the Holy Trinity, to the Holy Ghost.

Devotions to our Lord, His Infancy, Passion, His Sacred Heart, and to Him really present in the Blessed Sacrament.

Devotions to our Blessed Lady.

Devotions to the Holy Angels, and the Saints in general, or to particular Saints.

Devotions for particular seasons or circumstances.

Devotions for particular states in life.

Devotions for time of sickness.

Devotions for the dead.

Litanies.

Confraternities and Sodalities, with their devotions.

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DEVOTIONS TO THE MOST HOLY TRINITY.

Prayer to God the Father.

O most clement Father of mercies and God of all consolations! I, a most wretched worm of earth, who am not worthy to be called Thy child, relying solely on the infinite merits of Thy only-begotten Son, my Redeemer Jesus Christ, stand before Thy divine Majesty, my Creator and Lord. Joyfully do I consecrate to Thee, as an everlasting sacrifice, my body and soul, and all that is in me, acknowledging them all to be Thy gifts. Accept this oblation, wretched as it is, in union with that hallowed sacrifice which Thy beloved Son offered Thee on the altar of the cross. Look on the face of Thy Christ, and recognize in me Thy image made on this model. Let His dignity excuse my vileness, let His sanctity atone for my malice, and enable me to live and die bound to Thee in perpetual charity.

Prayer to God the Son.

O most benignant Son of the Almighty Father, splendor of His glory and figure of His substance, upholding all things by the word of Thy power! who, although Thou wast in the form of God, didst humble Thyself, becoming obedient even unto death, the death of the cross, in order to rescue me, a slave of Satan, from the doom of eternal death. What shall I render to Thee, Lord Jesus, for all that Thou hast done for me? Do I not owe myself entirely to Thee, who, when I was lost and doomed to the flames of hell, hast

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restored me to Thy Father's grace and eterna. salvation? Receive me, O Jesus, receive Thy pledge, alas! too dearly purchased; receive what is Thine, for all that is in me is the work of Thy omnipotence. Receive and preserve it, lest the infinite price of Thy most sacred blood perish forever.

Prayer to the Holy Ghost.

O Holy Ghost, who proceedest from the Father and the Son, of the same divinity, substance, and glory as the Father and the Son! O life and solace of my soul, I acknowledge that in Thee I was born to heaven by the waters of baptism, by Thee in faith espoused to Thee my God; that by the infusion of Thy power and help of Thy goodness I am governed and defended. How shall I repay Thy innumerable benefits? As I have nothing among created things dearer than myself, and Thou askest nothing without me, accept my heart, my senses, all that is in me. Bind me, a bond of eternal love, to Thee and to the Father and to the Son; inflame and purify me with Thy flames, that I may serve with chaste body and please Thee by a clean heart.

Thanksgiving to the Most Holy Trinity.

I acknowledge, O most holy Trinity, the immense and countless benefits which have been conferred upon me from the first moment of my existence to this hour, for which, with all my strength, I render Thee thanks. I give Thee thanks, O Father, for creating me to the image and likeness of Thy deity, and for constantly

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preserving me, that I may praise and bless Thee to all eternity, and Thy Son and the Holy Ghost, with Thy chosen angels. I render Thee thanks, O God the Son, that Thou didst, through love for me, assume my nature, shed Thy blood for me, and undergo a most cruel death, to rescue me from eternal death and reconcile me to Thy Father. I render Thee thanks, O Holy Ghost, for pouring Thyself out upon me in the laver of regeneration, sanctifying me, and making me an heir of the eternal kingdom. How, O most blessed Trinity, shall I thank Thee, in such a way as to be pleasing to Thee? O blessed spirits, O elect of God, and thou especially whom all generations call blessed, Virgin Mother, blessed among women, offer praise and thanksgiving for me; for not all my members, if turned into tongues, could suffice to pay due thanks to Thee, my triune God. Amen.

Triagion.

(A plenary indulgence once a month, to those who recite it daily. A partial indulgence of 100 days every time.—Clement XIV.)

Holy, holy, holy, Lord God of Hosts! the earth is full of Thy glory. Glory be to the Father, glory to the Son, glory to the Holy Ghost.

Doxology.

(If repeated thrice at morning, thrice at noon, and thrice at night, a plenary indulgence once a month, and a partial indulgence of 300 days each time.)

Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end Amen.

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DEVOTIONS TO THE HOLY GHOST.

(For reciting daily the following hymn, or the Sequence (page 444), there is a plenary indulgence once a month, with partial indulgences of 300 days on every day in Whitsun-week, and one hundred on other days.—PIUS VI.)

WHITSUNDAY.

Veni Creator Spiritus.

Come, O Creator Spirit blest!
And in our souls take up thy rest;
Come, with thy grace and heavenly aid,
To fill the hearts which Thou hast made.

Great Paraclete! to Thee we cry:
O highest gift of God most high!
O fount of life! O fire of love!
And sweet anointing from above!

Thou in thy sevenfold gifts art known:
Thee, finger of God's hand, we own;
The promise of the Father Thou!
Who dost the tongue with power endow.

Kindle our senses from above,
And make our hearts o'erflow with love:
With patience firm, and virtue high,
The weakness of our flesh supply.

Far from us drive the foe we dread,
And grant us thy true peace instead;
So shall we not, with Thee for guide,
Turn from the path of life aside.

Oh, may thy grace on us bestow,
The Father and the Son to know,
And Thee through endless times confess'd
Of both th' eternal Spirit blest.

All glory while the ages run
Be to the Father, and the Son
Who rose from death; the same to Thee,
O Holy Ghost, eternally.

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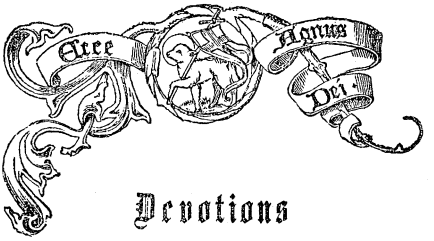

Devotions

TO THE

Sacred Humanity of our Lord.

THE sacred humanity of our Lord, in consequece of the hypostatic union, is an object of our adoration and worship. Many devotions are accordingly in use for this purpose, of which we give the most approved. These embrace devotions to our Lord, to his Infancy, Passion, Sacramental Life, and his Sacred Heart.

Rosary of our Lord.

(Plenary indulgence every year, for those who say it four times a week, on any day that it is said. Plenary indulgence in the moment of death, on uttering the holy name of Jesus, if the Rosary is said once during the illness. Plenary indulgence to those who recite it every day for a month. Plenary indulgence every Friday in March, to those who recite it, meditating on the Passion. Partial indulgence of ten years, every time any one wearing beads about him hears mass or sermon, or does any action useful to his neighbor, or performs any spiritual or temporal work in honor of our Lord, the Blessed Virgin, and the Saints.—CLEMENT X; LEO XII.)

This devotion was instituted in 1519 by the blessed Michael of Florence, and is composed of thirty-three *Our Fathers*, in memory of the thirty-three years which Jesus Christ spent on earth; and of five *Hail Marys*, in union with Mary's compassion for the five wounds of our divine Saviour, and concludes with the Creed.

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It is recited as follows: One *Hail Mary* and ten *Our Fathers*, three times; one *Hail Mary*, and three *Our Fathers*; then one *Hail Mary* and the *Creed*. To gain the indulgences, the beads must be blessed by a Camaldolese Father, or a priest especially empowered to bless them.

MYSTERIES.

Mysteries of the coming of our Lord.

FIRST DECADE.

Begin with an act of contrition, and at the *Hail Mary* meditate on the Incarnation; and during the *Our Fathers* of the first decade,—1, on the birth of Jesus; 2, the canticle of the angels; 3, the adoration of the shepherds; 4, the circumcision; 5, the adoration of the wise men; 6, the presentation; 7, the flight into Egypt; 8, the massacre of the innocents; 9, the return to Nazareth; and, 10, the dispute with the doctors in the temple. Glory be to the Father, &c.

Mystery of our Lord's life among men.

SECOND DECADE.

At the *Hail Mary*, meditate on the obedience of Jesus to Mary and Joseph; and during the *Our Fathers*,—1, on the baptism of our Lord; 2, his fast; 3, his preaching; 4, his vocation of the Apostles; 5, his first miracle; 6, his healing the sick; 7, his converting sinners, his forgiving sins; 8, his charity towards his persecutors; 9, his transfiguration; and, 10, his triumphal entry into Jerusalem. Glory, &c.

Mysteries of the Death of our Lord.

THIRD DECADE.

At the *Hail Mary*, meditate on the blessed Virgin permitting her Son to go and die for our salvation. During the *Our Fathers*, think—1, of our Lord washing his disciples' feet; 2, instituting the blessed Eucharist; 3, his bloody sweat; 4, the treason of Judas; 5, the false witnesses; 6, Peter's conversion; 7, the despair of

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Judas; 8, the flagellation; 9, crowning with thorns; and, 10, his crucifixion and death. Glory, &c.

Mysteries of the Glorious Life of our Lord.

At the *Hail Mary*, meditate on his apparition to our Lady, after the resurrection; during the *Our Fathers*—1, on his apparition to the Marys; and, 2, to his disciples, and, 3, on his ascension.

Conclude with *Hail Mary* and *Creed.*

It is not of obligation to meditate on all these, or in this order, but simply to meditate on the mysteries of the life of our Lord.

When said for the dead, instead of "Glory be to the Father," it is usual to say, "Eternal rest," &c., at the end of each decade.

Rosary of the Blessed Name of Jesus.

✠

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

V. Thou, O Lord, wilt open my lips.
R. And my tongue shall declare thy praise.
V. Incline unto my aid, O God.
R. O Lord, hasten to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and will be forever. Amen.

THE FIVE MYSTERIES OF THE FIRST PART.

I. *The Incarnation of our Lord Jesus Christ.*

The Meditation.—The Son of God assumes human flesh out of the pure blood of the blessed Mary, ever Virgin, and is made man in her womb.

O Jesus, Son of David, have mercy on us. (*Ten times.*)—Glory, &c.

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II. *The Birth of our Lord Jesus Christ.*

The Meditation.—The Saviour of the world is born for our redemption; his mother remaining a Virgin.

O Jesus, Son of David, have mercy on us. (*Ten times.*)—Glory, &c.

III. *The Circumcision of our Lord Jesus Christ.*

The Meditation.—Our Saviour being eight days old, begins to suffer for our sins, and his blood already flows for us. He is circumcised according to the law, as if he had been himself a sinner.

O Jesus, Son of David, have mercy on us. (*Ten times.*)—Glory, &c.

IV. *Our Lord Jesus Christ is found in the Temple.*

The Meditation.—Our Saviour being twelve years old, shows himself more than mortal by his knowledge and wisdom, teaching the teachers of the Jews.

O Jesus, Son of David, have mercy on us. (*Ten times.*)—Glory, &c.

V. *The Baptism of our Lord Jesus Christ.*

The Meditation.—The Saviour of the world is baptized by St. John. The Eternal Father declares him to be his Son.

O Jesus, Son of David, have mercy on us. (*Ten times.*)—Glory be to the Father, &c.

THE PRAYER.

O Jesus, whose name is above all names, that at the name of Jesus every knee may bend, of those that are in heaven, on earth, or in hell; who at the time appointed by the Eternal Wisdom, assumedst flesh in the womb of the blessed Mary, ever Virgin, and thus becamedst the Son of David; whose birth gladdened men and angels; who began so early to suffer for us, and to shed,

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on our account, that blood which washed away the sins of the world; whose immortal wisdom appeared at the age of twelve years; to whose baptism all heaven was attentive; grant us to celebrate those mysteries, to thy honor and our own salvation: who, with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. Amen.

THE FIVE MYSTERIES OF THE SECOND PART.

I. *Our Saviour washeth his Disciples' Feet.*

The Meditation.—Our Saviour, to show us an example of humility, and how much we ought to serve each other, descended so low as to wash the feet of his disciples, though he is the God whom heaven and earth adore.

O Jesus of Nazareth, king of the Jews, have mercy on us. (*Ten times.*)—Glory be to the Father, &c.

II. *The Prayer of our Lord Jesus Christ in the Garden.*

The Meditation.—Our Saviour, knowing his passion to be now at hand, is so affected with the thoughts of it, and so oppressed with the load of our sins, that he prays to his Almighty Father, that the bitter cup might pass away from him.

O Jesus of Nazareth, king of the Jews, have mercy on us. (*Ten times.*)—Glory be to the Father, &c.

III. *Our Saviour is apprehended.*

The Meditation.—Our Saviour, as if he had been no more than mortal, yields to the power of men, and permits himself, for our redemption, to be apprehended, as if he were a malefactor.

O Jesus of Nazareth, king of the Jews, have mercy on us. (*Ten times.*)—Glory be to the Father, &c.

IV. *Our Saviour carries his Cross.*

The Meditation.—Our Saviour, being torn with scourges, and pierced with thorns, to expiate our sins, is obliged

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to carry the cross on which he is to die, and moves on, laboring in sorrow, towards the place of his crucifixion.

O Jesus of Nazareth, king of the Jews, have mercy on us. (*Ten times.*)—Glory, &c.

V. *The Descent of our Saviour into Hell.*

The Meditation —The soul of our Saviour being separated by death from the body, descends to the place where the saints were expecting his redemption.

O Jesus of Nazareth, king of the Jews, have mercy on us. (*Ten times.*)—Glory, &c.

THE PRAYER.

O Jesus, whose name is above all names, that in the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell; whose mysterious humiliations and sorrows, appointed for Thee, on account of our sins, appeared in Thy washing of the feet of Thy servants and creatures; in Thy distress and prayer, and bloody sweat; in Thy being secured and brought before courts as a criminal; in Thy bearing the load of the cross, and in the separation of Thy soul from the body, and its descent to the regions below; grant to us to celebrate those mysteries to Thy honor and our own salvation: who, with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. Amen.

THE FIVE MYSTERIES OF THE THIRD PART.

I. *The Resurrection of our Lord Jesus Christ.*

The Meditation.—The soul of our Lord Jesus Christ, which had been separated from the body, is reunited to it, by a miracle of the almighty power; and that body which had been dead rises to die no more.

O Jesus, Son of the living God, have mercy on us. (*Ten times.*)—Glory be to the Father, &c.

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II. *The Ascension of our Lord Jesus Christ.*

The Meditation.—The body of our Lord Jesus Christ ascends to the highest heaven, where the Saviour of mankind sits upon the right hand of God, the almighty Father.

O Jesus, Son of the living God, have mercy on us. (*Ten times.*)—Glory be to the Father, &c.

III. *Our Lord Jesus Christ sends down the Holy Ghost.*

The Meditation.—Our Saviour, now seated at the right hand of God, his almighty Father, sends down the Holy Ghost to inspire and animate his disciples, that they may be qualified to publish to mankind his cross and his glory.

O Jesus, Son of the living God, have mercy on us. (*Ten times.*)—Glory be to the Father, &c.

IV. *Our Lord Jesus Christ crowning the Blessed Virgin and Saints.*

The Meditation.—Our Saviour having by his passion, resurrection, and ascension, opened the way for the sons of Adam to heaven, which they had lost by sin, bestowed on his mother and his saints crowns of immortal glory.

O Jesus, Son of the living God, have mercy on us. (*Ten times.*)—Glory be to the Father, &c.

V. *Our Lord Jesus Christ coming to Judgment.*

The Meditation.—Our Saviour will come in power and majesty, to judge the living and the dead, and to render to every one according to his works.

O Jesus, Son of the living God, have mercy on us. (*Ten times.*)—Glory be to the Father, &c.

THE PRAYER.

O Jesus! whose name is above all names, that in the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell;

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whose body that was nailed to the cross for mankind, the Almighty raised from death glorious and immortal; who by Thy ascension triumphed over death, and held captivity captive; who, according to Thy promise, sent down the Spirit that proceedeth from the Father and the Son, the comforter and the enlivener; who, stretching forth the bounty of Thy almighty hand, shed upon the chosen children of Adam that glory that eye hath not seen, nor ear hath heard, nor hath it entered into the heart of man; and who will come forth in power and majesty to judge the living and the dead, before whose throne all mortals will appear, grant us to celebrate those mysteries to Thy honor and our own salvation: who, with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. Amen.

N. B. The repeating the above prayers or meditations is not absolutely necessary. Those who cannot meditate on the mysteries, may say the Creed beforehand.

Devotion to the Infant Jesus.

(All who devoutly prepare for the festival of Christmas by a novena, or perform a novena to the Infant Jesus at any other time, gain a plenary indulgence Christmas eve, Christmas day, or any day of the octave, and a partial indulgence of 300 days for each day of the novena.—Pius VII.

The following prayers, to which a partial indulgence of 300 days is attached for each recitation, and a plenary indulgence on the 25th of each month, when recited in churches where the Devotion of the Holy Infancy is performed, may be used for the novena.)

The Mysteries of the Holy Infancy.

V. Incline unto my aid, O God.
R. O Lord, make haste to help me.
Glory be to the Father, &c. Our Father, &c.

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I. *The Incarnation.*

O most sweet infant Jesus, who for our salvation didst descend from the bosom of the eternal Father into the womb of the Virgin Mary, where, conceived by the Holy Ghost, Thou didst take upon Thee, O Incarnate Word, the form of a servant. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, &c.

II. *The Visitation.*

O most sweet infant Jesus, who by means of Thy Virgin Mother didst visit St. Elizabeth, and filling Thy forerunner, St. John Baptist, with the Holy Spirit, didst sanctify him from his mother's womb. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, &c.

III. *The Expectation of the Birth.*

O most sweet infant Jesus, who for nine months inclosed in the womb didst wait for the time of Thy birth, and didst meantime inflame the heart of the Virgin Mary and St. Joseph with most ardent longings, and didst offer Thyself to God the Father for the salvation of the world. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, &c.

IV. *The Holy Nativity.*

O most sweet infant Jesus, born of the Virgin Mary in Bethlehem, wrapped in poor swaddling

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clothes, laid in the manger, glorified by angels, and visited by shepherds. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, &c.

O Jesu! born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally

V. Christ is at hand.
R. O come, let us worship him.
Our Father, &c.

V. *The Circumcision.*

O most sweet infant Jesus, circumcised when eight days old, and called by the glorious name of Jesus, and proclaimed, both by Thy name and by Thy blood, to be the Saviour of the world. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, &c.

VI. *The Adoration of the Kings.*

O most sweet infant Jesus, manifested to the three kings, who worshipped Thee as Thou didst lie on Mary's breast, and offered to Thee the mysterious presents of gold, frankincense, and myrrh. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, &c.

VII. *The Presentation.*

O most sweet infant Jesus, presented in the temple by the Virgin Mary, embraced by the

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holy old man Simeon, and revealed to the Jews by Anna the prophetess. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, &c.

VIII. *The Flight into Egypt.*

O most sweet infant Jesus, whom Herod sought to slay, carried by St. Joseph with Thy Mother into Egypt, saved from death by flight, and glorified by the blood of the holy Innocents. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, &c.

O Jesu! born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.

V. Christ is at hand.
R. O come, let us worship him.
Our Father, &c.

IX. *The Sojourn in Egypt.*

O most sweet infant Jesus, who didst dwell as an exile in Egypt for seven years, where Thou utteredst Thy first words, and, loosed from Thy swathing bands, didst first begin to walk upon this earth, and, in the destruction of the idols, didst work in a hidden manner Thy first miracles. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary &c.

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X. *The Return from Egypt.*

O most sweet infant Jesus, who when Herod was dead wast recalled out of Egypt into the land of Israel, and didst in the journey suffer many fatigues and hardships, and wast carried back by Mary and Joseph to the city of Nazareth. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, &c.

XI. *The Life in the Holy House.*

O most sweet infant Jesus, who in the holy house of Nazareth didst dwell most holily, and didst pass Thy life in obedience, poverty, and toil, and as Thou increasedst in years didst manifest to God and men signs of wisdom and of grace. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, &c.

XII. *The Disputing with the Doctors.*

O most sweet infant Jesus, who wast taken to Jerusalem when twelve years old, wast lost by Thy parents, and sought for by them with sorrow, and after three days wast found, to their exceeding joy, with the doctors in the temple. Have mercy upon us.

V. Have mercy upon us, O Lord.
R. Have mercy upon us.
Hail Mary, &c.

O Jesu! born of Virgin bright
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.

Our Father, &c.

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During the Year.

V. The Word was made flesh.
R. And dwelt amongst us.

At Christmas, and during the Octave, add Alleluia.

At the Epiphany and during the Octave.

V. Christ hath manifested himself unto us. Alleluia.
R. O come, let us worship him. Alleluia.

Let us pray.

O almighty and everlasting God, Lord of heaven and earth, who didst reveal Thyself to little ones, grant, we beseech Thee, that while we duly celebrate and honor the most holy mysteries of Thy Son, the infant Jesus, and worthily strive to imitate them, we may arrive at that heavenly kingdom which Thou hast promised to little children, through the same Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Say, "Eternal rest give to them," *&c., three times for the souls in purgatory who were devout to the infant Jesus, and one* Hail Mary *for the intention of the promoter of this devotion.*

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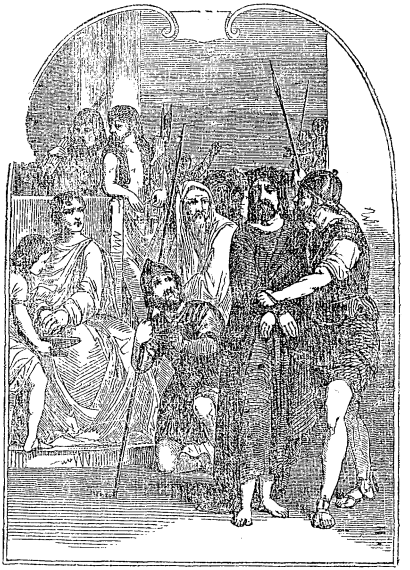

Devotions to Jesus Crucified.

The Stations, or Holy Way of the Cross.

(The same indulgences are gained by this devotion as by a visit to the holy places; many of these are plenary, and all are applicable to the souls in purgatory. They may be gained by any one in a state of grace, and do not require confession and communion at the time. Pilgrimages have in all ages been a favorite mode of devotion, and many visited Palestine to pray on the spots hallowed by the sufferings and death of our Lord. To enable such as could not really make the pilgrimage, the devotion of the Way of the Cross was instituted by the Franciscan Fathers.)

This devotion represents, in fourteen parts, the painful journey of our Lord from the hall of Pilate to Cal-

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vary. To gain the indulgences, it must be performed at stations set up by a Franciscan or priest duly authorized. These stations are represented by crosses or pictures of the mystery, set up in regular order, and the devotion consists in piously visiting them successively, meditating on each mystery, and praying mentally or vocally. No prayers are necessary, but it is usual to say at each, five *Our Fathers* and five *Hail Marys*, or one *Our Father*, *Hail Mary*, and *Glory be to the Father*, with a stanza of the Stabat Mater. Various especial prayers are to be found, which each may use at pleasure. In performing this devotion a person must proceed from one station to another, kneeling at each.

Persons physically or morally unable to visit stations canonically erected, may gain the indulgences by reciting fourteen *Our Fathers* and fourteen *Hail Marys*, one for each station, and five more with the *Glory be to the Father*, and then one *Our Father* and *Hail Mary* for the Pope, holding, during the whole time, a crucifix or cross specially blessed for the purpose by an authorized priest.

This enables persons, in places where there is no chapel with the stations, to gain the indulgences.

Prayers of St. Alphonsus Liguori.

FIRST STATION.

JESUS IS CONDEMNED TO DEATH.

V. We adore Thee, O Christ, and praise Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

Consider how Jesus, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the cross.

My adorable Jesus, it was not Pilate; no, it was my sins that condemned Thee to die. I beseech Thee, by the merits of that sorrowful jour-

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ney, to assist my soul in her journey towards eternity. I love Thee, my beloved Jesus; I love Thee more than myself; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou goest to Calvary;
Grant me to live, suffer, and die with Thee.

SECOND STATION.

JESUS IS MADE TO BEAR HIS CROSS.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy cross Thou hast redeemed the world.

Consider how Jesus, in making this journey with the cross on His shoulders, thought of us, and for us offered to His Father the death He was about to undergo.

My most beloved Jesus! I embrace all the tribulations Thou hast destined for me until death. I beseech Thee, by the merits of the pain Thou didst suffer in carrying Thy cross, to give me the necessary help to carry mine with perfect patience and resignation. I love Thee, Jesus my love, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou goest to Calvary;
Grant me to live, suffer, and die with Thee.

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THIRD STATION.

JESUS FALLS THE FIRST TIME UNDER HIS CROSS.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy cross Thou hast redeemed the world.

Consider this first fall of Jesus under His cross. His flesh was torn by the scourges, His head crowned with thorns, and He had lost a great quantity of blood. He was so weakened that He could scarcely walk, and yet He had to carry this great load upon His shoulders. The soldiers struck Him rudely, and thus He fell several times.

My Jesus, it is not the weight of the cross, but of my sins, which has made Thee suffer so much pain. Ah, by the merits of this first fall, deliver me from the misfortune of falling into mortal sin. I love Thee, O my Jesus; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou goest to Calvary;
Grant me to live, suffer, and die with Thee.

FOURTH STATION.

JESUS MEETS HIS AFFLICTED MOTHER.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy cross Thou hast redeemed the world.

Consider the meeting of the Son and the Mother, which took place on this journey. Their

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looks became as so many arrows to wound those hearts which loved each other so tenderly.

My sweet Jesus! by the sorrow that Thou didst experience in this meeting, grant me the grace of a truly devoted love for Thy most holy Mother. And thou, my Queen, who wast overwhelmed with sorrow, obtain for me, by thy intercession, a continual and tender remembrance of the passion of thy Son. I love Thee, Jesus my love, above all things; I repent of ever having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou goest to Calvary;
Grant me to live, suffer, and die with Thee.

FIFTH STATION.

THE CYRENIAN HELPS JESUS TO CARRY HIS CROSS.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy cross Thou hast redeemed the world.

Consider how the Jews, seeing that at each step Jesus was on the point of expiring, and fearing He would die on the way, when they wished Him to die the ignominious death of the cross, constrained Simon the Cyrenian to carry the cross behind our Lord.

My most beloved Jesus, I will not refuse the cross as the Cyrenian did; I accept it—I embrace it. I accept in particular the death Thou hast destined for me, with all the pains which may accompany it; I unite it to Thy death—I offer it to Thee. Thou hast died for love of me; I will die

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for love of Thee. Help me by Thy grace. I love Thee, Jesus my love, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou goest to Calvary;
Grant me to live, suffer, and die with Thee.

SIXTH STATION.

VERONICA WIPES THE FACE OF JESUS.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy cross Thou hast redeemed the world.

Consider how the holy woman named Veronica, seeing Jesus so ill-used, and His face bathed in sweat and blood, presented Him with a towel, with which He wiped His adorable face, leaving on it the impression of His holy countenance.

My most beloved Jesus! Thy face was once beautiful, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas! my soul also was once beautiful, when it received Thy grace in Baptism; but I have disfigured it since by my sins. Thou alone, my Redeemer, canst restore it to its former beauty. Do this by Thy passion, O Jesus. I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou goest to Calvary;
Grant me to live, suffer, and die with Thee.

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SEVENTH STATION.

JESUS FALLS THE SECOND TIME.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy cross Thou hast redeemed the world.

Consider the second fall of Jesus under the cross—a fall which renews the pain of all the wounds of His head and members.

My most sweet Jesus! how many times Thou hast pardoned me, and how many times have I fallen again, and begun again to offend Thee! Oh! by the merits of this second fall, give me the necessary helps to persevere in Thy grace until death. Grant that in all temptations which assail me I may always commend myself to Thee. I love Thee, Jesus my love, above all things; I repent with my whole heart for having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou goest to Calvary;
Grant me to live, suffer, and die with Thee.

EIGHTH STATION.

JESUS SPEAKS TO THE WOMEN OF JERUSALEM.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy cross Thou hast redeemed the world.

Consider how those women wept with compassion at seeing Jesus in such a pitiable state, streaming with blood, as He walked along.

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"Weep not for Me," said He, "but for your children."

My Jesus, laden with sorrows, I weep for the offences I have committed against Thee, because of the pains they have deserved, and still more because of the displeasure they have caused Thee, who hast loved me so much. It is Thy love, more than the fear of hell, which causes me to weep for my sins. My Jesus, I love Thee more than myself; I repent with my whole heart for having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou goest to Calvary;
Grant me to live, suffer, and die with Thee.

NINTH STATION.

JESUS FALLS THE THIRD TIME.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy cross Thou hast redeemed the world.

Consider the third fall of Jesus Christ. His weakness was extreme, and the cruelty of His executioners excessive, who tried to hasten His steps when He could scarcely move.

Ah, my outraged Jesus! by the merits of the weakness Thou didst suffer in going to Calvary, give me strength sufficient to conquer all human respect, and all my wicked passions, which have led me to despise Thy friendship. I love Thee, Jesus my love, above all things; I repent with my

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whole heart for having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou goest to Calvary;
Grant me to live, suffer, and die with Thee

TENTH STATION.

JESUS IS STRIPPED OF HIS GARMENTS.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy cross Thou hast redeemed the world.

Consider the violence with which the executioners stripped Jesus. His inner garments adhered to His torn flesh, and they dragged them off so roughly that the skin came with them. Compassionate your Saviour thus cruelly treated.

My innocent Jesus! by the merits of the torment Thou hast felt, help me to strip myself of all affection to things of earth, in order that I may place all my love in Thee, who art so worthy of my love. I love Thee, O Jesus, above all things; I repent with my whole heart for having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou goest to Calvary;
Grant me to live, suffer, and die with Thee.

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ELEVENTH STATION.

JESUS IS NAILED TO THE CROSS.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy cross Thou hast redeemed the world.

Consider how Jesus, after being thrown on the cross, extended His hands, and offered to His eternal Father the sacrifice of His life for our salvation. These barbarians fastened Him with nails, and then planting the cross, allowed Him to die with anguish on this infamous gibbet.

My Jesus! loaded with contempt, nail my heart to Thy feet, that it may ever remain there, to love Thee, and never quit Thee again. I love Thee more than myself; I repent with my whole heart for having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou goest to Calvary;
Grant me to live, suffer, and die with Thee.

TWELFTH STATION.

JESUS DIES ON THE CROSS.

V. We adore Thee, O Christ, and praise Thee
R. Because by Thy holy cross Thou hast redeemed the world.

Consider how Jesus, after three hours' agony on the cross, consumed with anguish, abandoned Himself to the weight of His body, bowed His head and died

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O my dying Jesus! I kiss devoutly the cross on which Thou didst die for love of me. I have merited by my sins to die a miserable death, but Thy death is my hope. Ah! by the merits of Thy death, give me grace to die, kissing Thy feet, and burning with love to Thee. I commit my soul into Thy hands. I love Thee, O Jesus, above all things; I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou diedst on Calvary;
Grant me to live, suffer, and die with Thee.

THIRTEENTH STATION.

JESUS IS TAKEN DOWN FROM THE CROSS.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy cross Thou hast redeemed the world.

Consider how our Lord, having expired, two of His disciples, Joseph and Nicodemus, took Him down from the cross, and placed Him in the arms of His afflicted Mother, who received Him with unutterable tenderness, and pressed Him to her bosom.

O Mother of sorrow, for the love of this Son, accept me for thy servant, and pray for me. And Thou, my Redeemer, since Thou hast died for me, permit me to love Thee; for I wish but Thee, and nothing more. I love Thee, my Jesus, above all things; I repent of ever having offended Thee. Never permit me to offend Thee again. Grant

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that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou diedst on Calvary;
Grant me to live, suffer, and die with Thee.

FOURTEENTH STATION.

JESUS IS PLACED IN THE SEPULCHRE.

V. We adore Thee, O Christ, and praise Thee.
R. Because by Thy holy cross Thou hast redeemed the world.

Consider how the disciples carried the body of Jesus to bury it, accompanied by His holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb, and all withdrew.

Ah, my buried Jesus! I kiss the stone that incloses Thee. But Thou didst rise again the third day. I beseech Thee by Thy resurrection, make me rise glorious with Thee at the last day, to be always united with Thee in heaven, to praise Thee, and love Thee forever. O Jesus, I love Thee, and I repent of ever having offended Thee. Permit not that I ever offend Thee again. Grant that I may love Thee; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

Jesu! for love of me Thou diedst on Calvary;
Grant me to live, suffer, and die with Thee.

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Devotion to the Five Wounds.

(For the following Prayers, recited ten times a month, a plenary indulgence 3d of May and 14th of September, and a plenary indulgence on Easter Sunday, if recited daily from Passion Sunday. Partial indulgence of one hundred days, each time.)

AN ACT OF CONTRITION.

O Jesus Christ crucified, most amiable Redeemer of my soul, I prostrate myself before Thee. My conscience charges me with the guilt of having nailed Thee to the cross by my own hands, as often as I have committed grievous sins, while I rendered myself loathsome to Thee by my enormous ingratitude. My God, most perfect and sovereign good, and most worthy of all my love, for the favors Thou hast always bestowed on me, miserable sinner as I am, I cannot as I would wish undo my evil works, but I detest them with heartfelt sorrow, because they have displeased Thee, O infinite Goodness. I cast myself prostrate at Thy sacred feet to sympathize with Thee, to return Thee thanks, and to entreat Thy pardon, and the grace of amendment. With all the devotion of my heart, I offer Thee these prayers.

TO THE WOUND OF THE LEFT FOOT.

O my divine Saviour, I humbly adore the sacred wound in Thy left foot, and I feelingly compassionate the intense pain it caused Thee. I thank Thee for the love with which Thou didst labor to overtake me, whilst I was straying in the ways of perdition; wounded as Thou wast by my sins. I offer to the eternal Father the grief and love of Thy most sacred humanity, in expiation

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of my wickedness, which I detest with sincere and bitter contrition.

Our Father, Hail Mary, and Glory be to the Father, &c., *once.*

Holy Mother, obtain this favor, that the wounds of the Lord may be impressed on my heart.

TO THE WOUND OF THE RIGHT FOOT.

O my divine Saviour, I humbly adore the sacred wound of Thy right foot, and I feelingly compassionate the intense pain it caused Thee. I thank Thee for the love with which Thou didst suffer such intense pain as contracted Thee with spasms, and covered Thee with blood to atone for my transgressions, and the guilty gratifications of my unruly passions. I offer to the eternal Father, the grief and love of Thy most sacred humanity, and beseech Him to give me grace to weep bitterly for my past iniquities, to persevere in the good which I have begun, and never again to depart from the obedience due to thy divine Commandments.

Our Father, Hail Mary, and Glory be to the Father, *once.*

Holy Mother, obtain this favor, that the wounds of the Lord may be impressed on my heart.

TO THE WOUND OF THE LEFT HAND.

O my divine Saviour, I humbly adore the sacred wound of Thy left hand, and I feelingly compassionate the intense pain it caused Thee. I thank Thee for having, with such love, averted the scourges, and everlasting damnation, merited by my iniquities. I offer to the eternal Father

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the grief and love of Thy most sacred humanity and beseech Him to give me grace to make use of the remainder of my days in bringing forth worthy fruits of penance, in order to disarm the divine Justice provoked by my sins.

Our Father, Hail Mary, and Glory be to the Father, *once.*

Holy Mother, obtain this favor, that the wounds of the Lord may be impressed on my heart.

TO THE WOUND OF THE RIGHT HAND.

O my divine Saviour, I humbly adore the sacred wound of Thy right hand, and I feelingly compassionate the intense pain it caused Thee. I thank Thee for having always, and with so much love, bestowed Thy blessings on me whilst I made a most unworthy return. I offer to the eternal Father the grief and love of Thy most sacred humanity, and beseech Him to convert my heart, to purify my affections, and to give me the grace to perform all my actions agreeably to his holy will.

Our Father, Hail Mary, and Glory be to the Father, *once.*

Holy Mother, obtain this favor, that the wounds of the Lord may be impressed on my heart.

TO THE WOUND OF THE SACRED SIDE.

O my divine Saviour, I humbly adore the sacred wound of Thy opened side. I compassionate Thee, O Lord, under this most grievous insult, I thank Thee for the love with which Thou didst

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suffer Thy side to be pierced, and Thy heart opened, to give us even the last drop of Thy precious blood, that our redemption might be most abundant. I offer to the eternal Father the outrages suffered, and the love manifested by Thy most holy humanity, in order that my soul, having once entered into, may never abandon Thy most loving heart, which is ready and desirous to embrace the greatest sinners.

Our Father, Hail Mary, and Glory be to the Father, *once.*

Holy Mother, obtain this favor, that the wounds, &c., *as before.*

A PRAYER TO THE MOST HOLY AND SORROWFUL VIRGIN.

O Virgin Mary, Mother of God, martyr of love and sorrow, in beholding the rude treatment and outrages suffered by Jesus, thou hast concurred in the merciful work of my redemption, suffering numberless afflictions, and offering to the eternal Father His and thy only-begotten Son, as a holocaust and victim of propitiation for my sins. I feelingly compassionate thy most bitter sorrow, and thank thee for thy almost infinite love, in depriving thyself of the blessed fruit of thy womb, Jesus, true God and true man, to save me, a sinner. Interpose thy powerful mediation with thy Son and His Father, that I may truly correct my morals, so as never to crucify my most loving Redeemer any more by new faults, but that, persevering in His grace till death, I may obtain eternal life, through the merits of His most painful sufferings and death on the cross.

Then say, *Hail Mary*, &c., *three times.*

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PRAYER.

O Jesus, my Lord and my God! who didst, about the sixth hour, vouchsafe to be nailed to the cross, for the redemption of the world, and on it to shed Thy precious blood for the remission of our sins, we humbly supplicate Thee to grant, that, after our death, we may be admitted into the mansions of the blessed, there to adore, love, praise, and enjoy Thee forever.

O Saviour of the world! we humbly supplicate Thee to be, according to Thy tender mercies, propitious to us now, and at the hour of our death, through the intercession of the blessed Virgin Mary, Thy mother, whose soul was pierced with a sword of sorrow, at the foot of the cross.

ROSARY OF THE FIVE WOUNDS.

(Same indulgences as last.)

These beads must be blessed by the General of the Passionists, and consist of five parts, each composed of a medal, on which a *Hail Mary*, and five beads, on which a *Glory be*, &c., is recited, in honor of the five wounds of our Lord, and the compassion of the Blessed Virgin.

Meditations of St. Francis de Sales,

ON THE PASSION OF OUR SAVIOUR JESUS CHRIST.

1. O good and gracious Jesus, who, being most high in the glory of thy Father, and equal to his divine essence, vouchsafedst of thy infinite charity to be made man, to be born in a stable, to be laid in a manger. to be circumcised, and fly into Egypt; afterwards to be baptized, to be tempted, to fast, to watch, to teach the ignorant, and heal the diseased; in thy whole life to suffer continual afflictions and persecutions; and at

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length voluntarily suffer death upon the cross, and all this for me, and such wretched creatures as myself.

2. O good and gracious Jesus, thou having eaten the Paschal Lamb, with thy dearly beloved disciples, didst arise from supper, and gird thyself with a towel, and pour water into a basin, and kneeledst on thy knees, and humbly washed the feet of thy disciples, and wiped them with thy own hands.

3. O good and gracious Jesus, who, when the time of thy death approached, didst bequeath a most excellent legacy to thy children, leaving us thy most sacred body to be our meat, and thy most precious blood to be our drink: no wit can reach, nor understanding penetrate, the bottomless depth of this thy charity.

4. O good and gracious Lord! thou, entering into the garden of Olives, beganst to fear and be heavy, whereupon thou saidst to thy disciples, My soul is sor rowful unto death; and then leaving them, kneeledst upon the ground, and falling flat on thy face, prayedst to thy Father, If it be possible, let this cup pass from me. And yet, with perfect submission, wholly resigned thyself to him, saying, "Father, not my will, but thine be done!" and at length, through most painful agony, thy afflicted and fainting body sweat drops of blood.

5. O good and gracious Jesus! who, inflamed with ineffable desire to redeem me, didst go to meet thine enemies, and sufferedst Judas the traitor to kiss thee, and thyself to be taken and bound with cords, and as a malefactor disgracefully led by the basest of the people to Annas, where, with admirable meekness, thou receivedst a cruel stroke on thy face, most unjustly given thee by a vile wretch and slave.

6. O good and gracious Jesus! who wast led, fast bound like a notorious malefactor, from Annas to the house of Caiphas the high-priest, where the Jews most unjustly accused thee, and with barbarous insolence spit upon thy meek and amiable face, buffeting thy cheeks and blindfolding thy eyes, scornfully mocking, and maliciously affronting thee with injuries all that night.

7. O good and gracious Jesus! thou in the morning wast brought to the presence of Pilate, and with a most

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sweet and humble countenance, casting thine eyes down, stoodst before him in the judgment-hall; and when thou wast most falsely calumniated by the Jews, and many an insult and provocation given thee, thou meekly heldst thy peace, and patiently sufferedst their unjust proceedings.

8. O good and gracious Jesus! who wast sent from Pilate to Herod, who, out of vain curiosity, coveting to see some miracle at thy hand, demanded many things of thee, and the Jews continuing still their perverseness against thee: but to all these thy meekness replied not a word! wherefore Herod and all his court despised thee, and putting on thee a white garment in scorn and derision, sent thee thus back again to Pilate. O unspeakable humility and obedience to the will of thy enemies! thou wentest forth and returnedst again, and wast led up and down from place to place without gainsaying, and suffering them to do whatever they would.

9. O good and gracious Jesus! thou in the judgment-hall wast stripped naked, and without any compassion most cruelly scourged. There was thy blessed, virginal, and tender flesh cut with whips and torn with stripes, altogether mangled and deformed, and made livid with wounds; so that the streams of thy most precious blood ran down on every side upon the earth.

10. O good and gracious Jesus! after thy sharp and bloody scourging, to put thee to more shame and confusion, as also to increase thy torments, they clothed thee with an old purple garment, and platting a crown of thorns, pressed it on thy holy head, till the sharp points pierced thy temples, and thy most precious blood ran down, and covered thy face and neck; they gave thee in derision a reed for thy sceptre, and kneeling down before thee in scorn, saluted thee, saying, "All hail, King of the Jews;" then took they the reed out of thy hand, and with it struck thy sacred head, and again spit upon thy sacred face.

11. O good and gracious Jesus! thou wast brought forth from Pilate to the Jews, to be gazed on, wearing the crown of thorns and purple garment, Pilate showing thee to the people, and saying, "Behold the Man!"

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but they cried out with a loud rage and insatiable malice, "Crucify him, crucify him."

12. O good and gracious Jesus! thou wast delivered up to the will and pleasure of the Jews, who immediately led thee to be crucified, laying the heavy cross upon thy sore and bloody shoulders: thus didst thou most humbly bear thine own cross, whose weight pained thee excessively, and coming to the place all weary and breathless, thou refusedst not to taste wine mingled with gall and myrrh, which was the only relief there given thee.

13. O good and gracious Jesus! when thou wast again stripped naked, then were thy wounds, by the violent pulling off thy clothes, renewed. What bitter pains didst thou suffer when thou wast with cruel nails fastened to the cross, and the joints of thy limbs stretched as on a rack! Oh, with what love and sweetness of charity didst thou offer thy hands and feet to be pierced, whence, as from a fountain, thy precious blood gushed out.

14. O good and gracious Jesus! thou, hanging on the cross between two thieves, wast assailed with blasphemies, and after so long continuance of thy tortures, thou prayedst to thy Father to forgive them, and, even when their fury was at the highest, didst thou exercise the greatest bounty, promising paradise to the repent ing thief, and bequeathing thy dearly beloved mother (who, pierced with sorrow, stood by the cross) to thy beloved disciple John, and in him to us all, to be our mother; and after thou hadst suffered three long hours intolerable pains and extreme thirst, they gave thee vinegar to drink, which, when thou hadst tasted, bowing down thy venerable head, thou yieldedst up thy spirit.

15. O good and gracious Jesus! O good shepherd! thus thou bestowedst thy life for thy sheep, and even after death still thou wouldst suffer for us; the sacred side of thy dead body being opened by a spear, out of which flowed water and blood: thus, at last, ended all thy suffering. Then thy enemies having satisfied their thirst after thy blood, and being gone away, thy disciples came and took thy immaculate body down from

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the cross: they placed it on the knees of thy blessed Mother, and after all imaginable expressions of piety, reverence, and love, they wrapt it up in linen and laid it in a new sepulchre.

The Prayer.

O mild and innocent Lamb of God, thus heartily didst Thou love me: these things Thou didst for me: these pains most patiently and lovingly Thou sufferedst for me! What shall I render Thee? I adore and glorify Thee, I praise Thee and give Thee thanks, with all the powers of my soul, Jesus, Son of the living God, King of kings, and Lord of lords! Hail, most glorious Redeemer of our souls, whose death quickens and gives life to the world.

O blessed Saviour, have mercy on me for Thy goodness' sake: forgive me all my sins; destroy and mortify in me whatever displeases Thee. Make me one according to Thy heart, and grant that, to the utmost of my power, I may most diligently imitate Thy holy life. O blessed Father of heaven! behold I offer Thee the most holy incarnation, life, and passion of Thy dearly beloved Son, Jesus Christ, in full satisfaction for all my sins, and perfect amendment of my life. Grant, most merciful Father, through the merits of Thy only-begotten Son, to the living, mercy and grace, and to the souls departed, rest and life everlasting Amen.

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Devotion to our Saviour agonizing on the Cross,

AND ON THE SEVEN WORDS OF JESUS.

(To those who meditate or pray on Good Friday from noon till three o'clock, on the sufferings of our Lord on the seven words, a plenary indulgence, provided they communicate between Mandy Thursday and Low Sunday.

Plenary indulgence, for meditating or praying thereon for a time, on last Friday of each month, provided they communicate within a week.

Partial indulgence of 300 days for the devotion on the seven words.—PIUS VII.)

This devotion, instituted in the last century at Peru, by Father Alonzo Messia, of the Society of Jesus, has spread over the whole world, and has been enriched by the approbation of the Holy Father. No particular prayers are requisite, but the following have been approved by the Congregation of Rites:

THE SEVEN WORDS UPON THE CROSS.

PIOUS EXERCISE IN MEMORY OF THE AGONY OF JESUS CHRIST.

V. O God, stretch forth to aid me.
R. O Lord, make haste to help me
Glory be to the Father, &c.

The First Word.

"Father, forgive them, for they know not what they do."

V. We adore thee, O Christ, and we bless thee.
R. Because by thy holy cross thou hast redeemed the world.

O my beloved Jesus, who for the love of me didst agonize on the cross that Thou mightest pay by Thy sufferings the debt due to my sins, and didst open Thy divine mouth to obtain my pardon from eternal justice, have mercy on all the faithful in their agony, and on myself when I shall be

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in that extremity, and, by the merits of Thy most precious blood shed for our salvation, give us so lively a sorrow for our sins that we may breathe out our souls into the bosom of Thine infinite mercy. Glory be, &c., *three times.*

V. Have mercy on us, O Lord.
R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Second Word.

"To-day thou shalt be with me in Paradise."

V. We adore thee, O Christ, and we bless thee.
R. Because by thy holy cross thou hast redeemed the world.

O my beloved Jesus, who for the love of me didst agonize on the cross, and with such readiness and bounty didst respond to the faith of the good thief who, in the midst of Thy humiliation, acknowledged Thee to be the Son of God: O Thou who didst assure him of Paradise, have mercy on all the faithful in their agony, and on me when I shall be in that extremity, and, through the merits of Thy most precious blood, revive in our spirits a faith so firm and constant, that it may not waver at any suggestion of the devil, so that we also may obtain the holy reward of Paradise. Glory, &c., *three times.*

V. Have mercy on us, O Lord.
R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

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The Third Word.

"Behold thy mother; behold thy son."

V. We adore thee, O Christ, and we bless thee.

R. Because by thy holy cross thou hast redeemed the world.

O my beloved Jesus, who for the love of me didst agonize on the cross, and, forgetting Thy sufferings, didst leave us, as a pledge of Thy love, Thine own most holy Mother, that through her we might confidently have recourse to Thee in our greatest need, have mercy on all the faithful in their agony, and on me also when I shall be in that extremity, and, through the interior martyrdom of this Thy dear Mother, awaken in our hearts a firm hope in the infinite merits of Thy most precious blood, that we may avoid the eternal damnation which our sins have merited. Glory, &c., *three times.*

V. Have mercy on us, O Lord.

R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, love Thee, and I repent of having offended Thee by my sins.

The Fourth Word.

"My God! my God! why hast thou forsaken me?"

V. We adore thee, O Christ, and we bless thee.

R. Because by thy holy cross thou hast redeemed the world.

O my beloved Jesus, who for the love of me didst agonize on the cross, and, heaping suffering on suffering, didst endure with infinite patience not only Thy many bodily tortures, but the most heavy affliction of spirit through the dereliction of Thine eternal Father, have mercy on all the

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faithful who are in their agony, and on me also when I shall be in that extremity, and, through the merits of Thy most precious blood, give us grace to suffer with true patience all the pains and afflictions of our agony, that, uniting them with Thine, we may be partakers of Thy glory in Paradise. Glory, &c., *three times.*

V. Have mercy on us, O Lord.
R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Fifth Word.

"I thirst."

V. We adore thee, O Christ, and we bless thee.
R. Because by thy holy cross thou hast redeemed the world.

O my beloved Jesus, who didst agonize on the cross for the love of me, and who, not satisfied with all the ignominy and suffering, wouldst willingly have suffered yet more, so that all men might be saved, as was clearly proved when all the torrents of Thy passion would not allay the thirst of Thy tender heart, have pity on all the faithful who are in their agony, and on me also when I shall be in that extremity, and, through the merits of Thy most precious blood, enkindle such a fire of charity in our hearts as may cause them to languish with the desire of uniting themselves to Thee for all eternity. Glory, &c., *three times.*

V. Have mercy on us, O Lord.
R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee,

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I love Thee, and I repent of having offended Thee by my sins.

The Sixth Word.

"It is consummated."

V. We adore thee, O Christ, and we bless thee.
R. Because by thy holy cross thou hast redeemed the world.

O my beloved Jesus, who for the love of me didst agonize on the cross, and from that chair of truth didst announce the completion of the work of our redemption, through which, from being the children of wrath and perdition, we are become the children of God and the heirs of Paradise, have pity on all the faithful who are in their agony, and on me also when I shall be in that extremity, and, through the merits of Thy most precious blood, detach us entirely from the world and from ourselves, and at the moment of our agony give us grace sincerely to offer Thee the sacrifice of our life in expiation of our sins. Glory, &c., *three times.*

V. Have mercy on us, O Lord.
R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

The Seventh Word.

"Father, into thy hands I commend my spirit."

V. We adore thee, O Christ, and we bless thee.
R. Because by thy holy cross thou hast redeemed the world.

O my beloved Jesus, who didst agonize on the cross for the love of me, and who, in completing this great sacrifice, didst accept the will of Thine

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eternal Father, by resigning thy spirit into His hands, and then bowing Thine head and dying, have mercy on all the faithful who are in their agony, and on me also when I shall be in that extremity, and, through the merits of Thy most precious blood, give us, in our agony, an entire conformity to the divine will, that we may be ready either to live or die according as it shall best please Thee, desiring nothing but the accomplishment of Thy blessed will in us. Glory, &c., *three times.*

V. Have mercy on us, O Lord.
R. Have mercy on us.

O my God, I believe in Thee, I hope in Thee, I love Thee, and I repent of having offended Thee by my sins.

A Prayer to our Blessed Lady of Dolors.

O most holy Mother, most afflicted by the intense martyrdom which thou didst endure at the foot of the cross, during the three hours' agony of Jesus, vouchsafe to assist all of us, the children of thy sorrows, in our last agony, that through thine interference we may pass from the bed of death, to form a crown for thee in the heavenly Paradise. Hail Mary, *three times.*

O Mary, Mother of grace,
Mother of mercy,
Protect us from the enemy,
And receive us at the hour of death.

V. From sudden and unprovided death,
R. Deliver us, O Lord.
V. From the deceits of the devil,
R. Deliver us, O Lord.
V. From eternal death, deliver us, O Lord.

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Let us pray.

O God, who for the salvation of mankind didst give an example and a help in the most painful death of Thy Son, grant, we beseech Thee, that in the extremity of death we may experience the effects of this Thy charity, and deserve to be partakers in the glory of Him our Redeemer, through the same Jesus Christ our Lord. *R.* Amen.

Prayer of St. Augustine on the Passion and Death of our Lord.

(Plenary indulgence on one of the last three days of the month, when recited daily. Partial indulgence of three hundred days, each time.—Pius VII.)

O God, who for the redemption of the world didst vouchsafe to be born; circumcised; rejected by the Jews; betrayed by the traitor Judas with a kiss; bound in fetters; led like an innocent lamb to slaughter, and unbecomingly exposed to the sight of Annas, Caiphas, Pilate, and Herod; accused by false witnesses, buffeted, spit upon, scourged with stripes, crowned with thorns; struck with a reed, blindfolded, harassed with insults, stripped of thy clothes, nailed to the cross, raised upon the cross, counted amid robbers, given vinegar and gall to drink, and wounded with a lance. Do Thou, O Lord, by these most holy pains of Thine, which I, unworthy, recall, and by Thy holy cross and death, free me from the pains of hell, and deign to lead me whither Thou didst lead the thief crucified with Thee; who, with the Father and Holy Ghost, livest and reignest God, forever and ever. Amen.

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Five *Our Fathers*, five *Hail Marys*, and five *Glory be to the Father*.

PRAYER TO JESUS CRUCIFIED.

(Plenary indulgence for reciting this before a crucifix, or representation of the crucifixion, after communion.—PIUS VII.)

Behold, O good and most sweet Jesus, I cast myself on my knees in Thy sight, and with the greatest ardor of my mind, I pray and implore Thee to deign to imprint in my heart lively sentiments of faith, hope, and charity, and a true penance for my sins, with a most firm will of amendment; while with great affection and grief of mind I consider in myself Thy five wounds, having that before my eyes which the prophet David said in his own person of Thee, O sweet Jesus, "They have dug my hands and feet, they have numbered all my bones."

The Prayers of St. Bridget.

TO BE SAID IN HONOR OF THE BLESSED WOUNDS OF OUR DIVINE SAVIOUR.

O MOST sweet Lord Jesus Christ, eternal sweetness of those who love Thee, and joy, desire, and firm hope of the hopeless; solace of the sorrowful, and most merciful lover of all penitent sinners, who hast said, Thy delight is to be with the children of men, for the love of whom Thou didst assume human nature in the fulness of time; remember, most sweet Lord Jesus, all those sharp sorrows which did pierce Thy sacred soul, from the first instant of Thy incarnation, until the time of Thy sorrowful passion, preordained from all

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eternity; remember, O most amiable Saviour, all that bitter anguish Thou didst suffer, when at Thy last supper Thou didst wash the feet of Thy disciples, didst feed them with the sacred banquet of Thy precious body and blood, and most sweetly comforting them, didst foretell them Thy ensuing passion; after which going to Mount Olivet, Thou saidst, "My soul is sorrowful unto death." Remember, I beseech Thee, O most sweet Saviour, that bitter grief and anguish which Thy sacred soul did suffer, when praying three several times to Thy heavenly Father, Thou didst sweat water and blood; Thou wast betrayed by Thy own disciple, apprehended by Thy chosen people, accused by false witnesses, unjustly arraigned before three judges, and in Thy chosen city, in the paschal solemnity, in the flourishing age of Thy youth, wrongfully condemned, bound, beaten, spurned, spit upon, despoiled of Thy garments, clothed with others in scorn; wast blindfolded, buffeted, spit upon again, bound naked to a pillar, most cruelly scourged, crowned with thorns, struck with a reed, and afflicted with innumerable other torments, pains, and injuries. O my Lord Jesus, by the memory and merit of all that bitter pain and anguish before Thou breathedst Thy last upon the cross, vouchsafe to grant me, before my death, true contrition, entire confession, a flowing fountain of tears, full satisfaction, and plenary remission of all my sins. Amen.

O most gracious Lord Jesus, be propitious to me, a sinner.

Our Father, &c. Hail Mary, &c.

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O MOST sweet Lord Jesus, overflowing fountain of heavenly delights, remember, I beseech Thee, that grief and sorrow which Thou didst suffer, when Thy cruel enemies, like fierce lions with furious and dreadful looks, compassing Thee round about, did pluck out Thy hair, spit upon Thy sacred face, lacerate, buffet Thee; and with all manner of unheard-of injuries, outrages, and torments, did most cruelly and basely blaspheme, scorn, and affront Thee. O most sweet Lord Jesus, by all those most barbarous and inhuman outrages Thou didst suffer, vouchsafe to deliver me from all my enemies, visible and invisible, that, protected under the shadow of Thy wings, I may safely arrive at the port of eternal glory. Amen.

O most gracious Lord Jesus Christ, be propitious to me, a sinner.

Our Father, &c. Hail Mary, &c.

O MOST sweet Lord Jesus, omnipotent creator and fabricator of the world, and repairer of mankind, who containest both heaven and earth in Thy hand, and whose immensity no bound can limit; remember, I beseech Thee, that bitter pain and anguish which Thou didst endure when the perfidious Jews pierced Thy delicate and tender hands and feet with most rough and blunt nails, stretching them forth violently with cords to the holes which they had made in the cross. Thus they heaped pain upon pain, most cruelly disjointing all Thy bones, breaking all Thy veins, and renewing all Thy sacred wounds. O most sweet Jesus, by the memory of all these pains and torments on the cross, vouchsafe to give me Thy

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fear and love, with perfect charity towards my neighbor. Amen.

O most pious Lord Jesus, &c., &c.

O MOST sweet Lord Jesus, heavenly physician of human nature, and eternal King, remember, I beseech Thee, all those bitter pains which Thou didst endure in Thy sacred members, who, being hoisted upon the cross with all Thy precious body rent and torn, all Thy bones being so disjointed that not one remained in its right place; not having from the crown of Thy head unto the soles of Thy feet any part left whole; so that no anguish could be compared to Thine; at which time, being unmindful of Thy own torments, Thou didst mercifully pray to Thy heavenly Father for Thy cruel enemies, saying, "Father, forgive them, for they know not what they do." O most meek and merciful Lord Jesus, by this Thy admirable benignity, goodness, love, and mercy, and by all thy bitter pains and torments, grant that the memory of Thy dolorous passion may be to me a most powerful protection of my soul and body against all the deceits, temptations, and molestations of the devils, my cruel enemies. Amen.

O most merciful Lord Jesus, &c., &c.

O MOST sweet Lord Jesus Christ, mirror of eternal brightness, and wisdom of the omnipotent Father; remember the bitter grief and sorrow Thy sacred soul did feel, when beholding, in the clear mirror of Thy divine presence, the predestination of the elect, who, through the merits of thy most wholesome passion, were to be saved; and the reprobation of the wicked, who were for their in-

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gratitude to be damned; and the abyss of Thy immense mercy, by which Thou didst commiserate and shed tears for us, miserable, lost, forlorn sinners; and chiefly by that mercy Thou didst show to the thief upon the cross, saying to him, "This day thou shalt be with me in Paradise;" I beseech Thee, O most sweet Lord Jesus, my Lord and my God, to show the like mercy to me, now and at the hour of my death. Amen.

O most sweet Lord Jesus, &c., &c.

O MOST sweet Lord Jesus, omnipotent king and most amiable friend, remember the bitter grief and sorrow Thy sacred soul did suffer, when, being forsaken by all Thy friends and acquaintance, Thou didst hang naked, rent, and torn upon the cross, having none to comfort or compassionate Thee, but only the blessed Virgin Mary, Thy mother, who standing under the cross, in the bitterness of her soul, accompanied Thee in all Thy torments; unto whom Thou didst commend Thy beloved disciple St. John, in Thy place, saying unto her, "Woman, behold thy son!" and after, to Thy disciple, "Behold thy mother!" O most sweet Lord Jesus, by that sword which did then transpierce her sacred soul; and by that tender love and compassion wherewith Thou didst behold the sad distress of Thy sorrowful Mother, have pity and compassion on me, I beseech Thee, my dearest Lord, and mercifully help, comfort, succor, and assist me in all my tribulations, adversities, necessities, sorrows, and sufferings, both spiritual and corporal. Amen.

O most blessed Lord Jesus, &c., &c.

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O MOST sweet and blessed Lord Jesus; crown of joy, treasure of felicity, sweet source of consolation, and unexhausted fountain of mercy; who, hanging on the cross, out of the most inflamed desire Thou hadst for the salvation of our souls, saidst, I thirst for the redemption of mankind. O dearest Lord, by this Thy ardent charity, inflame our hearts with Thy holy love, enkindle our desires to accomplish diligently all good works, and wholly extinguish in me the heat of all evil concupiscence, and worldly affections. Amen.

O most excellent Lord Jesus, &c., &c.

O MOST sweet Lord Jesus, the true light of those who believe in Thee; suavity of our hearts, and sovereign solace of all faithful souls, by that bitter gall and vinegar Thou didst taste upon the cross at the hour of Thy death, grant us, miserable sinners, grace worthily to receive at all times (and particularly at the hour of death) Thy most precious body and blood: that by virtue of this divine banquet and all other salutary sacraments, we may be preserved from all evils, sins, and punishments; and being replenished with all joy, securely appear in Thy divine presence. Amen.

O MOST sweet Lord Jesus, king of virtues, and source of all delights, remember, I beseech Thee, that excessive pain and anguish Thou didst endure for us sinners on the cross, when through the bitterness of death, and the impious blasphemies, derisions, scorns, and reproaches of the Jews, with a loud voice and weeping eyes, Thou didst cry to Thy heavenly Father, with this sad com-

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plaint: "My God, my God, why hast Thou forsaken me?" O most sweet Lord Jesus, by this Thy bitter torment, sorrow, grief, and anguish, vouchsafe, I beseech Thee, to have pity on me, and succor me in all my sorrows, sufferings, and tribulations, and particularly at the hour of my death; O then, my dear Lord and my God, vouchsafe to assist and succor me, and do not forsake me, I beseech Thee. Amen.

O most gracious Lord Jesus, &c., &c.

O MOST sacred Lord Jesus, Alpha and Omega; the beginning and end of all things, and mirror of all virtues; remember how, from the crown of Thy head to Thy feet, Thou wast immerged in the deluge of Thy dolorous passion, for the love of us vile sinners. O most sweet Lord Jesus, by the length, breadth, greatness, and multitude of Thy most sacred wounds, take from me the love of the world; and teach me, by true and perfect charity, always to keep Thy holy laws and commandments. Amen.

O most wise Lord Jesus, &c., &c.

O MOST sweet Lord Jesus, sovereign goodness, eternal beatitude of Thy saints, and most profound abyss of mercy! by the deep and dolorous wounds, which did not only transpierce Thy sacred flesh, but even Thy bowels, and the marrow of Thy bones, be merciful to me a sinner, who now am drowned in my sins and iniquities, and hide me in Thy sacred wounds from the face of Thy wrath, until Thy indignation be passed away and appeased. Amen.

O most sweet Lord Jesus, &c., &c.

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O MOST sweet Lord Jesus, mirror of truth, pledge of union, bond of charity, remember the innumerable multitude of all those painful wounds wherewith Thou wast covered from head to foot all Thy holy body most cruelly rent and torn by the impious, and dyed with Thy most precious blood; all which most dreadful dolors Thou didst endure for us vile sinners. O most gracious Lord engrave these Thy dolors deeply in my heart, and write them there with Thy precious blood, that in them I may always read Thy love and dolors; so that the memory of Thy painful passion may daily be renewed in me, and my love increased towards Thee, and I remain perpetually thankful to Thy immense charity to the last period of my life, until I come to enjoy Thee, my only dear Lord and most desired treasure, abounding with all joy and felicity; which through thy goodness be pleased to grant, O most sweet Lord Jesus. Amen.

O most noble Jesus, &c., &c.

O MOST sweet Lord Jesus, most victorious lion, invincible, triumphant, and immortal king; remember, I beseech Thee, all that bitter pain and anguish Thou didst endure when, all the forces of Thy soul and body failing, bowing down Thy sacred head, Thou saidst, "It is consummated." O dearest Lord, by these Thy deadly dolors, have mercy on me at my last passage, when my heart and soul shall be in anguish and anxiety. Amen.

O most noble Lord Jesus, &c., &c.

O MOST sweet Lord Jesus, only-begotten Son of the eternal Father, figure of His substance, splendor of His glory; remember that most earnest

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recommendation, wherewith Thou didst commend Thy sacred soul to Thy almighty Father upon the cross, saying, "Father, unto thy hands I commend my spirit;" at which time Thou didst hang naked upon the cross, with Thy most holy body all wounded, rent, and torn, pouring forth streams of most precious blood; with Thy face pale and wan, Thy head crowned with thorns, Thy arms extended, Thy hands nailed, Thy veins broken, Thy bones disjointed, Thy bowels of mercy opened, Thy eyes weeping and obscured, Thy voice failing, Thy palate thirsting, and Thy whole heart broken. O my most merciful Lord, unto all those cruel pains and torments didst Thou deliver Thy most sacred, innocent, tender, pure, and precious body, for the redemption of us, most wretched, vile, and miserable sinners, and in this manner renderest Thy sweet soul to Thy heavenly Father, by which most precious and innocent death of Thine, and by virtue of the holy cross, I beseech Thee, O Father of mercy, and omnipotent King of saints, to give me grace to resist the world, the flesh, and the devil; that being dead to all terrestrial things, I may live to Thee alone, and have the happiness to be received by Thee at my last passage, when this my miserable exile shall be ended. Amen.

O most pious Lord Jesus, &c., &c.

O MOST sweet Lord Jesus, most flourishing, true, and faithful vine; remember the superabundant effusion of Thy precious blood which Thou didst pour forth so plenteously from all parts of Thy holy body, like a cluster of pressed grapes, when

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Thou Thyself alone didst tread the wine-press on the cross, and out of Thy pierced side didst give us water and wine to drink, not leaving so much as one drop, being then like a bundle of pure and precious myrrh: Thou wast hanged on high upon the cross, at which time the marrow of Thy bones dried up, and Thy most delicate and tender body wholly fainted and failed. O most sweet Lord Jesus, by this most liberal effusion of Thy precious blood, by all the sacred wounds of Thy bitter passion, vouchsafe to wound my heart with that tender love wherewith the holy heart of Thy most blessed Mother was wounded under the cross, that tears of love and penance may be my bread day and night; and convert me wholly to Thee, that my heart may be Thy perpetual habitation, my conversation pleasing and acceptable to Thy divine Majesty, and the end of my life so precious in Thy sight, that having finished this mortal pilgrimage, I may be admitted into immortal glory, to praise and glorify Thee, my sovereign Lord, in the sweet society of Thy holy angels and saints to all eternity. Amen.

O most gracious Lord Jesus, &c., &c.

O MOST sweet Lord Jesus Christ, Son of the living God, vouchsafe to receive these prayers, in union with that most excellent love wherewith Thou didst suffer all the wounds of Thy most precious body; and be merciful to me Thy poor unworthy servant, and to all sinners, with all faithful souls, both living and dead; graciously granting to us all, mercy, grace, remission of sins, and life everlasting. Amen.

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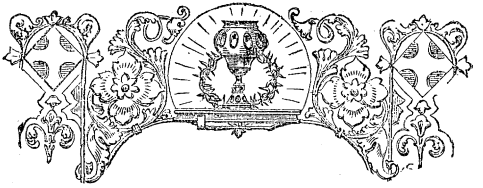

Devotions to our Lord in the Blessed Sacrament.

VISIT TO THE BLESSED SACRAMENT.

Our Lord delights to be with the children of men, and therefore does not only give us his sacred body and blood, as our victim in the Mass and our nourishment in communion, but he remains on our altars to be our comfort in the trials of life. Naturally, then, arises the devotion of visiting him in his tabernacle, to speak to him as a friend to a friend, to adore him as our God, to sympathize in his passion, to thank him for his favors, and implore new graces for soul and body.

PRAYER FOR THE VISIT BY ST. ALPHONSUS LIGUORI.

O Jesus Christ, my Lord, who for the love which Thou bearest to men, dost dwell night and day in this Sacrament, full of goodness and love, waiting for, inviting, and welcoming all those who come to visit Thee, I believe Thee here present in the Sacrament of the Altar. From the deep abyss of my own nothingness, I adore Thee, and I thank Thee for all Thy graces granted to me hitherto, and especially for having given Thyself to me in this Sacrament, for having given me Thy most holy Mother Mary for my advocate, and for having called me to visit Thee in this church. I now salute Thy most loving heart; and this for three

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ends: 1. In thanksgiving for this great gift; 2. To make amends to Thee for all the outrages which Thou receivedst in this Sacrament from all Thine enemies; 3. I intend by this visit to adore Thee in all the places on earth in which Thou art present in this Sacrament, and in which Thou art the least revered and the most abandoned. My Jesus, I love Thee with my whole heart. I grieve for having hitherto so often offended Thy infinite goodness. I purpose by Thy grace never more to offend Thee for the time to come; and now, miserable and unworthy though I be, I consecrate myself to Thee without reserve; I give Thee and renounce my entire will, my affections, my desires, and all that I possess. From henceforward do Thou dispose of me and of all that I have as Thou pleasest. All that I ask of Thee and desire is Thy holy love, final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in purgatory; but especially those who had the greatest devotion to the most blessed Sacrament and to the most blessed Virgin Mary. I also recommend to Thee all poor sinners. In fine, my dear Saviour, I unite all my affections with the affections of Thy most loving heart; and I offer them, thus united, to Thy eternal Father, and beseech Him in Thy name to vouchsafe, for Thy love, to accept and grant them.

SPIRITUAL COMMUNION.

A spiritual communion, according to St. Thomas, consists in an ardent desire to receive Jesus in the most holy Sacrament, and in lovingly embracing him as if

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we had actually received him. Accordingly, we find it practised and recommended by all the Saints; and St. Alphonsus Liguori, after extolling its advantages, says: "All those who desire to advance in the love of Jesus Christ, are exhorted to make a spiritual communion at least once in every visit that they pay to the most blessed Sacrament, and at every Mass that they hear; and it would even be better on these occasions to repeat the communions three times, that is to say, at the beginning, in the middle, and at the end." And it is not only a devotion permitted and approved, but to conceive its importance it will suffice us to know that the holy Council of Trent greatly praises spiritual communions, and encourages the faithful to their practice.

Act for a Spiritual Communion.

My Jesus, I believe that Thou art truly present in the most blessed Sacrament. I love Thee above all things, and I desire to possess Thee within my soul. Since I am unable now to receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as being already there, and unite myself wholly to Thee; never permit me to be separated from Thee.

A Shorter Act.

I believe that Thou, O Jesus, art in the most holy Sacrament! I love Thee and desire Thee! Come into my heart. I embrace Thee; oh, never leave me!

"May the burning and most sweet power of Thy love, O Lord Jesus Christ, I beseech Thee, absorb my mind, that I may die through love of Thy love, who wast graciously pleased to die through love of my love."—*St. Francis of Assissi.*

"O Love who art not loved! O Love who art not known."—*St. Mary Magdalene of Pazzi.*

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"O my Spouse, when wilt Thou ravish me in Thyself?"—*St. Peter of Alcantara.*

Visit, and the Pange Lingua.

(Those who recite the Pange Lingua, p. 378, with the V. and R. and prayer, p. 513, ten times a month, can gain a plenary indulgence on Maundy Thursday, Corpus Christi, and one day at option by communicating and visiting the blessed Sacrament on the day. Partial indulgence of three hundred days for reciting it, to be gained once a day.—Pius VII.)

Visit and Prayer of St. Cajetan.

(Plenary indulgence on the first Thursday of each month for communicants visiting the blessed Sacrament and reciting this prayer. Partial indulgence of seven years and seven quarantines on other Thursdays.—Pius VII.)

Look down, O Lord, from Thy sanctuary, and from the high habitation of heaven, and behold this sacred oblation which our great High Priest, Thy holy Servant, the Lord Jesus, immolates unto Thee for the sins of his brethren, and be propitious to the multitude of our iniquities. Behold, the voice of the blood of Jesus, our brother, cri eth to Thee from the cross. Graciously hear, O Lord; be appeased, O Lord, hearken and do. Delay not for Thy own sake, my God, because Thy name is invoked upon this city and upon Thy people, and do with us according to Thy mercy.

Ejaculation.

(Plenary indulgence once a month, three hundred days each Thursday and day in Octave of Corpus Christi—one hundred days at other times.—Pius VII.)

May all praise and thanks be continually given to the most holy and most august Sacrament.

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The Devotion of the "Quarant Ore,"

OR FORTY HOURS' PRAYER.

(Plenary indulgence for visiting church each day of exposition, and receiving holy communion.—CLEMENT XIII. Partial indulgence ten years, and ten quarantines each visit.—PAUL V.)

This devotion continues for forty hours, in memory of the forty hours during which the body of our Lord remained in the sepulchre. It was begun at Milan in 1534, and was introduced into Rome by St. Philip Neri in 1548, and sanctioned by Pope Clement VIII., who issued a solemn Bull respecting it, November 25, 1592.

The forms of prayers used in this devotion are the Litany of the Saints, with its Collects, to which may be added the Litany of the Blessed Virgin, the Miserere and the Te Deum. Private devotions may be used at discretion.

THE HOLY HOUR.

This is a devotion to our Lord in the Blessed Sacrament, and consists in an hour's devotion on Maundy Thursday, before the Blessed Sacrament. With the usual condition, there is a plenary indulgence for this; and a partial indulgence of 300 days for the same devotion on other Thursdays.

THE AGNUS DEI.

An *Agnus Dei* (so called from the image of the Lamb of God impressed on the face of it) is made of virgin wax, balsam, and chrism, blessed according to the form prescribed in the Roman Ritual.

The Pope consecrates the *Agnus Dei* the first year of his pontificate, and afterwards every seventh year, on

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Saturday before low Sunday, with many solemn ceremonies and devout prayers.

The use of the *Agnus Dei* is very ancient. Pope Leo III. made a present of one to the Emperor Charlemagne, who received it as a treasure sent from heaven, and reverenced it with a singular piety and devotion.

A PRAYER TO BE DAILY SAID BY THOSE WHO CARRY ABOUT THEM AN AGNUS DEI.

O my Lord Jesus Christ, the true Lamb who taketh away the sins of the world, by Thy mercy, which is infinite, pardon my iniquities, and by Thy sacred passion, preserve me this day from all sin and evil. I carry about me this holy *Agnus* in Thine honor, as a preservative against mine own weakness, and as an incentive to the practice of that meekness, humility, and innocence which Thou hast taught us. I offer myself up to Thee as an entire oblation, and in memory of that sacrifice of love which Thou didst offer for me on the cross, and in satisfaction for my sins. Accept this oblation, I beseech Thee, O my God, and may it be acceptable to Thee in the odor of sweetness. Amen.

Devotion to the Sacred Heart.

OFFERING TO THE SACRED HEART.

(Plenary indulgence once a month when recited daily. Partial indulgence once a day.—PIUS VII.)

O Jesus, amiable Saviour, I give Thee my heart in gratitude for all Thy benefits; I consecrate myself entirely to Thee, in reparation for my past infidelities; and I resolve with the help of Thy grace, never more to offend Thee in future.

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Visit to the Sacred Heart.

(Partial indulgence of seven years and seven quarantines to all who visit an image or picture of the Sacred Heart, in any church or oratory, and pray according to the intentions of this Pope.—Pius VI.)

Heart of Jesus, which remainest with us night and day, inviting, awaiting, and receiving all who come to visit Thee, I adore Thee and acknowledge my misery and nothingness in Thy sight: I thank Thee for all the graces Thou hast bestowed on me, especially for having freed me from the slavery of the devil, for having restored to me the title of Thy child, which I had forfeited by sin, for having given me Mary as an Advocate, and for having now inspired me to come into Thy sacred presence. I thank Thee with my whole soul for admitting me, and I wish to atone for the insults I have been so unhappy as to offer Thee, by my former coldness and indifference in Thy service: I earnestly wish that I could honor Thee as Thou shouldst be honored in all the places of the earth wherein Thou art most abandoned.

Act of Consecration to the Adorable Heart of Jesus.

Prostrate at the foot of Thy altar, and penetrated with gratitude for Thy benefits, I come, O sacred Heart of my Jesus, to protest an earnest devotion to Thee, and a complete fidelity in Thy service: deign to accept the homage of all that I have, and of all that I am. I should be wretched indeed were I to love any thing Thou hast forbidden me to love, or if I were not ready to sacrifice all at the first intimation of Thy will: my possessions, my health, my liberty, my very life are

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Thine; dispose of them as Thou pleasest; I offer them to be employed in Thy service. Reign over all the powers of my soul, reform all the affections of my heart, regulate all that concerns me, as Thou seest best: how can I refuse to consecrate my life to Thee, who hast so generously sacrificed Thine for me? If I offer Thee perishable goods, dost Thou not instantly give me priceless ones in their place? O Heart of Jesus, I consider as lost every moment of my life, every affection of my heart which I have not consecrated to Thee: if I cannot love Thee as much as I wish, and as Thou dost deserve, make me at least love Thee as much as I am capable of loving; away from Thee I wish to find nothing but bitterness, affliction, and disgust, that I may thus be under the happy necessity of attaching myself to Thee alone, and living henceforward only for Thee. Amen.

Another Act of Consecration to the Sacred Heart of Jesus.

Adorable Heart of my loving Jesus, Seat of every virtue, and inexhaustible Source of grace; divine Heart, which burnest with love for mankind, though Thou canst find in them nothing but hardness, forgetfulness, ingratitude, and contempt; Heart full of goodness, always pitying our misery, and earnestly desiring to make us share Thy treasures, and to give Thyself wholly to us; Thou lovest, and art not loved in return: we respond to Thy benefits and to Thy love only by the most criminal insensibility—too often by the most sacrilegious insults. Penetrated with grief for such

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ingratitude, and wishing to repair it as much as possible, I offer Thee my heart with all its powers: true, it is quite unworthy of being laid before Thee, but Thou, divine Heart, canst purify it, inflame it with Thy love, and make it worthy of Thee. O refuse me not this grace, but make my heart henceforward Thine: I wish to live for Thee only, and therefore I give myself to Thee, sincerely protesting that I desire to forget myself, and to consider myself as a victim wholly devoted to Thee. I consecrate to Thee my body and my life, my thoughts, actions, labors, and sufferings. Divine Jesus, purify and complete my sacrifice in the flames of Thy love, teach me a perfect forgetfulness of myself, that I may think of Thee only; and as I will do nothing henceforth but for Thy sake, grant that all I do may be worthy of Thee, and teach me what I must do to obtain a pure love of Thee: give me, above all things, this pure, affectionate, ardent love for Thee, and that profound humility, and unchangeable meekness, without which we cannot please Thee; and make me perfectly fulfil Thy holy will, in time and in eternity. Amen.

An Offering of all the Actions of the Day to the Adorable Heart of Jesus.

My God, all the days of my life belong to Thee, and all the actions which fill their course should be referred to Thee; from this moment I offer them all in honor of Thy sacred Heart, and by this offering I consecrate them, without reserve, to its great glory. How powerful should this motive be in making me do all my actions in the most

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holy and perfect manner I am capable of! Permit not, O my God, that any motive should insinuate itself which could render them unworthy of Thy Heart; henceforward I renounce all vanity and self-love, and all human respect, which might diminish their merit: grant, O my God, that I may begin, and continue, and end them all in Thy grace, and solely with the intention of pleasing and serving Thee; deign to receive and accept them in union with the merits and sentiments of Thy adorable Heart, which should be their beginning and end, as it will be their crown and reward. Amen.

Prayer to Jesus in the most holy Sacrament and to His Sacred Heart.

(Partial indulgence one hundred days.—Pius VI.)

My most loving Jesus, behold how far Thy excessive charity has gone: Thou hast prepared for me a divine banquet of Thy own body, and of Thy most precious blood, that Thou mayst give Thyself wholly to me. What can have urged Thee to such an excess of love? Certainly nothing but Thy most loving Heart. O adorable Heart of my Jesus, burning furnace of Divine love, receive my soul into Thy most sacred wound, that in this school of charity I may learn to correspond to the love of that God, who gives me such wonderful proofs of His love.

An Act of Reparation to the Sacred Heart of Jesus.

O sacred Heart of my amiable Saviour, how sensible Thy love renders Thee to our miseries!

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O my God, what goodness in Thee to become for us a victim in the adorable Eucharist! and yet, what dost Thou see in the heart of most men, but revolt against Thy will, and ingratitude for Thy benefits! Was it not enough, O Jesus, to abandon Thyself once to a cruel agony in the Garden of Olives, where Thou didst bear the burden of our sins? Must these same pains be daily renewed on Thy altars at the sight of so much iniquity? What were then, and what are now the sentiments of Thy heart? How can hearts be so hard as not to be touched by it? Permit me, O my Redeemer, prostrate and annihilated before Thee, to make Thee now an act of reparation for all the insults with which Thy children still load Thee, and for all the bitterness with which they fill Thy heart. Would that I could wash in my tears and blood every spot where Thou art outraged, and by every species of humiliation, atone for the unworthy contempt shown for Thy graces! Would, above all, that I could dispose all hearts to become a sacrifice to Thee, and console Thee by this homage for the guilty insensibility of those who have been unwilling to know Thee, or knowing, been unwilling to love Thee! I will at least, O Lord, offer myself; immolate me, consume me as Thy victim but before all purify me, make me begin to love but Thee, live but for Thee, nor ever take back my heart once consecrated to Thee: in fine, let me find in Thy Heart my perpetual asylum, my peace at the hour of death, and beatitude for eternity. Amen.

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A NOVENA TO THE SACRED HEART OF JESUS

O sacred and adorable Heart of Jesus! Furnace of eternal charity! Ocean of infinite mercy! Consolation of the afflicted! Refuge of sinners! and Hope of the whole world! I most fervently adore Thee, and unite my heart, my affections, and supplications to the perpetual homage Thou Thyself renderest the Divinity on our altars. Most amiable Heart! which hast loved us with an eternal love, supply Thyself for my insensibility, and receive my desire at least of loving Thee with all the ardor and sincerity Thou so justly meritest. But remember, O adorable Heart! that Thou hast not disclosed Thyself to us only as an object of our adorations; Thou desirest much more to gain our love, and to become the ground and motive of our tender confidence. For this end Thou wast pierced through with a lance on the cross; and for the same purpose Thou remainest a daily victim of Thy own love on our altars. O infinitely compassionate Heart of Jesus! which was overwhelmed with sorrow in the Garden of Olives, at the view of our spiritual and corporal miseries, I recur to Thee now with all the confidence Thou desirest I should repose in the extent of Thy power and the riches of Thy mercy. Convinced that those things which are impossible to human means are infinitely easy to Thee, and relying with an humble, steadfast faith on the sacred words of Truth itself, that whatever we ask the Father in the name of Jesus should be granted, I now most humbly implore in that adorable name,

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in virtue of that promise, and through the abundant mercies of the sacred Heart of Jesus, the particular favor I petition for in this Novena. (*Specify it.*)

O blessed St. Gertrude! and all you glorious servants of Christ! who while on earth were particularly devoted to the sacred Heart of Jesus, join your prayers with mine, and implore from the divine Object of all your devotion the grant of the petition which I now make, and specially offer up through your intercession. I beg likewise, from this adorable Heart, which has dominion over all hearts, and can in a moment change the most obdurate, to have compassion on those who are in the dreadful state of mortal sin, and to open to us all the treasures of its mercy at the hour of our death. Amen.

Prayer of St. Gertrude to the Sacred Heart of Jesus.

O sacred Heart of Jesus! living and lifegiving fountain of eternal life, infinite treasure of the divinity, glowing furnace of love! Thou art my refuge and my sanctuary. O my adorable and lovely Saviour! consume my heart with that burning fire wherewith Thine is ever inflamed. Pour down on my soul those graces which flow from Thy love, and let my heart be so united with Thine, that our wills may be one, and mine in all things conformed to Thine May Thine be the rule, alike of my desires and of my actions. Amen.

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Devotions to the Blessed Virgin.

THE LITTLE OFFICE OF THE BLESSED VIRGIN.

(Partial indulgence 100 days each time. Where said once a week by a person habitually carrying a blessed Rosary, the same indulgences as for saying the Rosary.)

Prayers usually said before each Office.

Aperi, Domine, os meum ad benedicendum nomen sanctum tuum: munda quoque cor meum ab omnibus vanis, perversis, et alienis cogitationibus; intellectum illumina, affectum inflamma: ut digne, attente, ac devote hoc Officium beatæ Virginis Mariæ recitare valeam et exaudiri merear ante conspectum divinæ Majestatis tuæ; per Christum Dominum nostrum. Amen.

Open thou my mouth, O Lord, to bless thy holy name: cleanse my heart also from all vain, perverse, and distracting thoughts; enlighten my understanding, inflame my affections, that I may recite this Office of the blessed Virgin Mary with worthy attention and devotion, and may deserve to be heard in the sight of thy divine Majesty; through Christ our Lord. Amen.

Domine, in unione illius divinæ intentionis, qua ipse in terris laudes, Deo per-

O Lord, I offer these Hours unto thee, in union with that divine intention

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solvisti, has tibi Horas persolvo.

wherewith thou didst thyself offer praises to God, whilst thou wast on earth

After each Office.

Sacrosanctæ et individuæ Trinitati, crucifixi Domini nostri Jesu Christi Humanitati, beatissimæ et gloriosissimæ, semperque Virginis Mariæ fœcundæ integritati, et omnium Sanctorum universitati, sit sempiterna laus, honor, virtus, et gloria ab omni creatura, nobisque remissio omnium peccatorum, per infinita sæcula sæculorum. Amen.

Everlasting praise, honor, power, and glory be given by all creatures to the most holy and undivided Trinity, to the Humanity of our crucified Lord Christ Jesus, to the fruitful purity of the most blessed and most glorious Mary ever Virgin, and to the company of all the Saints; and may we obtain the remission of all our sins through all eternity. Amen.

V. Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

V. Blessed is the womb of the Virgin Mary, that bore the Son of the eternal Father.

R. Et beata ubera quæ lactaverunt Christum Dominum.

R. And blessed are the breasts that nourished Christ our Lord.

Matins.

Ave Maria.

V. Domine, ✠ labia mea aperies.

R. Et os meum annuntiabit laudem tuam.

V. Deus, ✠ in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri et Filio et Spiritui Sancto, sicut erat in principio et nunc et

Hail, Mary.

V. Thou, O Lord, ✠ shalt open my lips.

R. And my mouth shall announce thy praise.

V. Incline unto my aid, ✠ O God.

R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in

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semper et in sæcula sæculorum.
Amen. Alleluia.

the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima to Easter, instead of Alleluia, *is said,*

Laus tibi, Domine, Rex æternæ gloriæ.

Praise be to thee, O Lord, King of eternal glory.

Invitatory. *Twice repeated.*

Ave Maria, gratia plena, Dominus tecum.

Hail, Mary, full of grace, the Lord is with thee.

In Paschal time, Alleluia *is added at the end of the* Invitatory, Antiphons, Versicles, *and* Responsories.

PSALM xciv. *Venite, exultemus.*

Venite, exultemus Domino, jubilemus Deo salutari nostro; præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Come, let us praise the Lord with joy; let us joyfully sing to God, our Saviour; let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.

Ave Maria, gratia plena, Dominus tecum.

Hail, Mary, full of grace, the Lord is with thee.

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

For the Lord is a great God, and a great King above all gods: for the Lord will not reject his people; for in his hands are all the ends of the earth, and he beholdeth the heights of the mountains.

Dominus tecum.

The Lord is with thee.

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus: venite, adoremus, et procidamus ante Deum; plore-

For the sea is his, and he made it; and his hands formed the dry land. Come, let us adore and fall down before God; let us weep

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mus coram Domino qui fecit nos; quia ipse est Dominus Deus noster: nos autem populus ejus, et oves pascuæ ejus.

Ave Maria, gratia plena, Dominus tecum.

Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione secundum diem tentationis in deserto: ubi tentaverunt me patres vestri, probaverunt, et viderunt opera mea.

Dominus tecum.

Quadraginta annis proximus fui generationi huic, et dixi: Semper hi errant corde; ipsi vero non cognoverunt vias meas: quibus juravi in ira mea: Si introibunt in requiem meam.

Ave Maria, gratia plena, Dominus tecum.

Gloria Patri, &c. Amen.

Dominus tecum.

Ave Maria, gratia plena, Dominus tecum.

before the Lord that made us. For he is the Lord our God; and we are his people, and the sheep of his pasture.

Hail, Mary, full of grace, the Lord is with thee.

To-day, if you shall hear his voice, harden not your hearts. As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted me, they proved me, and saw my works.

The Lord is with thee.

Forty years long was I offended with that generation, and I said: These always err in heart. And these men have not known my ways; so I swore in my wrath that they shall not enter into my rest.

Hail, Mary, full of grace, the Lord is with thee.

Glory be to the Father, &c. Amen.

The Lord is with thee.

Hail, Mary, full of grace the Lord is with thee.

HYMN.

Quem terra, pontus, sidera
Colunt, adorant, prædicant,
Trinam regentem machinam
Claustrum Mariæ bajulat.

Cui luna, sol, et omnia
Deserviunt per tempora,
Perfusa cœli gratia
Gestant puellæ viscera.

Beata Mater, munere
Cujus supernus artifex,
Mundum pugillo continens,
Ventris sub arca clausus est.

Beata cœli nuntio,
Fœcunda Sancto Spiritu,
Desideratus gentibus
Cujus per alvum fusus est.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. Ame

(The same in English.)

The Lord, whom earth, and sea, and sky,
With one adoring voice proclaim;
Who rules them all in majesty;
Inclosed himself in Mary's frame.

Lo! in a humble Virgin's womb,
O'ershadowed by Almighty power,
He whom the stars, and sun, and moon,
Each serve in their appointed hour!

O Mother blest! to whom was given
Within thy body to contain
The Architect of earth and heaven,
Whose hands the universe sustain.

To thee was sent an angel down,
In thee the Spirit was enshrined;
Of thee was born that mighty One,
The long-desired of all mankind.

O Jesu! born of Virgin bright,
Immortal glory be to thee;
Praise to the Father infinite,
And Holy Ghost eternally.

Then are said three Psalms, according to the day of the week.

First Nocturn.

On Sunday, Monday, and Thursday.

Ant. Benedicta tu.

Ant. Blessed art thou.

Psalm viii. *Domine, Dominus noster.*

Domine, Dominus noster: quam admirabile est nomen tuum in universa terra!

O Lord our Lord, how admirable is thy name in the whole earth!

Quoniam elevata est magnificentia tua: super cœlos

For thy magnificence is elevated above the heavens.

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Ex ore infantium et lactentium perfecisti laudem, propter inimicos tuos: ut destruas inimicum et ultorem.

Out of the mouths of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayst destroy the enemy and the avenger.

Quoniam videbo cœlos tuos, opera digitorum tuorum: lunam et stellas, quæ tu fundasti.

For I will behold thy heavens, the works of thy fingers: the moon and the stars which thou hast founded.

Quid est homo, quod memor es ejus? aut filius hominis, quoniam visitas eum?

What is man that thou art mindful of him? or the son of man that thou visitest him?

Minuisti eum paulo minus ab angelis, gloria et honore coronasti eum; et constituisti eum super opera manuum tuarum.

Thou hast made him a little less than the angels, thou hast crowned him with glory and honor: and hast set him over the works of thy hands.

Omnia subjecisti sub pedibus ejus: oves et boves universas, insuper et pecora campi.

Thou hast subjected all things under his feet, all sheep and oxen: moreover the beasts also of the fields.

Volucres cœli, et pisces maris: qui perambulant semitas maris.

The birds of the air, and the fishes of the sea, that pass through the paths of the sea.

Domine, Dominus noster: quam admirabile est nomen tuum in universa terra!

O Lord our Lord, how admirable is thy name in all the earth!

Gloria, &c.

Glory, &c.

Ant. Benedicta tu in mulieribus, et benedictus fructus ventris tui.

Ant. Blessed art thou among women, and blessed is the fruit of thy womb.

Ant. Sicut myrrha

Ant. Like the choicest myrrh.

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PSALM xviii. *Cœli enarrant.*

Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum.

The heavens show forth the glory of God, and the firmament declareth the work of his hands.

Dies diei eructat verbum: et nox nocti indicat scientiam.

Day to day uttereth speech, and night to night sheweth knowledge.

Non sunt loquelæ, neque sermones: quorum non audiantur voces eorum.

There are no speeches nor languages, where their voices are not heard.

In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum.

Their sound hath gone forth into all the earth: and their words unto the ends of the world.

In sole posuit tabernaculum suum: et ipse, tanquam sponsus procedens de thalamo suo,

He hath set his tabernacle in the sun: and he as a bridegroom coming out of his bride chamber,

Exultavit ut gigas ad currendam viam: a summo cœlo egressio ejus,

Hath rejoiced as a giant to run the way: His going out is from the end of heaven,

Et occursus ejus usque ad summum ejus: nec est qui se abscondat a calore ejus.

And his circuit even to the end thereof: and there is no one that can hide himself from his heat.

Lex Domini immaculata, convertens animas: testimonium Domini fidele, sapientiam præstans parvulis.

The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

Justitiæ Domini rectæ, lætificantes corda: præceptum Domini lucidum, illuminans oculos.

The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

Timor Domini sanctus, permanens in sæculum sæculi: judicia Domini

The fear of the Lord is holy, enduring forever and ever: the judgments of the

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vera, justificata in semetipsa.

Desiderabilia super aurum, et lapidem pretiosum multum : et dulciora super mel et favum.

Etenim servus tuus custodit ea : in custodiendis illis retributio multa.

Delicta, quis intelligit? Ab occultis meis munda me : et ab alienis parce servo tuo.

Si mei non fuerint dominati, tunc immaculatus ero : et emundabor a delicto maximo.

Et erunt ut complaceant eloquia oris mei : et meditatio cordis mei in conspectu tuo semper.

Domine, adjutor meus : et redemptor meus.

Gloria, &c.

Ant. Sicut myrrha electa odorem dedisti suavitatis, sancta Dei Genitrix.

Ant. Ante thorum.

Lord are true, justified in themselves.

More to be desired than gold and many precious stones : and sweeter than honey and the honey comb.

For thy servant keepeth them, and in keeping them there is great reward.

Who can understand sins? from my secret ones cleanse me, O Lord: and from those of others spare thy servant.

If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest sin.

And the words of my mouth shall be such as may please : and the meditation of my heart always in thy sight.

O Lord, my helper and my redeemer.

Glory, &c.

Ant. Like the choicest myrrh, thou hast yielded an odor of sweetness, O holy Mother of God.

Ant. Before the couch.

PSALM xxiii. *Domini est terra.*

Domini est terra, et plenitudo ejus : orbis terrarum, et universi qui habitant in eo.

Quia ipse super maria fundavit eum : et super flumina præparavit eum.

The earth is the Lord's, and the fulness thereof: the world, and all they that dwell therein.

For he hath founded it upon the seas, and hath prepared it upon the rivers.

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Quis ascendet in montem Domini: aut quis stabit in loco sancto ejus?

Who shall ascend into the mountain of the Lord: or who shall stand in his holy place?

Innocens manibus et mundo corde: qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.

Hic accipiet benedictionem a Domino: et misericordiam a Deo salutari suo.

He shall receive a blessing from the Lord, and mercy from God his Saviour.

Hæc est generatio quærentium eum: quærentium faciem Dei Jacob.

This is the generation of them that seek him, of them that seek the face of the God of Jacob.

Attollite portas, principes, vestras, et elevamini, portæ æternales: et introibit Rex gloriæ.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

Quis est iste Rex gloriæ? Dominus fortis et potens; Dominus potens in prælio.

Who is this King of Glory? the Lord, who is strong and mighty: the Lord mighty in battle.

Attollite portas, principes, vestras, et elevamini, portæ æternales: et introibit Rex gloriæ.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

Quis est iste Rex gloriæ? Dominus virtutum, ipse est Rex gloriæ.

Who is this King of Glory? the Lord of hosts, he is the King of Glory.

Gloria, &c.

Glory, &c.

Ant. Ante thorum hujus Virginis frequentate nobis dulcia cantica dramatis.

Ant. Before the couch of this Virgin sing often unto us sweet strains of art.

The Versicles, Absolution, Lessons, *&c., as at the end of the third Nocturn.*

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Second Nocturn.

On Tuesday and Friday.

Ant. Specie tua.

Ant. With thy comeliness.

Psalm xliv. *Eructavit cor meum.*

Eructavit cor meum verbum bonum: dico ego opera mea regi.

Lingua mea calamus scribæ: velociter scribentis.

Speciosus forma præ filiis hominum, diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum.

Accingere gladio tuo super femur tuum: potentissime.

Specie tua et pulchritudine tua: intende, prospere procede, et regna.

Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabiliter dextera tua.

Sagittæ tuæ acutæ, populi sub te cadent: in corda inimicorum regis.

Sedes tua, Deus, in sæculum sæculi: virga directionis, virga regni tui.

Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus

My heart hath uttered a good word: I speak my works to the king:

My tongue is the pen of a scrivener that writeth swiftly.

Thou art beautiful above the sons of men: grace is poured abroad in thy lips; therefore hath God blessed thee forever.

Gird thy sword upon thy thigh, O thou most mighty.

With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully.

Thy arrows are sharp: under thee shall people fall, into the hearts of the king's enemies.

Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a sceptre of uprightness.

Thou hast loved justice, and hated iniquity: therefore God, thy God, hath

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tuus, oleo lætitiæ præ consortibus tuis.

anointed thee with the oil of gladness above thy fellows.

Myrrha, et gutta, et casia a vestimentis tuis, a domibus eburneis: ex quibus delectaverunt te filiæ regum in honore tuo.

Myrrh and stacte and cassia perfume thy garments, from the ivory houses; out of which the daughters of kings have delighted thee in thy glory.

Astitit regina a dextris tuis in vestitu deaurato: circumdata varietate.

The queen stood on thy right hand, in gilded clothing; surrounded with variety.

Audi, filia, et vide, et inclina aurem tuam: et obliviscere populum tuum, et domum patris tui.

Hearken, O daughter and see, and incline thy ear: and forget thy people and thy father's house.

Et concupiscet rex decorem tuum: quoniam ipse est Dominus Deus tuus, et adorabunt eum.

And the king shall greatly desire thy beauty: for he is the Lord thy God, and him they shall adore.

Et filiæ Tyri in muneribus: vultum tuum deprecabuntur omnes divites plebis.

And the daughters of Tyre with gifts, yea, all the rich among the people, shall entreat thy countenance.

Omnis gloria ejus filiæ regis ab intus: in fimbriis aureis, circumamicta varietatibus.

All the glory of the king's daughter is within, in golden borders, clothed round about with varieties.

Adducentur regi virgines post eam: proximæ ejus afferentur tibi.

After her shall virgins be brought to the king: her neighbors shall be brought to thee.

Afferentur in lætitia et exultatione: adducentur in templum regis.

They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.

Pro patribus tuis nati sunt tibi filii: constitues eos principes super omnem terram.

Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.

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Memores erunt nominis tui: in omni generatione et generationem.

Propterea populi confitebuntur tibi in æternum: et in sæculum sæculi.

Gloria, &c.

Ant. Specie tua et pulchritudine tua intende, prospere procede, et regna.

Ant. Adjuvabit eam Deus.

They shall remember thy name throughout all generations.

Therefore shall people praise thee forever, yea, forever and ever.

Glory, &c.

Ant. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Ant. God shall help her.

PSALM xlv. *Deus noster refugium.*

Deus noster, refugium et virtus: adjutor in tribulationibus quæ invenerunt nos nimis.

Propterea non timebimus dum turbabitur terra: et transferentur montes in cor maris.

Sonuerunt, et turbatæ sunt aquæ eorum: conturbati sunt montes in fortitudine ejus.

Fluminis impetus lætificat civitatem Dei: sanctificavit tabernaculum suum Altissimus.

Deus in medio ejus, non commovebitur: adjuvabit eam Deus mane diluculo.

Conturbatæ sunt gentes, et inclinata sunt regna: dedit vocem suam, mota est terra.

Dominus virtutum no-

Our God is our refuge and strength: a helper in troubles, which have found us exceedingly.

Therefore we will not fear when the earth shall be troubled, and the mountains shall be removed into the heart of the sea.

Their waters roared and were troubled: the mountains were troubled with his strength.

The stream of the river maketh glad the city of God; the Most High hath sanctified his own tabernacle.

God is in the midst thereof, it shall not be moved: God will help it in the morning early.

Nations were troubled, and kingdoms bowed down: he uttered his voice, and the earth trembled.

The Lord of armies is

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biscum: susceptor noster Deus Jacob.

with us: the God of Jacob is our protector.

Venite, et videte opera Domini, quæ posuit prodigia super terram: auferens bella usque ad finem terræ.

Come and behold ye the works of the Lord, what wonders he hath done upon earth: making wars to cease, even to the end of the earth.

Arcum conteret, et confringet arma: et scuta comburet igni.

He shall destroy the bow, and break the weapons: and the shields he shall burn with fire.

Vacate, et videte quoniam ego sum Deus: exaltabor in gentibus, et exaltabor in terra.

Be still, and see that I am God: I will be exalted among the nations, and I will be exalted in the earth.

Dominus virtutum nobiscum: susceptor noster Deus Jacob.

The Lord of armies is with us: the God of Jacob is our protector.

Gloria, &c.

Glory, &c.

Ant. Adjuvabit eam Deus vultu suo: Deus in medio ejus, non commovebitur.

Ant. God shall help it with his countenance: God is in the midst thereof, it shall not be moved.

Ant. Sicut lætantium.

Ant. Our dwelling in thee.

PSALM lxxxvi. *Fundamenta ejus.*

Fundamenta ejus in montibus sanctis: diligit Dominus portas Sion super omnia tabernacula Jacob.

The foundations thereof are in the holy mountains: the Lord loveth the gates of Sion above all the tabernacles of Jacob.

Gloriosa dicta sunt de te: civitas Dei.

Glorious things are said of thee, O city of God.

Memor ero Rahab et Babylonis: scientium me.

I will be mindful of Rahab and of Babylon knowing me.

Ecce alienigenæ, et Tyrus, et populus Æthiopum: hi fuerunt illic.

Behold the foreigners and Tyre, and the people of the Ethiopians, these were there.

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Numquid Sion dicet; Homo et homo natus est in ea: et ipse fundavit eam Altissimus?

Dominus narrabit in scripturis populorum et principum: horum qui fuerunt in ea.

Sicut lætantium omnium: habitatio est in te.

Gloria, &c.

Ant. Sicut lætantium omnium nostrum habitatio est in te, sancta Dei genitrix.

Shall not Sion say. This man and that man is born in her? and the Highest himself hath founded her.

The Lord shall tell in his writings of peoples and of princes, of them that have been in her.

The dwelling in thee is as it were of all rejoicing.

Glory, &c.

Ant. Our dwelling in thee is as it were of all rejoicing, O holy mother of God.

The Versicles, Absolution, Lessons, *&c., as at the end of the third Nocturn.*

Third Nocturn.

On Wednesday and Saturday.

Ant. Gaude, Maria Virgo.

Ant. Rejoice, O Virgin Mary.

Psalm xcv. *Cantate Domino.*

Cantate Domino canticum novum: cantate Domino, omnis terra.

Cantate Domino et benedicite nomini ejus: annuntiate de die in diem salutare ejus.

Annuntiate inter gentes gloriam ejus: in omnibus populis mirabilia ejus.

Quoniam magnus Dominus, et laudabilis nimis: terribilis est super omnes deos.

Sing ye to the Lord a new canticle: sing to the Lord, all the earth.

Sing ye to the Lord and bless his name: shew forth his salvation from day to day.

Declare his glory among the Gentiles: his wonders among all people.

For the Lord is great, and exceedingly to be praised: he is to be feared above all gods.

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Quoniam omnes dii gentium dæmonia: Dominus autem cœlos fecit.

Confessio et pulchritudo in conspectu ejus: sanctimonia et magnificentia in sanctificatione ejus.

Afferte Domino, patriæ gentium, afferte Domino gloriam et honorem: afferte Domino gloriam nomini ejus.

Tollite hostias, et introite in atria ejus: adorate Dominum in atrio sancto ejus.

Commoveatur a facie ejus universa terra: dicite in gentibus, quia Dominus regnavit.

Etenim correxit orbem terræ, qui non commovebitur: judicabit populos in æquitate.

Lætentur cœli, et exultet terra, commoveatur mare et plenitudo ejus: gaudebunt campi, et omnia quæ in eis sunt.

Tunc exultabunt omnia ligna silvarum a facie Domini, quia venit: quoniam venit judicare terram.

Judicabit orbem terræ in æquitate: et populos in veritate sua.

Gloria, &c.

Ant. Gaude, Maria Virgo, cunctas hæreses sola

For all the gods of the Gentiles are devils: but the Lord made the heavens.

Praise and beauty are before him: holiness and majesty in his sanctuary.

Bring ye to the Lord, O ye kindreds of the Gentiles, bring ye to the Lord glory and honor; bring to the Lord glory unto his name.

Bring up sacrifices, and come into his courts: adore ye the Lord in his holy court.

Let all the earth be moved at his presence. Say ye among the Gentiles, The Lord hath reigned.

For he hath corrected the world, which shall not be moved: he will judge the people with justice.

Let the heavens rejoice, and let the earth be glad; let the sea be moved, and the fulness thereof; the fields and all things that are in them shall be joyful.

Then shall all the trees of the woods rejoice before the face of the Lord, because he cometh: because he cometh to judge the earth.

He shall judge the world with justice, and the people with his truth.

Glory, &c.

Ant. Rejoice, O Virgin Mary, thou alone hast de-

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interemisti in universo mundo.

Ant. Dignare.

stroyed all heresies in all the world.

Ant. Make me worthy.

PSALM XCVI. *Dominus regnavit.*

Dominus regnavit, exultet terra: lætentur insulæ multæ.

Nubes et caligo in circuitu ejus: justitia et judicium correctio sedis ejus.

Ignis ante ipsum præcedet: et inflammabit in circuitu inimicos ejus.

Illuxerunt fulgura ejus orbi terræ: vidit, et commota est terra.

Montes sicut cera fluxerunt a facie Domini: a facie Domini omnis terra.

Annuntiaverunt cœli justitiam ejus: et viderunt omnes populi gloriam ejus.

Confundantur omnes qui adorant sculptilia: et qui gloriantur in simulacris suis.

Adorate eum, omnes angeli ejus: audivit, et lætata est Sion.

Et exultaverunt filiæ Judæ: propter judicia tua, Domine.

Quoniam tu Dominus altissimus super omnem terram: nimis exaltatus es super omnes deos.

Qui diligitis Dominum, odite malum: custodit Dominus animas sanctorum

The Lord hath reigned, let the earth rejoice: let many islands be glad.

Clouds and darkness are round about him: justice and judgment are the establishment of his throne.

A fire shall go before him, and shall burn his enemies round about.

His lightnings have shone forth to the world; the earth saw and trembled.

The mountains melted like wax at the presence of the Lord: at the presence of the Lord of all the earth.

The heavens declared his justice: and all people saw his glory.

Let them be all confounded that adore graven things, and that glory in their idols.

Adore him, all you his angels: Sion heard, and was glad.

And the daughters of Juda rejoiced, because of thy judgments, O Lord.

For thou art the most high Lord over all the earth: thou art exalted exceedingly above all gods.

You that love the Lord, hate evil: the Lord preserveth the souls of his

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suorum, de manu peccatoris liberabit eos.

saints, he will deliver them out of the hand of the sinner.

Lux orta est justo: et rectis corde lætitia.

Light is risen to the just, and joy to the right of heart.

Lætamini, justi, in Domino: et confitemini memoriæ sanctificationis ejus.

Rejoice, ye just, in the Lord: and give praise to the remembrance of his holiness.

Gloria, &c.

Glory, &c.

Ant. Dignare me laudare te, Virgo sacrata: da mihi virtutem contra hostes tuos.

Ant. Make me worthy to praise thee, O sacred Virgin: give me strength against thine enemies.

Ant. Post partum.

Ant. After child-birth.

Adv. Angelus Domini.

Adv. The angel of the Lord.

PSALM xcvii. *Cantate Domino.*

Cantate Domino canticum novum: quia mirabilia fecit.

Sing ye to the Lord a new canticle; because he hath done wonderful things.

Salvavit sibi dextera ejus: et brachium sanctum ejus.

His right hand hath wrought for him salvation, and his arm is holy.

Notum fecit Dominus salutare suum: in conspectu gentium revelavit justitiam suam.

The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles.

Recordatus est misericordiæ suæ: et veritatis suæ domui Israel.

He hath remembered his mercy and his truth toward the house of Israel.

Viderunt omnes termini terræ: salutare Dei nostri.

All the ends of the earth have seen the salvation of our God.

Jubilate Deo, omnis terra: cantate et exultate, et psallite.

Sing joyfully to God, all the earth: make melody, rejoice and sing.

Psallite Domino in cithara, in cithara et voce

Sing praise to the Lord on the harp, on the harp,

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psalmi: in tubis ductilibus, et voce tubæ corneæ.

and with the voice of a psalm: with long trumpets, and sound of cornet.

Jubilate in conspectu regis Domini: moveatur mare, et plenitudo ejus; orbis terrarum, et qui habitant in eo.

Make a joyful noise before the Lord our king: let the sea be moved and the fulness thereof: the world and they that dwell therein.

Flumina plaudent manu, simul montes exultabunt a conspectu Domini: quoniam venit judicare terram.

The rivers shall clap their hands, the mountains shall rejoice together at the presence of the Lord: because he cometh to judge the earth.

Judicabit orbem terrarum in justitia: et populos in æquitate.

He shall judge the world with justice, and the people with equity.

Gloria, &c.

Glory, &c.

Ant. Post partum virgo inviolata permansisti: Dei Genitrix, intercede pro nobis.

Ant. After child-birth thou didst remain a pure virgin: intercede for us, O Mother of God.

*In Adventu.**—*Ant.* Angelus Domini nuntiavit Mariæ, et concepit de Spiritu Sancto. Alleluia.

*In Advent.**—*Ant.* The angel of the Lord announced unto Mary, and she conceived of the Holy Ghost. Alleluia.

V. Diffusa est gratia in labiis tuis.

V. Grace is poured forth on thy lips.

R. Propterea benedixit te Deus in æternum.

R. Therefore hath God blessed thee forever.

Pater noster, &c.

Our Father, &c.

V. Et ne nos inducas in tentationem.

V. And lead us not into temptation.

R. Sed libera nos a malo Amen.

R. But deliver us from evil. Amen.

The Absolution.

Precibus et meritis beatæ Mariæ semper Virginis,

By the prayers and merits of the blessed Mary ev-

* Or on the Feast of the Annunciation.

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et omnium Sanctorum, perducat nos Dominus ad regna cœlorum.

R. Amen.

V. Jube, domne, benedicere.

er Virgin, and of all the Saints, may the Lord bring us to the kingdom of heaven.

R. Amen.

V. Pray, sir, a blessing.

The Blessing.

Nos cum prole pia benedicat Virgo Maria.

R. Amen.

May the Virgin Mary, with her holy Child, bless us.

R. Amen.

The three following Lessons are said from Christmas-Day to Advent: but in Advent are said the Lessons that follow the Te Deum, p. 790.

FIRST LESSON. Ecclus. xxiv. 11–13.

In omnibus requiem quæsivi, et in hæreditate Domini morabor. Tunc præcepit, et dixit mihi Creator omnium, et qui creavit me, requievit in taberuaculo meo, et dixit mihi: In Jacob inhabita, et in electis meis mitte radices. Tu autem, Domine, miserere nobis.

R. Deo gratias.

R. Sancta et immaculata virginitas, quibus te laudibus efferam nescio: ℣ Quia quem cœli capere non poterant, tuo gremio contulisti.

V. Benedicta tu in mulieribus, et benedictus fruc-

In all these I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me; and he that made me rested in my tabernacle, and he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. But thou, Lord, have mercy on us.

R. Thanks be to God.

R. O holy and immaculate virgin, with what praises I shall extol thee, I know not: ℣ For he whom the heavens could not contain, rested in thy bosom.

V. Blessed art thou among women, and blessed

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tus ventris tui. Quia quem, &c.

V. Jube, domne, benedicere.

is the fruit of thy womb. For he whom, &c.

V. Pray, sir, a blessing.

The Blessing.

Ipsa Virgo virginum intercedat pro nobis ad Dominum.

R. Amen.

May the Virgin of virgins herself intercede for us with the Lord.

R. Amen.

SECOND LESSON. Ecclus. xxiv. 15, 16.

Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi: et in Jerusalem potestas mea. Et radicavi in populo honorificato, et in parte Dei mei hæreditas illius, et in plenitudine Sanctorum detentio mea. Tu autem, Domine, miserere nobis.

R. Deo gratias.

R. Beata es, Virgo Maria, quæ Dominum portasti Creatorem mundi: ℣ Genuisti qui te fecit, et in æternum permanes virgo.

V. Ave Maria, gratia plena, Dominus tecum.

R. Genuisti, &c.

And so was I established in Sion, and in the holy city likewise I rested; and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God his inheritance, and my abode is in the full assembly of Saints. But thou, Lord, have mercy on us.

R. Thanks be to God.

R. Blessed art thou, O Virgin Mary, who didst bear the Lord, the Creator of the world: ℣ Thou wast the mother of him who made thee, and remainest a virgin forever.

V. Hail, Mary, full of grace, the Lord is with thee.

R. Thou wast the mother, &c.

When the Te Deum *is said, there is added at the end of this Responsory:*

Gloria Patri, et Filio, et Spiritui Sancto. Genuisti, &c.

Glory be to the Father, and to the Son, and to the Holy Ghost. Thou wast the mother, &c.

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V. Jube, domne, benedicere.

V. Pray, sir, a blessing.

The Blessing.

Per Virginem Matrem, concedat nobis Dominus salutem et pacem.

R. Amen.

Through the Virgin Mother, may the Lord grant unto us salvation and peace

R. Amen.

THIRD LESSON. Ecclus. xxiv. 17–20.

Quasi cedrus exaltata sum in Libano, et quasi cupressus in Monte Sion. Quasi palma exaltata sum in Cades, et quasi plantatio rosæ in Jericho. Quasi oliva pretiosa in campis, et quasi platanus exaltata sum juxta aquas in plateis. Sicut cinnamomum et balsamum aromatizans odorem dedi: quasi myrrha electa dedi suavitatem odoris. Tu autem, Domine, miserere nobis.

R. Deo gratias.

I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho. As a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. I gave a sweet smell like cinnamon and aromatic balm: I yielded a sweet odor like the best myrrh. But thou, Lord, have mercy on us.

R. Thanks be to God.

The Te Deum *is not said in Advent, nor from Septuagesima to Easter, except on the Feasts of the Blessed Virgin. The following Responsory is said when the* Te Deum *is omitted.*

R. Felix namque es, sacra Virgo Maria, et omni laude dignissima: ✠ Quia ex te ortus est sol justitiæ, ✠ Christus Deus noster.

R. Surely thou art happy, O holy Virgin Mary, and most worthy of all praise: ✠ For out of thee arose the Sun of justice, ✠ Christ our God.

V. Ora pro populo, interveni pro clero, intercede pro devoto femineo sexu. Sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam com-

V. Pray for the people, mediate for the clergy, intercede for the devoted females. Let all experience thy assistance, whoever celebrate thy holy

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memorationem. Quia ex te, &c.

V. Gloria Patri, et Filio, et Spiritui Sancto. Christus Deus noster.

commemoration. For out of thee, &c.

V. Glory be to the Father, and to the Son, and to the Holy Ghost. Christ our God.

Te Deum.

Te Deum laudamus: te Dominum confitemur.

We praise thee, O God: we acknowledge thee to be the Lord.

Te æternum Patrem: omnis terra veneratur.

All the earth doth worship thee: the Father everlasting.

Tibi omnes angeli: tibi cœli et universæ potestates;

To thee all angels cry aloud: the heavens and all the powers therein;

Tibi cherubim et seraphim: incessabili voce proclamant;

To thee cherubim and seraphim: continually do cry;

Sanctus, sanctus, sanctus: Dominus Deus Sabaoth.

Holy, holy, holy: Lord God of Sabaoth.

Pleni sunt cœli et terra: majestatis gloriæ tuæ.

Heaven and earth are full: of the majesty of thy glory.

Te gloriosus: Apostolorum chorus.

The glorious choir of the Apostles: praise thee.

Te Prophetarum: laudabilis numerus.

The admirable company of the Prophets: praise thee.

Te Martyrum: candidatus laudat exercitus.

The white-robed army of Martyrs: praise thee.

Te per orbem terrarum: sancta confitetur Ecclesia.

The Holy Church throughout all the world: doth acknowledge thee.

Patrem: immensæ majestatis.

The Father: of an infinite majesty.

Venerandum tuum verum: et unicum Filium.

Thy adorable, true: and only Son.

Sanctum quoque: Paraclitum Spiritum.

Also the Holy Ghost: the Comforter.

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Tu Rex gloriæ : Christe.	Thou art the King of Glory · O Christ.
Tu Patris : sempiternus es Filius.	Thou art the everlasting Son : of the Father.
Tu ad liberandum suscepturus hominem : non horruisti Virginis uterum.	When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.
Tu devicto mortis aculeo : aperuisti credentibus regna cœlorum.	When thou hadst overcome the sting of death : thou didst open the kingdom of heaven to all believers.
Tu ad dexteram Dei sedes : in gloria Patris.	Thou sittest at the right hand of God : in the glory of the Father.
Judex crederis : esse venturus.	We believe that thou shalt come : to be our Judge.
[1]Te ergo quæsumus, tuis famulis subveni : quos pretioso sanguine redemisti.	[1] We pray thee, therefore, help thy servants : whom thou hast redeemed with thy precious blood.
Æterna fac cum Sanctis tuis : in gloria numerari.	Make them to be numbered with thy saints : in glory everlasting.
Salvum fac populum tuum, Domine : et benedic hæreditati tuæ.	O Lord, save thy people : and bless thine inheritance.
Et rege eos : et extolle illos usque in æternum.	Govern them : and lift them up forever.
Per singulos dies : benedicimus te.	Day by day : we magnify thee.
Et laudamus nomen tuum in sæculum : et in sæculum sæculi.	And we praise thy name forever : yea, forever and ever.
Dignare, Domine, die isto : sine peccato nos custodire.	Vouchsafe, O Lord, this day : to keep us without sin.
Miserere nostri, Domine : miserere nostri.	O Lord, have mercy upon us : have mercy upon us.

[1] Here it is usual to kneel.

Fiat misericordia tua, Domine, super nos: quemadmodum speravimus in te.

In te, Domine, speravi: non confundar in æternum.

O Lord, let thy mercy be upon us: as we have hoped in thee

O Lord, in thee have I hoped: let me not be confounded forever.

The following Lessons are said in Advent, and on the Feast of the Annunciation.

Absolution *and* First Blessing, *as above*, p. 786.

FIRST LESSON. Luke i. 26–28.

Missus est angelus Gabriel a Deo in civitatem Galilææ, cui nomen Nazareth, ad virginem desponsatam viro cui nomen erat Joseph, de domo David; et nomen virginis Maria. Et ingressus angelus ad eam, dixit: Ave, gratia plena, Dominus tecum: benedicta tu in mulieribus. Tu autem, Domine, miserere nobis.

R. Deo gratias.

R. Missus est Gabriel angelus ad Mariam, virginem desponsatam Joseph, nuntians ei verbum, et expavescit virgo de lumine. Ne timeas, Maria, invenisti gratiam apud Dominum: * Ecce concipies, et paries filium, et vocabitur Altissimi Filius.

V. Dabit ei Dominus

The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. But thou, Lord, have mercy on us.

R. Thanks be to God.

R. The angel Gabriel was sent to Mary, a virgin espoused to Joseph, announcing to her the word, and the virgin was afraid at the light. Fear not, Mary, thou hast found grace with the Lord: * Behold, thou shalt conceive, and bear a son, and he shall be called the Son of the Most High

V. The Lord God shall

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Deus sedem David patris ejus, et regnabit in domo Jacob in æternum. Ecce concipies, &c.

give unto him the throne of David his father, and he shall reign in the house of Jacob forever. Behold, thou shalt conceive, &c

Second Blessing, *as above*, p. 788.

SECOND LESSON. Luke i. 29–33.

Quæ cum audisset, turbata est in sermone ejus, et cogitabat qualis esset ista salutatio. Et ait angelus ei. Ne timeas, Maria, invenisti enim gratiam apud Deum. Ecce concipies in utero, et paries filium et vocabis nomen ejus Jesum. Hic erit magnus, et Filius Altissimi vocabitur. Et dabit illi Dominus Deus sedem David patris ejus, et regnabit in domo Jacob in æternum; et regni ejus non erit finis. Tu autem, Domine, miserere nobis.

Who having heard, was troubled at his saying, and thought with herself, what manner of salutation this should be. And the angel said unto her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High. And the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob forever; and of his kingdom there shall be no end. But thou, Lord, have mercy on us.

℟. Deo gratias.

℟. Ave Maria, gratia plena, Dominus tecum. ℣ Spiritus Sanctus superveniet in te, et virtus Altissimi obumbrabit tibi: quod enim ex te nascetur Sanctum, vocabitur Filius Dei.

℟. Thanks be to God.

℟. Hail, Mary, full of grace, the Lord is with thee. ℣ The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: for the Holy which shall be born of thee shall be called the Son of God.

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V. Quomodo fiet istud, quoniam virum non cognosco? Et respondens angelus, dixit ei: Spiritus Sanctus superveniet in te, &c.

V. How shall this be done, seeing I know not man? And the angel answering, said unto her: The Holy Ghost shall come upon thee, &c.

Third Blessing, *as above*, p. 789.

THIRD LESSON. Luke i. 34–38.

Dixit autem Maria ad angelum: Quomodo fiet istud, quoniam virum non cognosco? Et respondens angelus, dixit ei: Spiritus Sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te Sanctum, vocabitur Filius Dei. Et ecce Elizabeth cognata tua, et ipsa concepit filium in senectute sua, et hic mensis sextus est illi, quæ vocatur sterilis, quia non erit impossibile apud Deum omne verbum. Dixit autem Maria: Ecce ancilla Domini, fiat mihi secundum verbum tuum. Tu autem, Domine, miserere nobis.

And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she also hath conceived a son in her old age, and this is the sixth month with her, that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word. But thou, Lord, have mercy on us.

R. Deo gratias.

R. Suscipe verbum, Virgo Maria, quod tibi a Domino per angelum transmissum est: concipies, et paries Deum pariter et hominem. ✠ Ut bened'cta

R. Thanks be to God.

R. Receive, O Virgin Mary, the word which hath been communicated to thee by the Lord through the angel: thou shalt conceive, and bear both God and

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dicaris inter omnes mulieres.

man: ℣ That thou mayest be called blessed among all women.

V. Paries quidem filium, et virginitatis non patieris detrimentum: efficieris gravida, et eris mater semper intacta. Ut benedicta dicaris, &c.

V. Yea, thou shalt bear a son, and shalt suffer no detriment in thy virginity; thou shalt be with child, and shalt become a mother, remaining ever a virgin undefiled. That thou mayest be called, &c.

V. Gloria Patri, et Filio, et Spiritui Sancto. Ut benedicta dicaris, &c.

V. Glory be to the Father, and to the Son, and to the Holy Ghost. That thou mayest be called, &c.

Laus.

Ave Maria.

Hail, Mary.

V. Deus, in adjutorium meum intende.

V. O God, come to my assistance.

R. Domine, ad adjuvandum me festina.

R. O Lord, make haste to help me.

Gloria, &c.

Glory, &c.

Office 1. *From the Purification to Advent.*

Ant. Assumpta est.

Ant. Mary was taken up

Office 2. *In Advent.*

Ant. Missus est.

Ant. The angel.

Office 3. *From Christmas to the Purification.*

Ant. O admirabile commercium!

Ant. O marvellous intercourse!

PSALM xcii. *Dominus regnavit.*

Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem, et præcinxit se.

The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

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Etenim firmavit orbem terræ: qui non commovebitur.

Parata sedes tua ex tunc: a sæculo tu es.

Elevaverunt flumina, Domine: elevaverunt flumina vocem suam.

Elevaverunt flumina fluctus suos: a vocibus aquarum multarum.

Mirabiles elationes maris: mirabilis in altis Dominus.

Testimonia tua credibilia facta sunt nimis: domum tuam decet sanctitudo, Domine, in longitudinem dierum.

Gloria, &c.

For he hath established the world: which shall not be moved.

Thy throne is prepared from of old: thou art from everlasting.

The floods have lifted up, O Lord: the floods have lifted up their voice.

The floods have lifted up their waves, with the noise of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

Glory, &c.

Office 1.

Ant. Assumpta est Maria in cœlum, gaudent angeli, laudantes benedicunt Dominum.

Ant. Maria Virgo.

Ant. Mary was taken up into heaven, the angels rejoice, and with praises bless the Lord.

Ant. The Virgin Mary.

Office 2.

Ant. Missus est Gabriel angelus ad Mariam, virginem desponsatam Joseph.

Ant. Ave Maria.

Ant. The angel Gabriel was sent to Mary, a virgin espoused to Joseph.

Ant. Hail, Mary.

Office 3.

Ant. O admirabile commercium! Creator generis humani, animatum corpus sumens, de virgine nasci dignatus est: et procedens

Ant. O marvellous intercourse! the Creator of mankind, taking an animated body, vouchsafed to be born of a virgin: and

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homo sine semine, largitus est nobis suam deitatem.

Ant. Quando natus es.

becoming man without man's concurrence, bestowed upon us his deity.

Ant. When thou wast born.

PSALM XCIX. *Jubilate Deo.*

Jubilate Deo, omnis terra: servite Domino in lætitia.

Sing joyfully unto God, all the earth: serve ye the Lord with gladness.

Introite in conspectu ejus: in exultatione.

Come ye in before his presence: with exceeding joy.

Scitote quoniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos.

Know ye that the Lord he is God: he hath made us, and not we ourselves.

Populus ejus et oves pascuæ ejus: introite portas ejus in confessione, atria ejus in hymnis: confitemini illi.

We are his people, and the sheep of his pasture: go ye into his gates with thanksgiving, and into his courts with hymns; give glory unto him.

Laudate nomen ejus, quoniam suavis est Dominus, in æternum misericordia ejus: et usque in generationem et generationem veritas ejus.

Praise ye his name, for the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Gloria, &c.

Glory, &c.

Office 1.

Ant. Maria Virgo assumpta est ad æthereum thalamum, in quo Rex regum stellato sedet solio.

Ant. The Virgin Mary was taken up to the heavenly chamber, where the King of kings sitteth on his starry throne.

Ant. In odorem.

Ant. We run.

Office 2.

Ant. Ave Maria, gratia plena, Dominus tecum:

Ant. Hail, Mary, full of grace, the Lord is with

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benedicta tu in mulieribus.

Ant. Ne timeas, Maria.

thee: blessed art thou among women.

Ant. Fear not, Mary

Office 3.

Ant. Quando natus es ineffabiliter ex virgine, tunc impletæ sunt Scripturæ. Sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

Ant. When thou wast born of a virgin, after an ineffable manner, then were the Scriptures fulfilled. Thou didst come down like rain upon the fleece, that thou mightest save mankind: we praise thee, O our God.

Ant. Rubum quem viderat.

Ant. In the bush which Moses.

PSALM lxii. *Deus, Deus meus.*

Deus, Deus meus: ad te de luce vigilo.

Sitivit in te anima mea: quam multipliciter tibi caro mea.

In terra deserta, et invia, et inaquosa: sic in sancto apparui tibi, ut viderem virtutem tuam et gloriam tuam.

Quoniam melior est misericordia tua super vitas: labia mea laudabunt te.

Sic benedicam te in vita mea: et in nomine tuo levabo manus meas.

Sicut adipe et pinguedine repleatur anima mea: et labiis exultationis laudabit os meum.

Si memor fui tui super

O God, my God, to thee do I watch at break of day.

For thee my soul hath thirsted; for thee my flesh, O how many ways!

In a desert land, and where there is no way, and no water: so in the sanctuary have I come before thee, to see thy power and thy glory.

For thy mercy is better than lives: thee my lips shall praise.

Thus will I bless thee all my life long: and in thy name I will lift up my hands.

Let my soul be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips.

If I have remembered

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stratum meum, in matutinis meditabor in te: quia fuisti adjutor meus.

thee upon my bed, I will meditate on thee in the morning: because thou hast been my helper.

Et in velamento alarum tuarum exultabo; adhæsit anima mea post te: me suscepit dextera tua.

And I will rejoice under the covert of thy wings: my soul hath stuck close to thee: thy right hand hath received me.

Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ: tradentur in manus gladii, partes vulpium erunt.

But they have sought my soul in vain, they shall go into the lower parts of the earth: they shall be delivered into the hands of the sword, they shall be the portions of foxes.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo: quia obstructum est os loquentium iniqua.

But the king shall rejoice in God, all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

PSALM lxvi. *Deus misereatur.*

Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri.

May God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us.

Ut cognoscamus in terra viam tuam: in omnibus gentibus salutare tuum.

That we may know thy way upon earth: thy salvation in all nations.

Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

Let peoples confess to thee, O God: let all peoples give praise to thee.

Lætentur et exultent gentes: quoniam judicas populos in æquitate, et gentes in terra dirigis.

Let the nations be glad and rejoice; for thou judgest the peoples with justice, and directest the nations upon earth.

Confiteantur tibi populi,

Let peoples, O God, con-

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Deus, confiteantur tibi populi omnes: terra dedit fructum suum.

Benedicat nos Deus, Deus noster, benedicat nos Deus: et metuant eum omnes fines terræ.

Gloria, &c.

fess to thee: let all peoples give praise to thee: the earth hath yielded her fruit.

May God, our God, bless us, may God bless us: and all the ends of the earth fear him.

Glory, &c.

Office 1.

Ant. In odorem unguentorum tuorum currimus: adolescentulæ dilexerunt te nimis.

Ant. Benedicta filia.

Ant. We run to the odor of thy ointments: the young maidens have loved thee exceedingly.

Ant. Thou, O daughter.

Office 2.

Ant. Ne timeas, Maria, invenisti gratiam apud Dominum: ecce concipies, et paries filium. Alleluia.

Ant. Dabit ei Dominus.

Ant. Fear not, Mary, thou hast found grace with the Lord: behold, thou shalt conceive, and bear a son. Alleluia.

Ant. The Lord shall give unto him.

Office 3.

Ant. Rubum quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

Ant. Germinavit radix Jesse.

Ant. In the bush which Moses saw unconsumed, we acknowledge thy admirable virginity preserved: intercede for us, O Mother of God.

Ant. The root of Jesse hath budded.

The Benedicite, *or Song of the Three Children.*

Benedicite, omnia opera Domini, Domino: laudate et superexaltate eum in sæcula.

O all ye works of the Lord, bless ye the Lord: praise and exalt him above all forever.

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Benedicite, angeli Domini, Domino: benedicite, cœli, Domino.

Benedicite, aquæ omnes quæ super cœlos sunt, Domino: benedicite, omnes virtutes Domini, Domino.

Benedicite, sol et luna, Domino: benedicite, stellæ cœli, Domino.

Benedicite, omnis imber et ros, Domino: benedicite, omnes spiritus Dei, Domino.

Benedicite, ignis et æstus, Domino: benedicite, frigus et æstus, Domino.

Benedicite, rores et pruina, Domino: benedicite, gelu et frigus, Domino.

Benedicite, glacies et nives, Domino: benedicite, noctes et dies, Domino.

Benedicite, lux et tenebræ, Domino: benedicite, fulgura et nubes, Domino.

Benedicat terra Dominum: laudet et superexaltet eum in sæcula.

Benedicite, montes et colles, Domino: benedicite, universa germinantia in terra, Domino.

Benedicite, fontes, Domino: benedicite, maria et flumina, Domino.

Benedicite, cete et omnia quæ moventur in aquis, Domino: benedicite, om-

O ye angels of the Lord, bless ye the Lord: bless the Lord, ye heavens.

O all ye waters that are above the heavens, bless ye the Lord: bless the Lord, all ye powers of the Lord.

O ye sun and moon, bless ye the Lord: bless the Lord, ye stars of heaven.

O all ye showers and dew, bless ye the Lord: bless the Lord, all ye spirits of God.

O ye fire and heat, bless ye the Lord: bless the Lord, ye winter and summer.

O ye dews and hoarfrost, bless ye the Lord: bless the Lord, ye frost and cold.

O ye ice and snow, bless ye the Lord: bless the Lord, ye nights and days.

O ye light and darkness, bless ye the Lord: bless the Lord, ye lightnings and clouds.

O let the earth bless the Lord: let it praise and exalt him above all forever.

O ye mountains and hills, bless ye the Lord: bless the Lord, all things that spring forth upon the earth.

O ye fountains, bless ye the Lord: bless the Lord, ye seas and floods.

O ye whales, and all that move in the waters, bless ye the Lord: bless

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nes volucres cœli, Domino.

the Lord, all ye fowls of the air.

Benedicite, omnes bestiæ et pecora, Domino: benedicite, filii hominum, Domino.

O all ye beasts and cattle, bless ye the Lord: bless the Lord, ye sons of men.

Benedicat Israel Dominum: laudet et superexaltet eum in sæcula.

O let Israel bless the Lord: let him praise and exalt him above all for ever.

Benedicite, sacerdotes Domini, Domino: benedicite, servi Domini, Domino.

O ye priests of the Lord, bless ye the Lord: bless the Lord, ye servants of the Lord.

Benedicite, spiritus et animæ justorum, Domino: benedicite, sancti et humiles corde, Domino.

O ye spirits and souls of the just, bless ye the Lord: bless the Lord, all ye that are holy and humble of heart.

Benedicite, Anania, Azaria, Misael, Domino: laudate et superexaltate eum in sæcula.

O Ananias, Azarias, Misael, bless ye the Lord: praise and exalt him above all forever.

Benedicamus Patrem, et Filium, cum Sancto Spiritu: laudemus et superexaltemus eum in sæcula.

Let us bless the Father, and the Son, with the Holy Ghost: let us praise and exalt him above all forever.

Benedictus es, Domine, in firmamento cœli: et laudabilis, et gloriosus, et superexaltatus in sæcula.

Blessed art thou, O Lord, in the firmament of heaven: worthy to be praised, and glorious, and exalted above all forever.

The Gloria *is not said*

Office 1.

Ant. Benedicta, filia, tua Domino; quia per te fructum vitæ communicavimus.

Ant. Thou, O daughter, art blessed of the Lord, for through thee have we been made partakers of the fruit of life.

Ant. Pulchra es.

Ant. Thou art fair.

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Office 2.

Ant. Dabit ei Dominus sedem David patris ejus, et regnabit in æternum.

Ant. Ecce ancilla Domini.

Ant. The Lord shall give unto him the seat of David his father, and he shall reign forever.

Ant. Behold the handmaid of the Lord.

Office 3.

Ant. Germinavit radix Jesse, orta est stella ex Jacob; virgo peperit Salvatorem: te laudamus, Deus noster.

Ant. Ecce Maria.

Ant. The root of Jesse hath budded, a star hath arisen out of Jacob; a virgin hath born the Saviour: we praise thee, O our God.

Ant. Behold Mary.

PSALM cxlviii. *Laudate Dominum.*

Laudate Dominum de cœlis: laudate eum in excelsis.

Laudate eum omnes angeli ejus: laudate eum, omnes virtutes ejus.

Laudate eum, sol et luna: laudate eum, omnes stellæ et lumen.

Laudate eum cœli cœlorum: et aquæ omnes quæ super cœlos sunt, laudent nomen Domini.

Quia ipse dixit, et facta sunt: ipse mandavit, et creata sunt.

Statuit ea in æternum, et in sæculum sæculi: præceptum posuit, et non præteribit.

Laudate Dominum de

Praise ye the Lord from the heavens: praise ye him in the high places.

Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye him, O sun and moon: praise him, all ye stars and light.

Praise him, ye heavens of heavens: and let all the waters that are above the heavens praise the name of the Lord.

For he spoke, and they were made: he commanded, and they were created.

He hath established them forever, and for ages of ages: he hath made a decree, and it shall not pass away.

Praise the Lord from the

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terra: dracones et omnes abyssi.

Ignis, grando, nix, glacies, spiritus procellarum: quæ faciunt verbum ejus.

Montes et omnes colles: ligna fructifera et omnes cedri.

Bestiæ et universa pecora: serpentes et volucres pennatæ.

Reges terræ et omnes populi: principes et omnes judices terræ.

Juvenes et virgines, senes cum junioribus, laudent nomen Domini: quia exaltatum est nomen ejus solius.

Confessio ejus super cœlum et terram: et exaltavit cornu populi sui.

Hymnus omnibus Sanctis ejus: filiis Israel, populo appropinquanti sibi.

earth, ye dragons, and all ye deeps.

Fire, hail, snow, ice, stormy winds, which fulfil his word.

Mountains and all hills, fruitful trees and all cedars.

Beasts and all cattle: serpents and feathered fowls.

Kings of the earth and all people: princes and all judges of the earth.

Young men and maidens: let the old with the younger, praise the name of the Lord: for his name alone is exalted.

The praise of him is above heaven and earth: and he hath exalted the horn of his people.

A hymn to all his saints: to the children of Israel, a people approaching to him.

PSALM cxlix. *Cantate Domino.*

Cantate Domino canticum novum: laus ejus in ecclesia Sanctorum.

Lætetur Israel in eo qui fecit eum: et filii Sion exultent in rege suo.

Laudent nomen ejus in choro: in tympano et psaltorio psallant ei.

Quia bene placitum est

Sing ye to the Lord a new canticle: let his praise be in the church of his saints.

Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.

Let them praise his name in choir: let them sing to him with the timbrel and the psaltery.

For the Lord is well

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Domino in populo suo: et exaltabit mansuetos in salutem.

Exultabunt Sancti in gloria: lætabuntur in cubilibus suis.

Exaltationes Dei in gutture eorum: et gladii ancipites in manibus eorum.

Ad faciendam vindictam in nationibus: increpationes in populis.

Ad alligandos reges eorum in compedibus: et nobiles eorum in manicis ferreis.

Ut faciant in eis judicium conscriptum: gloria hæc est omnibus Sanctis ejus.

pleased with his people: and he will exalt the meek unto salvation.

The saints shall rejoice in glory: they shall be joyful in their beds.

The high praises of God shall be in their mouth: and two-edged swords in their hands:

To execute vengeance upon the nations, chastisements among the people:

To bind their kings with fetters, and their nobles with manacles of iron.

To execute upon them the judgment that is written: this glory is to all his saints. Alleluia.

PSALM cl. *Laudate Dominum in sanctis.*

Laudate Dominum in sanctis ejus: laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus: laudate eum secundum multitudinem magnitudinus ejus.

Laudate eum in sono tubæ: laudate eum in psalterio et cithara.

Laudate eum in tympano et choro: laudate eum in chordis et organo.

Laudate eum in cymbalis bene sonantibus; laudate eum in cymbalis jubilatio-

Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

Praise him with the sound of trumpet: praise him with psaltery and harp.

Praise him with timbrel and choir: praise him with strings and organs.

Praise him on high sounding cymbals: praise him on cymbals of joy: let

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nis: omnis spiritus laudet Dominum.
Gloria, &c.

every spirit praise the Lord. Alleluia.
Glory, &c.

Office 1.

Ant. Pulchra es et decora, filia Jerusalem: terribilis ut castrorum acies ordinata.

Ant. Thou art fair and comely, O daughter of Jerusalem: terrible as an army set in array.

Office 2.

Ant. Ecce ancilla Domini: fiat mihi secundum verbum tuum.

Ant. Behold the handmaid of the Lord: be it done unto me according to thy word.

Office 3.

Ant. Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit: Ecce agnus Dei; ecce qui tollit peccata mundi. Alleluia.

Ant. Behold Mary hath borne us the Saviour, whom John beholding, exclaimed: Behold the Lamb of God; behold him who taketh away the sins of the world. Alleluia.

The Little Chapter.

Office 1 *and* 3. Cant. vi. 8.

Viderunt eam filiæ Sion, et beatissimam prædicaverunt: et reginæ laudaverunt eam.
R. Deo gratias.

The daughters of Sion saw her, and declared her most blessed: and queens praised her.
R. Thanks be to God.

Office 2. Isa. xi. 1, 2.

Egredietur virga de radice Jesse, et flos de radice ejus ascendet: et requiescet super eum Spiritus Domini.

R. Deo gratias.

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root: and the Spirit of the Lord shall rest upon him.
R. Thanks be to God.

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HYMN.

O gloriosa virginum
Sublimis inter sidera,
Qui te creavit, parvulum
Lactente nutris ubere.

Quod Heva tristis abstulit,
Tu reddis almo germine;
Intrent ut astra flebiles,
Cœli recludis cardines.

Tu Regis alti janua,
Et aula lucis fulgida;
Vitam datam per Virginem,
Gentes redemptæ plaudite

Jesu tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula. Amen.

(*The same in English.*)

O Queen of all the virgin choir!
Enthroned above the starry sky!
Who with pure milk from thy own breast
Thy own Creator didst supply.

What man had lost in hapless Eve,
Thy sacred womb to man restores;
Thou to the wretched here beneath
Hast opened Heaven's eternal doors.

Hail, O refulgent Hall of light!
Hail, Gate sublime of Heaven's high King!
Through thee redeemed to endless life,
Thy praise let all the nations sing.

O Jesu! born of Virgin bright,
Immortal glory be to thee;
Praise to the Father infinite,
And Holy Ghost eternally.

V. Benedicta tu in mulieribus.
R. Et benedictus fructus ventris tui

V. Blessed art thou among women.
R. And blessed is the fruit of thy womb.

Office 1.

Ant. Beata Dei Genitrix.

Ant. O blessed Mother of God.

In Paschal time.

Ant Regina cœli.

Ant. O queen of heaven.

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Office 2.

Ant. Spiritus Sanctus.	*Ant.* The Holy Ghost.

Office 3.

Ant. Mirabile mysterium.	*Ant.* A wonderful mystery.

The Benedictus, *or Canticle of Zachary.*

BENEDICTUS Dominus Deus Israel: quia visitavit, et fecit redemptionem plebis suæ.	Blessed be the Lord God of Israel: for he hath visited, and wrought the redemption of his people.
Et erexit cornu salutis nobis: in domo David pueri sui.	And hath raised up a horn of salvation to us: in the house of David his servant.
Sicut locutus est per os sanctorum: qui a sæculo sunt, prophetarum ejus.	As he spoke by the mouth of his holy prophets: who are from the beginning.
Salutem ex inimicis nostris: et de manu omnium qui oderunt nos.	Salvation from our enemies: and from the hand of all that hate us.
Ad faciendam misericordiam cum patribus nostris: et memorari testamenti sui sancti.	To perform mercy to our fathers: and to remember his holy testament.
Jusjurandum quod juravit ad Abraham patrem nostrum: daturum se nobis:	The oath which he swore to Abraham our father: that he would grant to us:
Ut sine timore, de manu inimicorum nostrorum liberati: serviamus illi,	That being delivered from the hands of our enemies: we may serve him without fear,
In sanctitate et justitia coram ipso: omnibus diebus nostris.	In holiness and justice before him: all the days of our life.
Et tu, puer, propheta Altissimi vocaberis: præibis	And thou, child, shalt be called the prophet of the

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enim ante faciem Domini parare vias ejus.

Highest: for thou shalt go before the face of the Lord to prepare his ways.

Ad dandam scientiam salutis plebi ejus: in remissionem peccatorum eorum.

To give knowledge of salvation unto his people: for the remisson of their sins.

Per viscera misericordiæ Dei nostri: in quibus visitavit nos oriens ex alto.

Through the bowels of the mercy of our God: whereby the Orient from on high hath visited us.

Illuminare his qui in tenebris et in umbra mortis sedent: ad dirigendos pedes nostros in viam pacis.

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

Gloria, &c.

Glory, &c.

Office 1.

Ant. Beata Dei Genitrix, Maria, Virgo perpetua, templum Domini, sacrarium Spiritus Sancti; sola sine exemplo placuisti Domino nostro Jesu Christo: ora pro populo, interveni pro clero, intercede pro devoto femineo sexu.

Ant. O blessed Mother of God, Mary ever Virgin, temple of the Lord, sanctuary of the Holy Ghost; thou alone, without example, wast well-pleasing to our Lord Jesus Christ: pray for the people, mediate for the clergy, intercede for the devoted females.

In Paschal time.

Ant. Regina cœli, lætare, alleluia. Quia quem meruisti portare, alleluia. Resurrexit sicut dixit, alleluia. Ora pro nobis Deum, alleluia.

Ant. Queen of heaven, rejoice, alleluia. For he whom thou wast meet to bear, alleluia. Hath arisen as he said, alleluia. Pray to God for us, alleluia.

Office 2.

Ant. Spiritus Sanctus in te descendet, Maria; ne ti-

Ant. The Holy Ghost shall come upon thee,

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meas; habebis in utero filium Dei. Alleluia.

Mary; fear not, thou shalt bear in thy womb the Son of God. Alleluia.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

Oremus.

Let us pray.

Deus, qui de beatæ Mariæ Virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Christum Dominum nostrum.

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, thy humble servants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with thee. Through the same Christ our Lord.

R. Amen.

R. Amen.

Office 3.

Ant. Mirabile mysterium declaratur hodie: innovantur naturæ; Deus homo factus est. Id quod fuit permansit, et quod non erat assumpsit, non commixtionem passus, neque divisionem.

Ant. A wonderful mystery is declared to-day: new things are wrought in nature; God is made man. What he was he hath remained, and what he was not he hath assumed, suffering neither confusion nor division.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

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R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

Oremus.

Let us pray.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

O God, who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession for us, through whom we have received the author of life, our Lord Jesus Christ thy Son. Who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

Here is commonly, but not necessarily, recited the following Antiphon.

[AN ANTIPHON TO BLESSED JOSEPH.

Fidelis servus et prudens, quem constituit Dominus suæ Matris solatium, suæ carnis nutritium, et solum in terris magni consilii coadjutorem fidelissimum.

A faithful and wise servant, whom the Lord appointed to be the consolation of his mother, the nursing-father of his own flesh, and alone in all the earth the most faithful fellow-helper of great counsel.

V. Ecce homo sine querela, verus Dei cultor.

V. Behold a man without blame, a true worshipper of God.

R. Abstinens se ab omni opere malo, et permanens in innocentia sua.

R. Abstaining from every evil work, and abiding in his innocence.

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Oremus.

Sanctissimæ Genitricis tuæ sponsi, quæsumus, Domine, meritis adjuvemur, ut quod possibilitas nostra non obtinet, ejus nobis intercessione donetur. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

Let us pray.

Assist us, O Lord, we beseech thee, by the merits of the spouse of thy most holy Mother, that what of ourselves we are unable to obtain, may be granted to us by his intercession. Who livest and reignest, world without end.

R. Amen.]

COMMEMORATION OF THE SAINTS.

Office 1 *and* 3.

Ant. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

V. Lætamini in Domino, et exultate, justi.

R. Et gloriamini, omnes recti corde.

Ant. O all ye saints of God, vouchsafe to intercede for our salvation, and that of all mankind.

V. Rejoice in the Lord, and be glad, O ye just.

R. And glory, all ye that are right of heart.

Oremus.

Protege, Domine, populum, tuum, et apostolorum tuorum Petri et Pauli, et aliorum apostolorum patrocinio confidentem, perpetua defensione conserva.

Omnes Sancti tui, quæsumus, Domine, nos ubique adjuvent; ut dum eorum merita recolimus, patrocinia sentiamus; et pacem tuam nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam; iter, actus, et voluntates nostras, et omnium famu-

Let us pray.

Protect thy people, O Lord, and preserve them by thy continual defence, who trust in the patronage of Peter and Paul, and all thy other apostles.

Let all thy Saints, we beseech thee, O Lord, assist us everywhere; that, while we honor their merits, we may experience their patronage: grant us thy peace in our times, and repel all wickedness from thy Church: dispose our way, our acts, and wills, and

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lorum tuorum in salutis tuæ prosperitate dispone: benefactoribus nostris sempiterna bona retribue, et omnibus fidelibus defunctis requiem æternam concede. Per Dominum, &c.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

those of all thy servants, in the good success of thy salvation: render to our benefactors everlasting blessings, and to all the faithful departed grant eternal rest. Through our Lord, &c.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

Office 2.

Ant. Ecce, Dominus veniet, et omnes Sancti ejus cum eo, et erit in die illa lux magna. Alleluia.

V. Ecce, apparebit Dominus super nubem candidam.

R. Et cum eo Sanctorum millia.

Ant. Behold, the Lord shall come, and all his Saints with him, and in that day there shall be a great light. Alleluia.

V. Behold, the Lord shall appear upon a shining cloud.

R. And with him thousands of Saints.

Oremus.

Conscientias nostras, quæsumus, Domine, visitando purifica; ut veniens Jesus Christus Filius tuus Dominus noster, cum omnibus Sanctis, paratam sibi in nobis inveniat mansio-

Let us pray.

Visit, O Lord, we beseech thee, and purify our consciences; that Jesus Christ thy Son our Lord, when he cometh with all his Saints, may find in us a mansion prepared for

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nem. Qui tecum vivit et regnat, &c.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

him. Who liveth and reigneth, &c.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

[*If any of the other Hours be recited immediately in order, what follows is not said here, but at the end of the last Hour.*]

Pater noster (*secreto*).

V. Dominus det nobis suam pacem.

R. Et vitam æternam. Amen.

Our Father (*in secret*).

V. May the Lord give us his peace.

R. And life everlasting. Amen.

Then is said one of the Antiphons of the Blessed Virgin, according to the season. The Antiphon is to be said kneeling, both here and at the end of Compline, except in Paschal time, when it is to be said standing.

From Compline on Candlemas, to None on Holy Saturday, inclusively.

THE ANTIPHON.

Ave, Regina cœlorum!
Ave, domina angelorum!
Salve, radix, salve, porta,
Ex qua mundo Lux est orta.

Gaude, Virgo gloriosa,
Super omnes speciosa.
Vale, O valde decora!
Et pro nobis Christum exora.

(*The same in English.*)

Hail, O Queen of Heaven enthroned!
Hail, by angels mistress owned!
Root of Jesse! Gate of morn!
Whence the world's true Light was born.

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Glorious Virgin, joy to thee,
Loveliest whom in heaven they see;
Fairest thou where all are fair!
Plead with Christ our sins to spare.

V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

V. Make we worthy to praise thee, O sacred Virgin

R. Give me strength against thy enemies.

Oremus.

Concede, misericors Deus, fragilitati nostræ præsidium; ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eumdem Christum, &c.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Let us pray.

Grant, O merciful God, support to our frailty; that we who commemorate the holy Mother of God, may, by the help of her intercession, arise from our iniquities. Through the same Christ our Lord, &c.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

In Paschal time.

THE ANTIPHON.

Regina Cœli, lætare; alleluia.
Quia quem meruisti portare; alleluia.

Resurrexit sicut dixit; alleluia.
Ora pro nobis Deum; alleluia.

(*The same in English.*)

Rejoice, O Queen of Heaven; alleluia.
He whom thou wast meet to bear; alleluia.
Hath risen as he did declare; alleluia;
Beseech God for us; alleluia.

V. Gaude et lætare, Virgo Maria: alleluia.

R. Quia surrexit Dominus vere: alleluia.

V. Rejoice and be glad, O Virgin Mary: alleluia.

R. For the Lord hath risen indeed: alleluia.

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Oremus.

Deus, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es; præsta, quæsumus, ut per ejus Genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eumdem Christum, &c.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Let us pray.

O God, who didst vouchsafe to give joy to the world through the resurrection of thy Son our Lord Jesus Christ; grant, we beseech thee, that, through his Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ, &c.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

From the Feast of the Holy Trinity to Advent.

THE ANTIPHON.

Salve, Regina, mater misericordiæ;
Vita, dulcedo, et spes nostra, salve.
Ad te clamamus, exules filii Hevæ;
Ad te suspiramus, gementes et flentes in hac lacrymarum valle.
Eia ergo, Advocata nostra;
Illos tuos misericordes oculos ad nos converte;
Et Jesum, benedictum fructum ventris tui,
Nobis post hoc exilium ostende,
O clemens, O pia, O dulcis Virgo Maria.

(*The same in English.*)

Mother of mercy, hail, O gentle Queen!
Our life, our sweetness, and our hope, all hail!
Children of Eve,
To thee we cry from our sad banishment;
To thee we send our sighs,
Weeping and mourning in this tearful vale.
Come, then, our Advocate;
Oh, turn on us those pitying eyes of thine:
And our long exile past,
Show us at last

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Jesus, of thy pure womb the fruit divine
O Virgin Mary, mother blest!
O sweetest, gentlest, holiest!

V. Ora pro nobis, sancta Dei Genitrix.
R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Oremus.

Omnipotens sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, præparasti; da, ut cujus commemoratione, lætamur, ejus pia intercessione ab instantibus malis et a morte perpetua liberemur. Per eumdem Christum, &c.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Let us pray.

O almighty, everlasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of thy Son; grant that we may be delivered from instant evils and from everlasting death by her pious intercession, in whose commemoration we rejoice. Through the same Christ, &c.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

From Advent to the Purification.

Office 2 *and* 3.

THE ANTIPHON.

Alma Redemptoris Mater, quæ pervia cœli
Porta manes, et Stella maris, succurre cadenti,
Surgere qui curat, populo: tu quæ genuisti,
Natura mirante, tuum sanctum Genitorem:
Virgo prius ac posterius, Gabrielis ab ore,
Sumens illud Ave, peccatorum miserere.

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(*The same in English.*)

Mother of Christ! hear thou thy people's cry,
Star of the deep, and Portal of the sky!
Mother of Him who thee from nothing madé,
Sinking we strive, and call to thee for aid:
Oh, by that joy which Gabriel brought to thee,
Thou Virgin first and last, let us thy mercy see.

In Advent.

V. Angelus Domini nuntiavit Mariæ.
R. Et concepit de Spiritu Sancto.

V. The angel of the Lord announced unto Mary.
R. And she conceived of the Holy Ghost.

Oremus.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde; ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eumdem Christum Dominum nostrum.
R. Amen.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection. Through the same Christ our Lord.
R. Amen.

From Christmas-day to the Purification.

V. Post partum virgo inviolata permansisti.
R. Dei Genitrix, intercede pro nobis.

V. After childbirth thou didst remain a pure virgin.
R. Intercede for us, O Mother of God.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro

Let us pray.

O God, who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech

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nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Qui vivit, &c.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

Pater noster (*secreto*).

thee, that we may experience her intercession for us, through whom we have received the author of life, our Lord Jesus Christ, thy Son. Who liveth, &c.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Our Father (*secretly*).

Prime.

Ave Maria.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria, &c.

Hail, Mary.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory, &c.

Hymn.

Memento, rerum Conditor,
Nostri quod olim corporis
Sacrata ab alvo Virginis
Nascendo formam sumpseris.

Maria, mater gratiæ,
Dulcis parens clementiæ,
Tu nos ab hoste protege,
Et mortis hora suscipe.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu
In sempiterna sæcula. Amen.

(*The same in English.*)

Remember, O Creator Lord!
That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace, O Mary blest!
To thee, sweet fount of love, we fly;
Shield us through life, and take us hence
To thy dear bosom when we die.

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O Jesu! born of Virgin bright,
Immortal glory be to thee!
Praise to the Father infinite,
And Holy Ghost eternally.

Office 1. *From the Purification to Advent.*

Ant. Assumpta est.

Ant. Mary was taken up.

Office 2. *In Advent.*

Ant. Missus est.

Ant. The angel.

Office 3. *From Christmas-day to the Purification.*

Ant. O admirabile commercium!

Ant. O marvellous intercourse!

PSALM liii. *Deus, in nomine tuo.*

Deus, in nomine tuo salvum me fac: et in virtute tua judica me.

Deus, exaudi orationem meam: auribus percipe verba oris mei.

Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam: et non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adjuvat me: et Dominus susceptor est animæ meæ.

Averte mala inimicis meis: et in veritate tua disperde illos.

Voluntarie sacrificabo tibi: et confitebor nomini tuo, Domine, quoniam bonum est.

Quoniam ex omni tribulatione eripuisti me: et su-

Save me, O God, by thy name, and judge me in thy strength.

O God, hear my prayer: give ear to the words of my mouth.

For strangers have risen up against me; and the mighty have sought after my soul: and they have not set God before their eyes.

For behold God is my helper: and the Lord is the protector of my soul.

Turn back the evils upon my enemies: and cut them off in thy truth.

I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good:

For thou hast delivered me out of all trouble: and

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per inimicos meos despexit oculus meus.
Gloria, &c.

my eye hath looked down upon mine enemies.
Glory, &c.

PSALM lxxxiv. *Benedixisti, Domine.*

Benedixisti, Domine, terram tuam : avertisti captivitatem Jacob.

Lord, thou hast blessed thy land : thou hast turned away the captivity of Jacob.

Remisisti iniquitatem plebis tuæ : operuisti omnia peccata eorum.

Thou hast forgiven the iniquity of thy people : thou hast covered all their sins.

Mitigasti omnem iram tuam : avertisti ab ira indignationis tuæ.

Thou hast mitigated all thy anger : thou hast turned away from the wrath of thy indignation.

Converte nos, Deus salutaris noster : et averte iram tuam a nobis.

Convert us, O God our saviour : and turn off thy anger from us.

Numquid in æternum irasceris nobis : aut extendes iram tuam a generatione in generationem ?

Wilt thou be angry with us forever : or wilt thou extend thy wrath from generation to generation ?

Deus, tu conversus vivificabis nos : et plebs tua lætabitur in te.

Thou wilt turn, O God, and bring us to life : and thy people shall rejoice in thee

Ostende nobis, Domine, misericordiam tuam : et salutare tuum da nobis

Shew us, O Lord, thy mercy ; and grant us thy salvation.

Audiam quid loquatur in me Dominus Deus : quoniam loquetur pacem in plebem suam :

I will hear what the Lord God will speak in me : for he will speak peace unto his people :

Et super Sanctos suos : et in eos qui convertuntur ad cor.

And unto his saints : and unto them that are converted to the heart.

Verumtamen prope timentes, eum salutare ipsius : ut inhabitet gloria in terra nostra.

Surely his salvation is near to them that fear him : that glory may dwell in our land.

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Miseri cordia et veritas obviaverunt sibi: justitia et pax osculatæ sunt.

Veritas de terra orta est: et justitia de cœlo prospexit.

Etenim Dominus dabit benignitatem: et terra nostra dabit fructum suum.

Justitia ante eum ambulabit: et ponet in via gressus suos.

Gloria, &c.

Mercy and truth have met each other: justice and peace have kissed.

Truth is sprung out of the earth; and justice hath looked down from heaven.

For the Lord will give goodness: and our earth shall yield her fruit.

Justice shall walk before him, and shall set his steps in the way.

Glory, &c.

PSALM CXVI. *Laudate Dominum.*

Laudate Dominum, omnes gentes: laudate eum, omnes populi.

Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Gloria, &c.

Praise the Lord, all ye nations: praise him, all ye peoples.

For his mercy is confirmed upon us: and the truth of the Lord remaineth forever.

Glory, &c

Office 1.

Ant. Assumpta est Maria in cœlum: gaudent angeli, laudantes benedicunt Dominum.

Ant. Mary was taken up into heaven: the angels rejoice, and with praises bless the Lord.

Office 2.

Ant. Missus est Gabriel angelus ad Mariam, virginem desponsatam Joseph.

Ant. The angel Gabriel was sent to Mary, a virgin espoused to Joseph.

Office 3.

Ant. O admirabile commercium! Creator generis humani, animatum corpus sumens, de virgine nasci

Ant. O marvellous intercourse! the Creator of mankind, taking a body with a living soul, vouch-

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dignatus est; et procedens homo sine semine, largitus est nobis suam deitatem.

safed to be born of a virgin; and becoming man without man's concurrence, bestowed upon us his deity.

The Little Chapter.

Office 1 *and* 3. Cant. vi. 9.

Quæ est ista quæ progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata?

R. Deo gratias.

V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Who is she that cometh forth as the morning rising, fair as the morn, bright as the sun, terrible as an army set in array?

R. Thanks be to God.

V. Make me worthy to praise thee, O sacred Virgin.

R. Give me strength against thine enemies.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

From the Purification to Advent.

Oremus.

Deus, qui virginalem aulam beatæ Mariæ Virginis in qua habitares, eligere dignatus es; da, quæsumus, ut sua nos defensione munitos, jucundos facias suæ interesse commemorationi. Qui vivis et regnas, &c.

R. Amen.

Let us pray.

O God, who didst vouchsafe to choose the chaste chamber of the blessed Virgin Mary to dwell therein grant, we beseech thee that fortified with her defence, we may find our joy in taking part in her commemoration. Who livest and reignest, &c.

R. Amen.

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V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Benedicamus Domino.
R. Deo gratias.
V. Fidelium animæ, per misericordiam Dei, requiescant in pace.
R. Amen.

V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. Let us bless the Lord.
R. Thanks be to God.
V. May the souls of the faithful, through the mercy of God, rest in peace.
R. Amen.

From Christmas to the Purification.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum. Qui vivis et regnas, &c.

R. Amen.
V. Domine, exaudi, &c. (*ut supra*).

Let us pray.

O God, who by the fruitful virginity of the blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, through whom we have received the author of life, our Lord Jesus Christ. Who livest and reignest, &c.

R. Amen.
V. O Lord, hear, &c. (*as above*).

The Little Chapter.

Office 2. Isa. vii. 14, 15.

Ecce, virgo concipiet, et pariet filium, et vocabitur nomen ejus Emmanuel: butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.

Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel: butter and honey shall he eat, that he may know to refuse the evil, and to choose the good.

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R. Deo gratias.
V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.
Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

Oremus.

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum, &c.

R. Amen.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Benedicamus Domino.
R. Deo gratias.
V. Fidelium animæ, per misericordiam Dei, requiescant in pace.
R. Amen.

R. Thanks be to God.
V. Vouchsafe that I may praise thee, O sacred Virgin.
R. Give me strength against thine enemies.
Lord, have mercy. Christ, have mercy. Lord, have mercy.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Let us pray.

O God, who wast pleased that thy Word at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, thy suppliants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with thee. Through the same Lord, &c.

R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. Let us bless the Lord.

R. Thanks be to God.
V. May the souls of the faithful, through the mercy of God, rest in peace.
R. Amen.

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Terce

Ave Maria.
V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.
Gloria, &c.

Hail, Mary.
V. O God, come to our assistance.
R. O Lord, make haste to help us.
Glory, &c.

Hymn, Memento, *as above*, p. 819.

Office 1.

Ant. Maria Virgo.

Ant. The Virgin Mary.

Office 2.

Ant. Ave Maria.

Ant. Hail, Mary.

Office 3.

Ant. Quando natus es.

Ant. When thou wast born.

PSALM CXIX. *Ad Dominum.*

Ad Dominum, cum tribularer, clamavi : et exaudivit me.
Domine, libera animam meam a labiis iniquis : et a lingua dolosa.
Quid detur tibi, aut quid apponatur tibi : ad linguam dolosam ?

Sagittæ potentis acutæ : cum carbonibus desolatoriis.
Heu mihi, quia incolatus meus prolongatus est ! Habitavi cum habitantibus Cedar : multum incola fuit anima mea.

In my trouble I cried to the Lord : and he heard me.
O Lord, deliver my soul from wicked lips : and a deceitful tongue.
What shall be given to thee, or what shall be added to thee : to a deceitful tongue ?
The sharp arrows of the mighty : with coals that lay waste.
Woe is me, that my sojourning is prolonged ! I have dwelt with the inhabitants of Cedar : my soul hath been long a sojourner.

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Cum his qui oderunt pacem, eram pacificus: cum loquebar illis, impugnabant me gratis.

Gloria, &c.

With them that hated peace, I was peaceable: when I spoke to them, they fought against me without cause.

Glory, &c.

PSALM CXX. *Levavi oculos.*

Levavi oculos meos in montes: unde veniet auxilium mihi.

I have lifted up my eyes to the mountains: from whence help shall come to me.

Auxilium meum a Domino: qui fecit cœlum et terram.

My help is from the Lord: who made heaven and earth.

Non det in commotionem pedem tuum: neque dormitet qui custodet te.

May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.

Ecce, non dormitabit neque dormiet: qui custodit Israel.

Behold he shall neither slumber nor sleep: that keepeth Israel.

Dominus custodit te, Dominus protectio tua: super manum dexteram tuam.

The Lord is thy keeper, the Lord is thy protection: upon thy right hand.

Per diem sol non uret te: neque luna per noctem.

The sun shall not burn thee by day: nor the moon by night.

Dominus custodit te ab omni malo: custodiat animam tuam Dominus.

The Lord keepeth thee from all evil: may the Lord keep thy soul.

Dominus custodiat introitum tuum, et exitum tuum: ex hoc nunc, et usque in sæculum.

May the Lord keep thy coming in and thy going out: from henceforth now and forever.

Gloria, &c.

Glory, &c.

PSALM CXXI. *Lætatus sum in his.*

Lætatus sum in his quæ dicta sunt mihi: In domum Domini ibimus.

I rejoiced at the things that were said to me: We shall go into the house of the Lord.

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Stantes erant pedes nostri: in atriis tuis Jerusalem.

Our feet were standing in thy courts: O Jerusalem.

Jerusalem, quæ ædificatur ut civitas: cujus participatio ejus in idipsum.

Jerusalem, which is built as a city: which is compact together.

Illuc enim ascenderunt tribus, tribus Domini: testimonium Israel, ad confitendum nomini Domini.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

Quia illic sederunt sedes in judicio: sedes super domum David.

Because there seats have sat in judgment: seats upon the house of David.

Rogate quæ ad pacem sunt, Jerusalem: et abundantia diligentibus te.

Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

Fiat pax in virtute tua: et abundantia in turribus tuis.

Let peace be in thy strength: and abundance in thy towers.

Propter fratres meos et proximos meos: loquebar pacem de te.

For the sake of my brethren and of my neighbors: I spoke peace of thee.

Propter domum Domini Dei nostri: quæsivi bona tibi.

Because of the house of the Lord our God, I have sought good things for thee.

Gloria, &c.

Glory, &c.

Office 1.

Ant. Maria Virgo assumpta est ad æthereum thalamum, in quo rex regum stellato sedet solio.

Ant. The Virgin Mary was taken up to the heavenly chamber, where the King of kings sitteth on his starry throne.

Office 2.

Ant. Ave Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus.

Ant. Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women.

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Office 3.

Ant. Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ. Sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

Ant. When thou wast born of a Virgin, after an ineffable manner, then were the Scriptures fulfilled. Thou didst come down like rain upon the fleece, that thou mightest save mankind: we praise thee, O our God.

The Little Chapter.

Office 1 *and* 3. Ecclus. xxiv. 15.

Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea.

R. Deo gratias.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem.

R. Thanks be to God.

V. Grace was poured forth on thy lips.

R. Therefore hath God blessed thee forever.

Lord, have mercy Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam, pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere,

Let us pray.

O God, who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession through whom we have re-

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Dominum nostrum Jesum Christum. Qui vivit et regnat, &c.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

ceived the author of life, our Lord Jesus Christ. Who livest and reignest, &c.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace

R. Amen.

The Little Chapter.

Office 2. Isa. xi. 1, 2.

Egrediteur virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum Spiritus Domini.

R. Deo gratias.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the Spirit of the Lord shall rest upon him.

R. Thanks be to God.

V. Grace was poured forth on thy lips.

R. Therefore hath God blessed thee forever.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Oremus.

Deus, qui de beatæ Mariæ Virginis utero verbum

Let us pray.

O God, who wast pleased that thy Word, at the mes-

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tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum nostrum, &c.

sage of the angel, should take flesh in the womb of the blessed Virgin Mary: grant to us, thy suppliants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with thee. Through the same Lord, &c.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

Sext.

Ave Maria.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria, &c.

Hail, Mary.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory, &c.

Hymn, Memento, *as above*, p. 819.

Office 1.

Ant. In odorem.

Ant. We run.

Office 2.

Ant. Ne timeas, Maria.

Ant. Fear not, Mary.

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Office 3.

Ant. Rubum quem viderat Moyses.

Ant. In the bush which Moses saw.

PSALM CXXII. *Ad te levavi.*

Ad te levavi oculos meos: qui habitas in cœlis.

To thee have I lifted up my eyes: who dwellest in heaven.

Ecce, sicut oculi servorum: in manibus dominorum suorum;

Behold as the eyes of servants: are on the hands of their masters;

Sicut oculi ancillæ in manibus dominæ suæ: ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.

As the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until he have mercy on us.

Miserere nostri, Domine, miserere nostri: quia multum repleti sumus despectione.

Have mercy on us, O Lord, have mercy on us: for we are greatly filled with contempt.

Quia multum repleta est anima nostra: opprobrium abundantibus, et despectio superbis.

For our soul is greatly filled: we are a reproach to the rich, and contempt to the proud.

Gloria, &c.

Glory, &c.

PSALM CXXIII. *Nisi quia Dominus.*

Nisi quia Dominus erat in nobis, dicat nunc Israel: nisi quia Dominus erat in nobis;

If it had not been that the Lord was with us, let Israel now say: If it had not been that the Lord was with us;

Cum exurgerent homines in nos: forte vivos deglutissent nos.

When men rose up against us: perhaps they had swallowed us up alive.

Cum irasceretur furor eorum in nos: forsitan aqua absorbuisset nos.

When their fury was enkindled against us: perhaps the water had swallowed us up.

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Torrentem pertransivit anima nostra: forsitan pertransisset anima nostra aquam intolerabilem.

Our soul hath passed through a torrent: perhaps our soul had passed through a water insupportable.

Benedictus Dominus: qui non dedit nos in captionem dentibus eorum.

Blessed be the Lord: who hath not given us to be a prey to their teeth.

Anima nostra sicut passer erepta est: de laqueo venantium.

Our soul hath been delivered as a sparrow out of the snare of the fowlers.

Laqueus contritus est: et nos liberati sumus.

The snare is broken: and we are delivered.

Adjutorium nostrum in nomine Domini: qui fecit cœlum et terram.

Our help is in the name of the Lord: who made heaven and earth.

Gloria, &c.

Glory, &c.

PSALM CXXIV. *Qui confidunt.*

Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat in Jerusalem.

They that trust in the Lord shall be as Mount Sion: he shall not be moved forever that dwelleth in Jerusalem.

Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc nunc, et usque in sæculum.

Mountains are round about it: so the Lord is round about his people from henceforth now and forever.

Quia non relinquet Dominus virgam peccatorum super sortem justorum: ut non extendant justi ad iniquitatem manus suas.

For the Lord will not leave the rod of sinners upon the lot of the just: that the just may not stretch forth their hands to iniquity.

Benefac, Domine, bonis: et rectis corde.

Do good, O Lord, to those that are good: and to the upright of heart.

Declinantes autem in obligationes, adducet Dominus cum operantibus iniquitatem: pax super Israel.

But such as turn aside into bonds, the Lord shall lead out with the workers of iniquity: peace upon Israel.

Gloria, &c.

Glory, &c.

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Office 1.

Ant. In odorem unguentorum tuorum currimus: adolescentulæ dilexerunt te nimis.

Ant. We run to the odor of thy ointments: the young maidens have loved thee exceedingly.

Office 2.

Ant. Ne timeas, Maria, invenisti gratiam apud Dominum: ecce, concipies et paries filium. Alleluia.

Ant. Fear not, Mary, thou hast found grace with the Lord: behold, thou shalt conceive and bear a son. Alleluia.

Office 3.

Ant. Rubum quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

Ant. In the bush which Moses saw unconsumed, we acknowledge thy admirable virginity preserved: intercede for us, O Mother of God.

The Little Chapter.

Office 1 *and* 3. Ecclus. xxiv. 16.

Et radicavi in populo honorificato, et in parte Dei mei hæreditas illius: et in plenitudine sanctorum detentio mea.

R. Deo gratias.

V. Benedicta tu in mulieribus.

R. Et benedictus fructus ventris tui.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

And I took root in an honorable people, and in the portion of my God his inheritance: and my abode is in the full assembly of Saints.

R. Thanks be to God.

V. Blessed art thou among women.

R. And blessed is the fruit of thy womb.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

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R. Et clamor meus ad te veniat

R. And let my cry come unto thee.

From the Purification to Advent.

Oremus.

Concede, misericors Deus, fragilitati nostræ præsidium, ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Per eumdem.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

Let us pray.

Grant, O most merciful God, a support to our frailty, that we who commemorate the holy Mother of God, may, by the assistance of her intercession, arise from our iniquities. Through the same Lord.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

From Christmas to the Purification.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum

Let us pray.

O God, who, by the fruitful virginity of the blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may be sensible of her intercession, through whom we have received the author

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Christum. Qui vivit et regnat, &c.

R. Amen.

V. Domine, exaudi, &c. (*ut supra*).

of life, our Lord Jesus Christ. Who liveth and reigneth, &c.

R. Amen.

V. O Lord, hear, &c. (*as above*).

The Little Chapter.

Office 2. Luke i. 32.

Dabit ei Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in æternum, et regni ejus non erit finis.

R. Deo gratias.

V. Benedicta tu, &c. (*ut supra*).

The Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob forever, and of his kingdom there shall be no end

R. Thanks be to God.

V. Blessed art thou, &c (*as above*)

Oremus.

Deus, qui de beatæ Mariæ virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem, &c.

R. Amen.

V. Domine, exaudi, &c. (*ut supra*).

Let us pray.

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, thy suppliants, that, as we believe her to be truly the mother of God, we may be assisted also by her intercessions with thee. Through the same Lord, &c.

R. Amen.

V. O Lord, hear, &c. (*as above*).

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None.

Ave Maria.
V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.
Gloria, &c.

Hail, Mary.
V. O God, come to my assistance.
R. O Lord, make haste to help me.
Glory, &c.

Hymn, Memento, *as above, p.* 819.

Office 1.

Ant. Pulchra es.

Ant. Thou art fair.

Office 2.

Ant. Ecce ancilla Domini.

Ant. Behold the handmaid.

Office 3.

Ant. Ecce Maria.

Ant. Behold Mary.

PSALM CXXV. *In convertendo.*

In convertendo Dominus captivitatem Sion: facti sumus sicut consolati.

Tunc repletum est gaudio os nostrum: et lingua nostra exultatione.
Tunc dicent inter gentes: Magnificavit Dominus facere cum eis.

Magnificavit Dominus facere nobiscum: facti sumus lætantes.
Converte, Domine, captivitatem nostram: sicut torrens in austro.

When the Lord brought back the captivity of Sion, we became like men comforted.
Then was our mouth filled with gladness, and our tongue with joy.
Then shall they say among the Gentiles: The Lord hath done great things for them.
The Lord hath done great things for us: we are become joyful.
Turn again our captivity, O Lord, as a stream in the south.

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Qui seminant in lacrymis : in exultatione metent.

They that sow in tears shall reap in joy.

Euntes ibant et flebant : mittentes semina sua.

Going they went and wept, casting their seeds.

Venientes autem venient cum exultatione : portantes manipulos suos.

But coming they shall come with joyfulness, carrying their sheaves.

Gloria, &c.

Glory, &c.

PSALM CXXVI. *Nisi Dominus.*

Nisi Dominus ædificaverit domum : in vanum laboraverunt qui ædificant eam.

Unless the Lord build the house, they labor in vain that build it.

Nisi Dominus custodierit civitatem : frustra vigilat qui custodit eam.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

Vanum est vobis ante lucem surgere : surgite postquam sederitis, qui manducatis panem doloris.

It is vain for you to rise before light : rise ye after you have sitten, you that eat the bread of sorrow.

Cum dederit dilectis suis somnum : ecce hæreditas Domini filii, merces fructus ventris.

When he shall give sleep to his beloved : behold the inheritance of the Lord are children : the reward, the fruit of the womb.

Sicut sagittæ in manu potentis : ita filii excussorum.

As arrows in the hand of the mighty, so the children of them that have been shaken.

Beatus vir qui implevit desiderium suum ex ipsis : non confundetur, cum loquetur inimicis suis in porta.

Blessed is the man that hath filled his desire with them : he shall not be confounded when he shall speak to his enemies in the gate.

Gloria, &c.

Glory, &c.

PSALM CXXVII. *Beati omnes.*

Beati omnes qui timent Dominum : qui ambulant in viis ejus.

Blessed are all they that fear the Lord ; that walk in his ways.

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Labores manuum tuarum quia manducabis: beatus es, et bene tibi erit.

For thou shalt eat the labors of thy hands; blessed art thou, and it shall be well with thee.

Uxor tua sicut vitis abundans: in lateribus domus tuæ.

Thy wife as a fruitful vine on the sides of thy house.

Filii tui sicut novellæ olivarum: in circuitu mensæ tuæ.

Thy children as olive plants, round about thy table.

Ecce sic benedicetur homo: qui timet Dominum.

Behold, thus shall the man be blessed that feareth the Lord.

Benedicat tibi Dominus ex Sion: et videas bona Jerusalem omnibus diebus vitæ tuæ.

May the Lord bless thee out of Sion; and mayst thou see the good things of Jerusalem all the days of thy life.

Et videas filios filiorum tuorum: pacem super Israel.

And mayest thou see thy children's children: peace upon Israel.

Gloria, &c.

Glory, &c.

Office 1.

Ant. Pulchra es et decora, filia Jerusalem: terribilis ut castrorum acies ordinata.

Ant. Thou art fair and comely, O daughter of Jerusalem: terrible as an army set in array.

Office 2.

Ant. Ecce ancilla Domini: fiat mihi secundum verbum tuum.

Ant. Behold the handmaid of the Lord: be it done unto me according to thy word.

Office 3.

Ant. Ecce, Maria genuit nobis Salvatorem, quem Joannes videns exclamavit, dicens: Ecce Agnus

Ant. Behold, Mary hath born us the Saviour, whom John beholding, exclaimed, Behold the Lamb

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Dei, ecce qui tollit peccata mundi. Alleluia.

of God, behold him who taketh away the sins of the world. Alleluia.

The Little Chapter.

Office 1 *and* 3. Ecclus. xxiv. 19, 20.

In plateis sicut cinnamomum et balsamum aromatizans odorem dedi: quasi myrrha electa, dedi suavitatem odoris.

In the streets, like cinnamon and aromatic balm, I gave forth a sweet fragrance: like the choicest myrrh, I yielded a sweetness of odor.

R. Deo gratias.

R. Thanks be to God.

V. Post partum virgo inviolata permansisti.

V. After child-birth thou didst remain a pure virgin.

R. Dei Genitrix, intercede pro nobis.

R. Intercede for us, O Mother of God.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ have mercy. Lord, have mercy.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto thee.

From the Purification to Advent.

Oremus.

Let us pray.

Famulorum tuorum, quæsumus Domine delictis ignosce; ut qui tibi placere de actibus nostris non valemus, Genitricis Filii tui Domini nostri Jesu Christi intercessione salvemur. Per eumdem, &c.

Forgive, O Lord, we beseech thee, the offences of thy servants; that we, who are unable to please thee by our own acts, may be saved by the intercession of the Mother of thy Son, Jesus Christ our Lord. Through the same, &c.

R. Amen.

R. Amen.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

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R. Et clamor meus ad te veniat.

V Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

In Advent.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat, &c.

R. Amen.

V. Domine, exaudi, &c. (*et supra*).

Let us pray.

O God, who, by the fruitful virginity of the blessed Mary, hast given to mankind the rewards of eternal salvation, grant, we beseech thee, that we may experience her intercession, through whom we have received the author of life, thy Son, Jesus Christ, our Lord. Who liveth and reigneth with thee, &c.

R. Amen.

V. O Lord, hear, &c. (*as above*).

The Little Chapter.

Office 3. Isa. vii. 14, 15

Ecce Virgo concipiet, et pariet filium, et vocabitur nomen ejus Emmanuel: butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.

R. Deo gratias.

Behold, a Virgin shall conceive and bear a son, and his name shall be called Emmanuel: butter and honey shall he eat, that he may know to refuse the evil, and to choose the good.

R. Thanks be to God.

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V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum, &c.

R. Amen.

V. Domine, exaudi, &c. (*ut supra*).

V. The angel of the Lord announced unto Mary.

R. And she conceived of the Holy Ghost.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary, grant to us, thy suppliants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with thee. Through the same Lord, &c.

R. Amen.

V. O Lord, hear, &c. (*as above*).

Vespers

Ave Maria.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria, &c.

Hail, Mary.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory, &c.

Office 1.

Ant. Dum esset rex.

Ant. While the king.

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Office 2.

Ant. Missus est Gabriel angelus.

Ant. The angel Gabriel was sent.

Office 3.

Ant. O admirabile commercium!

Ant. O marvellous intercourse!

PSALM cix. *Dixit Dominus.*

Dixit Dominus Domino meo: Sede a dextris meis:

The Lord said to my Lord: Sit thou at my right hand:

Donec ponam inimicos tuos: scabellum pedum tuorum.

Until I make thy enemies: thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ in splendoribus Sanctorum: ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength, in the brightness of the Saints: from the womb, before the day-star, I begot thee.

Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedec.

The Lord hath sworn, and he will not repent: Thou art a priest forever according to the order of Melchisedech.

Dominus a dextris tuis: confregit in die iræ suæ reges.

The Lord at thy right hand: hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

He shall judge among the nations, he shall fill ruins: he shall crush the heads in the land of many.

De torrente in via bibet, propterea exaltabit caput.

He shall drink of the torrent in the way: therefore shall he lift up his head.

Gloria, &c.

Glory, &c.

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Office 1.

Ant. Dum esset rex in accubitu suo, nardus mea dedit odorem suavitatis.

Ant. While the king was reposing, my spikenard yielded the odor of sweetness.

Ant. Læva ejus.

Ant. His left hand.

Office 2.

Ant. Missus est Gabriel angelus ad Mariam, virginem desponsatam Joseph.

Ant. The angel Gabriel was sent to Mary, a virgin espoused to Joseph.

Ant. Ave Maria.

Ant. Hail, Mary.

Office 3.

Ant. O admirabile commercium! Creator generis humani, animatum corpus sumens, de virgine nasci dignatus est, et procedens homo sine semine, largitus est nobis suam deitatem.

Ant. O marvellous intercourse! the Creator of mankind, taking a body with a living soul, vouchsafed to be born of a virgin: and becoming man without man's concurrence, bestowed upon us his deity.

Ant. Quando natus es.

Ant. When thou wast born.

PSALM cxii. *Laudate, pueri.*

Laudate, pueri, Dominum: laudate nomen Domini.

Praise the Lord, ye children: praise ye the name of the Lord.

Sit nomen Domini benedictum: ex hoc nunc, et usque in sæculum.

Blessed be the name of the Lord: from henceforth, now, and forever.

A solis ortu usque ad occasum: laudabile nomen Domini.

From the rising up of the sun unto the going down of the same: the name of the Lord is worthy of praise.

Excelsus super omnes

The Lord is high above

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gentes Dominus: et super cœlos gloria ejus.

all nations: and his glory above the heavens.

Quis sicut Dominus Deus noster, qui in altis habitat: et humilia respicit in cœlo et in terra?

Who is like unto the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

Suscitans a terra inopem: et de stercore erigens pauperem:

Raising up the needy from the earth: and lifting up the poor out of the dunghill:

Ut collocet eum cum principibus: cum principibus populi sui.

That he may place him with princes: with the princes of his people.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

Who maketh a barren woman to dwell in a house: the joyful mother of children.

Gloria, &c.

Glory, &c.

Office 1.

Ant. Læva ejus sub capite meo, et dextera illius amplexabitur me.

Ant. His left hand under my head, and his right hand shall embrace me.

Ant. Nigra sum.

Ant. I am black.

Office 2.

Ant. Ave Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus. Alleluia.

Ant. Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women. Alleluia.

Ant. Ne timeas, Maria.

Ant. Fear not, Mary.

Office 3.

Ant. Quando natus es ineffabiliter ex virgine, tunc impletæ sunt Scripturæ: sicut pluvia in vellus descendisti, ut salvum faceres

Ant. When thou wast born of a virgin, after an ineffable manner, then were the Scriptures fulfilled. Thou didst come

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genus humanum: te laudamus, Deus noster.

Ant. Rubum quem viderat Moyses.

down like rain upon the fleece, that thou mighest save mankind: we praise thee, O our God.

Ant. In the bush which Moses saw.

PSALM CXXI. *Lætatus sum in his* (*as above, p.* 827).

Office 1.

Ant. Nigra sum, sed formosa, filiæ Jerusalem: ideo dilexit me rex, et introduxit me in cubiculum suum.

Ant. Jam hiems transiit.

Ant. I am black, but beautiful, O daughters of Jerusalem: therefore hath the king loved me, and brought me into his chamber.

Ant. Now is the winter past.

Office 2.

Ant. Ne timeas, Maria, invenisti gratiam apud Dominum: ecce concipies, et paries filium.

Ant. Dabit ei Dominus.

Ant. Fear not, Mary, thou hast found grace with the Lord: behold, thou shalt conceive, and bear a son.

Ant. The Lord shall give unto him.

Office 3.

Ant. Rubum quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

Ant. Germinavit radix Jesse

Ant. In the bush which Moses saw unconsumed, we acknowledge thy admirable virginity preserved: intercede for us, O Mother of God.

Ant. The root of Jesse hath budded.

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PSALM CXXVI. *Nisi Dominus* (*as above, p.* 838).

Office 1.

Ant. Jam hiems transiit, imber abiit et recessit: surge, amica mea, et veni.

Ant. Speciosa facta es.

Ant. Now is the winter past, the rain is over and gone: arise, my beloved, and come.

Ant. Thou art become beautiful.

Office 2.

Ant. Dabit ei Dominus Deus sedem David patris ejus: et regnabit in æternum.

Ant. Ecce ancilla Domini.

Ant. The Lord God shall give unto him the throne of David his father: and he shall reign forever.

Ant. Behold the handmaid of the Lord.

Office 3.

Ant. Germinavit radix Jesse, orta est stella ex Jacob; virgo peperit Salvatorem: te laudamus, Deus noster.

Ant. Ecce Maria.

Ant. The root of Jesse hath budded, a star hath arisen out of Jacob; a virgin hath borne the Saviour: we praise thee, O our God.

Ant. Behold Mary.

PSALM CXLVII. *Lauda Jerusalem.*

Lauda Jerusalem Dominum: lauda Deum tuum, Sion.

Quoniam confortavit seras portarum tuarum: benedixit filiis tuis in te.

Qui posuit fines tuos pacem: et adipe frumenti satiat te.

Qui emittit eloquium suum terræ: velociter currit sermo ejus.

Praise the Lord, O Jerusalem: praise thy God, O Sion.

Because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.

Who hath placed peace in thy borders: and filleth thee with the fat of corn.

Who sendeth forth his speech to the earth: his word runneth swiftly.

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Qui dat nivem sicut lanam: nebulam sicut cineram spargit.

Mittit crystallum suum sicut buccellas: ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum, et liquefaciet ea: flabit spiritus ejus, et fluent aquæ.

Qui annuntiat verbum suum Jacob: justitias et judicia sua Israel.

Non fecit taliter omni nationi: et judicia sua non manifestavit eis.

Gloria, &c.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth his crystal like morsels: who shall stand before the face of his cold?

He shall send out his word, and melt them: his wind shall blow, and the waters shall run.

Who declareth his word to Jacob: his justices and judgments unto Israel.

He hath not done in like manner to every nation: and his judgments he hath not made manifest to them.

Glory, &c.

Office 1.

Ant. Speciosa facta es et suavis in deliciis tuis, sancta Dei Genitrix.

Ant. Thou art become beautiful and sweet in thy delights, O holy Mother of God.

Office 2.

Ant. Ecce ancilla Domini: fiat mihi secundum verbum tuum.

Ant. Behold the handmaid of the Lord: be it done unto me according to thy word.

Office 3.

Ant. Ecce, Maria genuit nobis Salvatorem, quem Joannes videns exclamavit, dicens: Ecce agnus Dei, ecce qui tollit peccata mundi. Alleluia.

Ant. Behold, Mary hath born us the Saviour, whom John beholding exclaimed, saying: Behold the Lamb of God; behold him who taketh away the sins of the world. Alleluia.

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The Little Chapter.

Office 1 *and* 3. Ecclus. xxiv. 14.

Ab initio et ante sæcula creata sum, et usque ad futurum sæculum non desinam, et in habitatione sancta coram ipso ministravi.

R. Deo gratias.

From the beginning, and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him.

R. Thanks be to God.

The Little Chapter.

Office 2. Isa. xi. 1, 2.

Egredietur virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum Spiritus Domini.

R. Deo gratias.

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the Spirit of the Lord shall rest upon him.

R. Thanks be to God.

HYMN.

Ave, maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix cœli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse Matrem,
Sumat per te preces
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos
Mites fac et castos.

Vitam præsta puram,
Iter para tutum;
Ut videntes Jesum,
Semper collætemur.

Sit laus Deo Patri,
Summum Christo decus,
Spiritui Sancto,
Tribus honor unus. Amen.

(*The same in English.*)

Gentle Star of ocean!
Portal of the sky!

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Ever Virgin Mother
  Of the Lord most high!

Oh! by Gabriel's Ave,
  Uttered long ago,
Eva's name reversing,
  Stablish peace below.

Break the captive's fetters;
  Light on blindness pour;
All our ills expelling,
  Every bliss implore.

Show thyself a Mother;
  Offer him our sighs,
Who for us Incarnate
  Did not thee despise.

Virgin of all virgins!
  To thy shelter take us:
Gentlest of the gentle!
  Chaste and gentle make us.

Still, as on we journey,
  Help our weak endeavor:
Till with thee and Jesus
  We rejoice forever.

Through the highest heaven,
  To the Almighty Three,
Father, Son, and Spirit,
  One same glory be. Amen.

V. Diffusa est gratia in labiis tuis.
R. Propterea benedixit te Deus in æternum.

V. Grace was poured forth on thy lips.
R. Therefore hath the Lord blessed thee forever.

Office 1.

Ant. Beata Mater.

Ant. Blessed Mother.

In Paschal time.

Ant. Regina cœli.

Ant. Queen of heaven.

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Office 2.

Ant. Spiritus Sanctus.

Ant. The Holy Ghost.

Office 3.

Ant. Magnum hæreditatis mysterium.

Ant. A great mystery of inheritance.

The Magnificat.

Magnificat: anima mea Dominum.

My soul doth magnify: the Lord.

Et exultavit spiritus meus: in Deo salutari meo.

And my spirit hath rejoiced: in God my Saviour.

Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes.

For he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

Quia fecit mihi magna qui potens est: et sanctum nomen ejus.

Because he that is mighty hath done great things to me: and holy is his name.

Et misericordia ejus a progenie in progenies: timentibus eum.

And his mercy is from generation unto generations: to them that fear him.

Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

Deposuit potentes de sede: et exaltavit humiles.

He hath put down the mighty from their seat: and hath exalted the humble.

Esurientes implevit bonis: et divites dimisit inanes.

He hath filled the hungry with good things: and the rich he hath sent empty away.

Suscepit Israel puerum suum: recordatus misericordiæ suæ.

He hath received Israel his servant: being mindful of his mercy.

Sicut locutus est ad pa-

As he spake to our fa-

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tres nostros; Abraham, et semini ejus in sæcula.
Gloria, &c.

thers: to Abraham and to his seed forever.
Glory, &c.

Office 1.

Ant. Beata Mater et intacta Virgo, gloriosa Regina mundi, intercede pro nobis ad Dominum.

Ant. Blessed Mother and inviolate Virgin, glorious Queen of the world, intercede for us with the Lord

In Paschal time.

Ant. Regina cœli, lætare, alleluia. Quia quem meruisti portare, alleluia. Resurrexit sicut dixit, alleluia. Ora pro nobis Deum, alleluia.

Ant. Queen of heaven, rejoice, alleluia. For he whom thou wast meet to bear, alleluia. Hath arisen as he said, alleluia. Pray to God for us, alleluia.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Oremus.

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere; et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia. Per Dominum nostrum, &c.

R. Amen.

Let us pray.

Grant, we beseech thee, O Lord God, that we, thy servants, may enjoy perpetual health, both of mind and body; and by the glorious intercession of blessed Mary ever Virgin, may be delivered from present sorrow, and attain unto eternal joy. Through our Lord, &c.

R. Amen.

Office 2.

Ant. Spiritus Sanctus in te descendet, Maria: ne ti-

Ant. The Holy Ghost shall come upon thee, Ma-

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meas, habebis in utero Filium Dei. Alleluia.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum nostrum.

R. Amen.

ry; fear not, thou shalt bear in thy womb the Son of God. Alleluia.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to thy suppliants, that we, who believe her to be truly the Mother of God, may be assisted by her intercessions with thee. Through the same our Lord.

R. Amen.

Office 3.

Ant. Magnum hæreditatis mysterium: templum Dei factus est uterus nescientis virum; non est pollutus ex ea carnem assumens: omnes gentes venient, dicentes, Gloria tibi, Domine.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Ant. A great mystery of inheritance: the womb of one that knew not man hath become the temple of God; taking flesh of her, he was not defiled: all nations shall come, saying, Glory be to thee, O Lord.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

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Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat, &c.

R. Amen.

Let us pray.

O God, who, by the fruitful virginity of the blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession for us, through whom we have received the author of life, thy Son Jesus Christ our Lord. Who liveth and reigneth with thee, &c.

R. Amen.

For the Commemoration of the Saints, &c., *see the end of* Lauds, p. 812.

If the office is ended here, one of the Antiphons of the Blessed Virgin *is said according to the season.*

Compline.

Ave Maria.

V. Converte nos, Deus salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria, &c.

Hail, Mary.

V. Convert us, O God our Saviour.

R. And turn away thine anger from us.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory, &c.

PSALM CXXVIII. *Sæpe expugnaverunt.*

Sæpe expugnaverunt me a juventute mea: dicat nunc Israel.

Sæpe expugnaverunt me

Often have they fought against me from my youth, let Israel now say.

Often have they fought

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a juventute mea: etenim non potuerunt mihi.

Supra dorsum meum fabricaverunt peccatores: prolongaverunt iniquitatem suam.

Dominus justus concidit cervices peccatorum: confundantur et convertantur retrorsum omnes, qui oderunt Sion.

Fiant sicut fœnum tectorum: quod, priusquam evellatur, exaruit.

De quo non implevit manum suam, qui metit: et sinum suum qui manipulos colligit.

Et non dixerunt qui præteribant, Benedictio Domini super vos: benediximus vobis in nomine Domini.

Gloria, &c.

against me from my youth, but they could not prevail over me.

The wicked have wrought upon my back: they have lengthened their iniquity.

The Lord, who is just, will cut the necks of sinners: let them all be confounded and turn back that hate Sion.

Let them be as grass upon the tops of houses, which withereth before it be plucked up.

Wherewith the mower filleth not his hand; nor he that gathereth sheaves his bosom.

And they that passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

Glory, &c.

PSALM CXXIX. *De profundis.*

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes: in vocem deprecationis meæ.

Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Quia apud te propitiatio est: et propter legem tuam sustinui te, Domine.

Out of the depths I have cried to thee, O Lord: Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities; Lord, who shall stand it.

For with thee there is merciful forgiveness; and by reason of thy law I have waited for thee, O Lord.

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Sustinuit anima mea in verbo ejus: speravit anima mea in Domino.

A custodia matutina usque ad noctem: speret Israel in Domino.

Quia apud Dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus ejus.

Gloria, &c.

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Glory, &c.

PSALM CXXX. *Domine, non est.*

Domine, non est exaltatum cor meum: neque elati sunt oculi mei.

Neque ambulavi in magnis: neque in mirabilibus super me.

Si non humiliter sentiebam: sed exaltavi animam meam;

Sicut ablactatus est super matre sua: ita retributio in anima mea.

Speret Israel in Domino: ex hoc nunc, et usque in sæculum.

Gloria, &c.

Lord, my heart is not exalted: nor are my eyes lofty.

Neither have I walked in great matters, nor in wonderful things above me.

If I was not humbly minded, but exalted my soul:

As a child that is weaned is towards his mother, so reward in my soul.

Let Israel hope in the Lord, from henceforth now and forever.

Glory, &c.

Hymn, Memento, *as above, p.* 819.

The Little Chapter.

Office 1. Ecclus. xxiv. 24.

Ego mater pulchræ dilectionis, et timoris, et agnitionis et sanctæ spei.

I am the mother of fair love, and of fear, and of knowledge, and of holy hope

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R. Deo gratias.
V. Ora pro nobis, sancta Dei Genitrix.
R. Ut digni efficiamur promissionibus Christi.

Ant. Sub tuum præsidium.

R. Thanks be to God.
V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Ant. We fly to thy patronage.

In Paschal time.

Ant. Regina cœli.

Ant. Queen of heaven.

The Little Chapter.

Office 2. Isa. vii. 14, 15.

Ecce, Virgo concipiet, et pariet filium, et vocabitur nomen ejus Emmanuel: butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.

R. Deo gratias.
V. Angelus Domini nuntiavit Mariæ.
R. Et concepit de Spiritu Sancto.
Ant. Spiritus Sanctus.

Behold, a Virgin shall conceive, and bear a son, and his name shall be called Emmanuel: he shall eat butter and honey that he may know to refuse the evil, and to choose the good.

R. Thanks be to God.
V. The angel of the Lord announced unto Mary.
R. And she conceived of the Holy Ghost.
Ant. The Holy Ghost.

The Little Chapter.

Office 3. Ecclus. xxiv. 24.

Ego mater pulchræ dilectionis, et timoris, et agnitionis, et sanctæ spei.

R. Deo gratias.
V. Ora pro nobis, sancta Dei Genitrix.

I am the mother of fair love, and of fear, and of knowledge, and of holy hope.

R. Thanks be to God.
V. Pray for us, O holy Mother of God.

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R. Ut digni efficiamur promissionibus Christi.

Ant. Magnum hæreditatis mysterium.

R. That we may be made worthy of the promises of Christ.

Ant. A great mystery of inheritance.

Canticle of Simeon.

Nunc dimittis servum tuum. Domine: secundum verbum tuum in pace.

Quia viderunt oculi mei: salutare tuum.

Quod parasti: ante faciem omnium populorum.

Lumen ad revelationem gentium: et gloriam plebis tuæ Israel.

Gloria, &c.

Now dost thou dismiss thy servant, O Lord, in peace: according to thy word.

For mine eyes have seen thy salvation.

Which thou hast prepared: before the face of all people.

A light to enlighten the Gentiles: and the glory of thy people Israel.

Glory, &c.

Office 1.

Sub tuum præsidium confugimus, sancta Dei Genitrix: nostras deprecationes ne despicias in necessitatibus; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

Ant. We fly to thy patronage, O holy Mother of God: despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.

In Paschal time.

Ant. Regina cœli, lætare, alleluia. Quia quem meruisti portare, alleluia. Resurrexit sicut dixit, alleluia. Ora pro nobis Deum, alleluia.

Kyrie eleison. Christe eleison. Kyrie eleison.

Ant. Queen of heaven, rejoice, alleluia. For he whom thou wast meet to bear, alleluia. Hath arisen, as he said, alleluia. Pray for us to God, alleluia.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

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V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Oremus.

Beatæ et gloriosæ semperque Virginis Mariæ, quæsumus, Domine, intercessio gloriosa nos protegat, et ad vitam perducat æternam. Per Dominum, &c.
R. Amen.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Benedicamus Domino.
R. Deo gratias.

Let us pray.

Let the glorious intercession of the blessed and glorious Mary ever Virgin, protect us, we beseech thee, O Lord, and bring us to life everlasting. Through our Lord, &c.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. Let us bless the Lord.
R. Thanks be to God.

The Blessing.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.
R. Amen.

May the almighty and merciful Lord, Father, and Son, and Holy Ghost, bless and preserve us.
R. Amen.

Office 2.

Ant. Spiritus Sanctus in te descendet, Maria: ne timeas, habebis in utero Filium Dei.
Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

Ant. The Holy Ghost shall come upon thee, Mary: fear not, thou shalt bear in thy womb the Son of God.
Lord, have mercy. Christ, have mercy. Lord, have mercy.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

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Oremus.

Deus, qui de beatæ Mariæ Virginis utero, Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eumdem Dominum nostrum, &c.

R. Amen.

V. Domine, exaudi, &c. (*ut supra*).

Let us pray.

O God, who wast pleased that thy Word at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, thy suppliants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with thee. Through the same Lord, &c.

R. Amen.

V. O Lord, hear, &c. (*as above*).

Office 3.

Ant. Magnum hæreditatis mysterium: templum Dei factus est uterus nescientis virum; non est pollutus ex ea carnem assumens: omnes gentes venient, dicentes, Gloria tibi, Domine.

Kyrie eleison. Christe eleison. Kyrie eleison.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Ant. A great mystery of inheritance: the womb of one that knew not man hath become the temple of God; taking flesh of her, he was not defiled: all nations shall come, saying, Glory be to thee, O Lord.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Oremus.

Deus, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue,

Let us pray.

O God, who by the fruitful virginity of the blessed Mary, hast given to mankind the rewards of eternal

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quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat, &c.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

salvation; grant, we beseech thee, that we may experience her intercession, through whom we have received the author of life, thy Son Jesus Christ, our Lord. Who liveth and reigneth, &c.

R. Amen.

V. O Lord, hear my prayer.

℟. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

The Blessing.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

R. Amen.

May the almighty and merciful Lord, Father, and Son, and Holy Ghost, bless and preserve us.

R. Amen.

Then is said one of the Antiphons of the Blessed Virgin, *according to the season, as at the end of* Lauds, p. 814.

After the Prayer is said:

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Then are said, secretly, Pater—Ave—Credo.

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Little Office of the Immaculate Conception.

At Matins.

Eja, mea labia, nunc annuntiate
Laudes et præconia Virginis beatæ.

(*The same in English.*)

Come, my lips, and wide proclaim
The blessed Virgin's spotless fame.

V. Domina, in adjutorium meum intende.
R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.
R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

From Septuagesima to Easter, instead of Alleluia, *is said:*

Laus tibi, Domine, Rex æternæ gloriæ.

Praise be to thee, O Lord, King of everlasting glory.

HYMN.

Salve, mundi Domina,
Cœlorum Regina:
Salve, Virgo virginum,
Stella matutina.

Salve, plena gratia,
Clara luce divina:
Mundi in auxilium,
Domina, festina.

Ab æterno Dominus
Te præordinavit
Matrem unigeniti
Verbi, quo creavit.

Terram, pontum, æthera
Te pulchram ornavit
Sibi Sponsam, quæ in
Adam non peccavit.

Amen.

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(*The same in English.*)

Hail, Queen of the heavens!
  Hail, Mistress of earth!
Hail, Virgin most pure,
  Of immaculate birth!

Clear star of the morning,
  In beauty enshrined!
O Lady, make speed
  To the help of mankind.

Thee God in the depth
  Of eternity chose;
And formed thee all fair
  As his glorious Spouse;

And called thee his Word's
  Own Mother to be,
By whom he created
  The earth, sky, and sea. Amen.

V. Elegit eam Deus, et præ-elegit eam.

R. In tabernaculo suo habitare fecit eam.

V. Domina, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. God elected her, and pre-elected her.

R. He made her to dwell in his tabernacle.

V. O Lady, hear my prayer.

R. And let my cry come unto thee.

Oremus.

Sancta Maria, Regina cœlorum, mater Domini nostri Jesu Christi, et mundi Domina, quæ nullum derelinquis, et nullum despicis; respice me, Domina, clementer oculo pietatis, et impetra mihi apud tuum dilectum Filium cunctorum veniam peccatorum: ut qui nunc tuam sanctam

Let us pray.

Holy Mary, Queen of heaven, Mother of our Lord Jesus Christ, and Mistress of the world, who forsakest no one, and despisest no one; look upon me, O Lady, with an eye of pity, and entreat for me, of thy beloved Son, the forgiveness of all my sins; that, as I now celebrate

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et immaculatam Conceptionem devoto affectu recolo, æternæ in futurum beatitudinis bravium capiam, ipso, quem virgo peperisti, donante Domino nostro Jesu Christo; qui cum Patre et Sancto Spiritu vivit et regnat, in Trinitate perfecta Deus in sæcula sæculorum. Amen.

with devout affection thy holy and immaculate Conception, so, hereafter, I may receive the prize of eternal blessedness, by the grace of him whom thou, in virginity, didst bring forth, Jesus Christ, our Lord, who, with the Father and the Holy Ghost, liveth and reigneth, in perfect Trinity, God, world without end. Amen.

V. Domina, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

V. O Lady, hear my prayer.

R. And let my cry come unto thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

At Prime.

V. Domina, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

R. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

Salve, Virgo sapiens,
Domus Deo dicata,
Columna septemplici
Mensaque exornata.

Ab omni contagio
Mundi præservata:
Ante sancta in utero
Parentis, quam nata.

Tu, Mater viventium,
Et porta es Sanctorum:
Nova stella Jacob,
Domina Angelorum.

Zabulo terribilis
Acies castrorum:
Portus et refugium
Sis Christianorum. Amen.

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(*The same in English.*)

Hail, Virgin most wise!
  Hail, Deity's shrine!
With seven fair pillars,
  And table divine!

Preserved from the guilt
  Which hath come on us all!
Exempt, in the womb,
  From the taint of the Fall!

O new star of Jacob!
  Of Angels the Queen!
O gate of the Saints!
  O mother of men!

O terrible as
  The embattled array!
Be thou of the faithful
  The refuge and stay. Amen.

V. Ipse creavit illam in Spiritu Sancto.

R. Et effudit illam inter omnia opera sua.

V. Domina, exaudi, &c.

V. The Lord himself created her in the Holy Ghost.

R. And poured her out among all his works.

V. O Lady, hear, &c. (*as on p.* 864).

At Terce.

V. Domina, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

Salve, arca fœderis,
Thronus Salomonis,
Arcus pulcher ætheris,
Rubus visionis:

Virga frondens germinis
Vellus Gedeonis:
Porta clausa numinis,
Favusque Samsonis.

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Decebat tam nobilem
Natum, præcavere
Ab originali
Labe Matris Evæ

Almam, quam elegerat,
Genitricem vere,
Nulli prorsus sinens
Culpæ subjacere.
Amen

(*The same in English.*)

Hail, Solomon's throne!
  Pure ark of the law!
Fair rainbow! and bush,
  Which the Patriarch saw.

Hail, Gedeon's fleece!
  Hail, blossoming rod!
Samson's sweet honeycomb!
  Portal of God!

Well fitting it was,
  That a Son so divine
Should preserve from all touch
  Of original sin;

Nor suffer by smallest
  Defect to be stained,
That Mother, whom he
  For himself had ordained. Amen.

V. Ego in altissimis habito.
R. Et thronus meus in columna nubis.
V. Domina, exaudi, &c.

V. I dwell in the highest.
R. And my throne is on the pillar of the clouds.
V. O Lady, hear, &c. (*as on p.* 864).

At Sext.

V. Domina, in adjutorium meum intende.
R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.
R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

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HYMN.

Salve, Virgo puerpera,
Templum Trinitatis,
Angelorum gaudium,
Cella puritatis:

Solamen mœrentium,
Hortus voluptatis:
Palma patientiæ,
Cedrus castitatis.

Terra es benedicta
Et sacerdotalis,
Sancta et immunis
Culpæ originalis.

Civitas altissimi,
Porta orientalis:
In te est omnis gratia,
Virgo singularis. Amen.

(*The same in English.*)

Hail, virginal Mother!
Hail, purity's cell!
Fair shrine where the Trinity
Loveth to dwell.

Hail, garden of pleasure!
Celestial balm!
Cedar of chastity!
Martyrdom's palm!

Thou land set apart
From uses profane!
And free from the curse
Which in Adam began!

Thou city of God!
Thou gate of the east!
In thee is all grace,
O joy of the blest! Amen.

V. Sicut lilium inter spinas.
R. Sic amica mea inter filias Adæ.

V. As the lily among the thorns.
R. So is my beloved among the daughters of Adam.

V. Domina, exaudi, &c.

V. O Lady, hear, &c (*as on p.* 864).

At None.

V. Domina, in adjutorium meum intende.

V. O Lady, make speed to befriend me.

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R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

Salve urbs refugii,
Turrisque munita
David, propugnaculis
Armisque insignita.

In Conceptione
Charitate ignita,
Draconis potestas
Est a te contrita.

O mulier fortis,
Et invicta Judith!
Pulchra Abisag virgo,
Verum fovens David!

Rachel curatorem
Ægypti gestavit:
Salvatorem mundi
Maria portavit. Amen.

(*The same in English.*)

Hail, city of refuge!
Hail, David's high tower!
With battlements crowned
And girded with power!

Filled at thy Conception
With love and with light!
The dragon by thee
Was shorn of his might.

O woman most valiant!
O Judith thrice blest!
As David was nursed
In fair Abishag's breast;

As the saviour of Egypt
Upon Rachel's knee;
So the world's great Redeemer
Was cherished by thee. Amen.

V. Tota pulchra es, amica mea.

R. Et macula originalis numquam fuit in te.

V. Domina, exaudi, &c.

V. Thou art all fair, my beloved.

R. And the original stain was never in thee.

V. O Lady, hear, &c. (*as on p.* 864).

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At Vespers.

V. Domina, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

Salve, horologium,
Quo retrogradiatur
Sol in decem lineis;
Verbum incarnatur.

Homo ut ab inferis
Ad summa attollatur,
Immensus ab Angelis
Paulo minoratur.

Solis hujus radiis
Maria coruscat;
Consurgens aurora
In conceptu micat.

Lilium inter spinas,
Quæ serpentis conterat
Caput: pulchra ut luna
Errantes collustrat. Amen.

(*The same in English.*)

Hail, dial of Achaz!
  On thee the true sun
Told backward the course
  Which from old he had run!

And, that man might be raised,
  Submitting to shame,
A little more low
  Than the angels became.

Thou, wrapt in the blaze
  Of his infinite light,
Dost shine as the morn
  On the confines of night;

As the moon on the lost
  Through obscurity dawns;
The serpent's destroyer!
  A lily 'mid thorns! Amen.

V. Ego feci in cœlis, ut orietur lumen indeficiens.

V. I made an unfailing light to arise in heaven.

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R. Et quasi nebula texi omnem terram.

V. Domina, exaudi, &c.

R. And as a mist I over spread the whole earth.

V. O Lady, hear, &c. (*as on p.* 864).

At Compline.

V. Convertat nos, Domina, tuis precibus placatus Jesus Christus Filius tuus.

R. Et avertat iram suam a nobis.

V. Domina, in adjutorium meum intende.

R. Me de manu hostium potenter defende.

V. Gloria Patri. Alleluia.

V. May Jesus Christ, thy Son, reconciled by thy prayers, O Lady, convert our hearts.

R. And turn away his anger from us.

V. O Lady, make speed to befriend me.

R. From the hands of the enemy mightily defend me.

V. Glory be to the Father, &c. Alleluia.

HYMN.

Salve, Virgo florens,
Mater illibata,
Regina clementiæ,
Stellis coronata.

Super omnes Angelos
Pura, immaculata,
Atque ad regis dexteram
Stans veste deaurata.

Per te, Mater gratiæ,
Dulcis spes reorum,
Fulgens stella maris,
Portus naufragorum,

Patens cœli janua,
Salus infirmorum,
Videamus Regem
In aula Sanctorum. Amen.

(*The same in English.*)

Hail, Mother most pure!
Hail, Virgin renowned!
Hail, Queen with the stars
As a diadem crowned!

Above all the angels
In glory untold,
Standing next to the King
In a vesture of gold!

O Mother of mercy!
O star of the wave!

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O hope of the guilty!
O light of the grave!

Through thee may we come
To the haven of rest;
And see heaven's King
In the courts of the blest! Amen.

V. Oleum effusum, Maria, nomen tuum.
R. Servi tui dilexerunt te nimis.
V. Domina, exaudi, &c.

V. Thy name, O Mary, is as oil poured out.
R. Thy servants have loved thee exceedingly.
V. O Lady, hear, &c. (*as on p.* 864).

The Commendation.

Supplices offerimus
Tibi, Virgo pia,
Hæc laudum præconia;
Fac nos ut in via
Ducas cursu prospero
Et in agonia
Tu nobis assiste,
O dulcis Maria.

(*The same in English.*)

These praises and prayers
I lay at thy feet,
O Virgin of virgins!
O Mary most sweet!

Be thou my true guide
Through this pilgrimage here;
And stand by my side
When death draweth near.

R. Deo gratias.

R. Thanks be to God.

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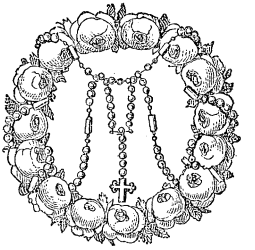

Rosary of the Blessed Virgin.

(Those who recite the whole rosary or the third part on beads duly blessed, once a week, gain 100 days' indulgence each time, and a plenary indulgence on Christmas, Twelfthday, Candlemas, Annunciation, Easter, Ascension, Whitsunday, Trinity, Corpus Christi, Assumption, Nativity of the Blessed Virgin, Nativity of St. John, the Feasts of the Apostles and of St. Joseph, and in the hour of death. Many other indulgences can be gained by those who wear them, as will be seen under the general head of indulgences.)

This devotion was instituted in its present shape by St. Dominic, the founder of the Friars preachers, or Dominicans. The faithful had long been in the habit of reciting one hundred and fifty Our Fathers or Hail Marys, to unite themselves with the monks and religious who recited daily the one hundred and fifty Psalms of David. St. Dominic divided it into decades, and taught the people while reciting each to meditate on some mystery in the life of our Lord or his blessed Mother. The whole rosary is divided into three parts—the joyful, sorrowful, and glorious mysteries—each of five decades, and the beads or chaplet is arranged for the recital of one part, and contains six large and fifty-three small beads.

No devotion can excel these short and easy meditations on the mysteries of the faith, or more closely unite us to Jesus.

To aid us in reflecting on the particular mystery set apart for each decade, several methods are in use, which we shall now explain.

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Method of saying the Beads.

Bless yourself, and on the cross or medal say the Apostles' Creed, then on the large bead the Our Father, and three Hail Marys on the three small beads, and end this introductory part by—

"Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen."

Then there are three different ways to proceed.

I. *With contemplation and Prayers.*

Read in the book the contemplation for the first mystery of the part which you wish to recite, and, reflecting on this, say the Our Father on the large bead, ten Hail Marys on the ten small beads, and the Glory be to the Father after the last: then read in the book the prayer of the first mystery.

II. *The method of Father Busee, used by the Jesuits and Redemptorists.*

Say the Our Father on the large bead, and on each small bead the Hail Mary as far as the word "Jesus," then add in the words, "Whom thou didst conceive at the message of an Angel," and then "Holy Mary," &c., and end the decade with a "Glory be to the Father."

In this way introduce appropriate words into the Hail Mary in each decade, thus:

JOYFUL MYSTERIES.

1st Decade.—"Whom thou didst conceive at the message of an angel."
2d Decade.—"Whom thou didst carry in thy womb on thy visit to St. Elizabeth."
3d Decade.—"Who was born of thee at Bethlehem."
4th Decade.—"Whom thou didst present in the temple."
5th Decade.—"Whom thou didst find in the temple."

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SORROWFUL MYSTERIES.

1st DECADE.—"Who sweat blood for us in the garden."
2d DECADE.—"Who was scourged for us."
3d DECADE.—"Who was crowned with thorns for us."
4th DECADE.—"Who carried his cross for us."
5th DECADE.—"Who was crucified for us."

GLORIOUS MYSTERIES.

1st DECADE.—"Who arose from the dead."
2d DECADE.—"Who ascended into heaven."
3d DECADE.—"Who sent down the Holy Ghost."
4th DECADE.—"Who took thee up into heaven."
5th DECADE.—"Who crowned thee in heaven."

The advantage of this method is, that the mystery is kept before the mind without any effort, and as the words are easily learnt, a book will not be needed.

III. *Manner of saying the Beads with others.*

Where several say the beads together, the leader says the Creed as far as the words, "the living and the dead:" then all the rest begin, "I believe in the Holy Ghost," &c., and finish the Creed. The leader then recites the Our Father to the words "as it is in heaven," and the rest all together begin at the words, "Give us this day," and finish it. The leader then begins the Hail Marys and goes down to the holy name of "Jesus," and the rest finish. He then recites the Glory be to the Father to the words "Holy Ghost," and the rest continue it.

If they recite the first way, the leader then in each decade reads the contemplation and begins the Our Father, the rest end it, and he says the first part of the Hail Mary, which they complete; and when this is done ten times, he says the first part of the Glory, &c., and when they have finished it, he reads the prayer, and the next contemplation.

If they are reciting the second way, the leader in each mystery, after his part of the Hail Mary, adds the words given above.

NOTE.—Only one part, or five decades, need be said at once to gain the indulgences.

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IV. *The Living Rosary.*

A new and pious way of saying the beads has been approved by the Church, and is called the Living Rosary. Fifteen persons divide the rosary among them, each taking one mystery, and by reciting only this one decade each day they gain all the indulgences attached to the recitation of the whole rosary, besides several others. This decade should be preceded by the Creed, Our Father, three Hail Marys, and the Glory be to the Father, and may be recited in either of the two ways given.

END OF THE BEADS.

When the five decades have been recited, it is usual to add the hymn Salve Regina, and the Litany of the Blessed Virgin, with its prayer or the prayer of the rosary.

DAYS FOR THE VARIOUS PARTS.

The Joyful Mysteries are recited on Mondays and Thursdays. The Sorrowful Mysteries are recited on Tuesdays and Fridays. The Glorious Mysteries are recited on Wednesdays and Saturdays, and on all the Sundays of the year.

Some, however, on the Sundays from Advent to Lent, recite the Joyful Mysteries; on the Sundays in Lent, the Sorrowful Mysteries; and on the Sundays from Easter to Advent, the Glorious Mysteries.

Rosary of the Most Blessed Virgin Mary.

✠

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Hail, Mary.

V. Thou shalt open my lips, O Lord.

R. And my mouth shall show forth thy praise.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

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THE FIVE JOYFUL MYSTERIES.

I. *The Annunciation.*

Let us contemplate, in this mystery, how the angel Gabriel saluted our Blessed Lady with the title, "Full of grace," and declared unto her the Incarnation of our Lord and Saviour Jesus Christ.

Our Father. Ten Hail Marys. Glory be to the Father.

PRAYER.

O holy Mary, Queen of Virgins; through the most high mystery of the Incarnation of thy beloved Son, our Lord Jesus Christ, wherein our salvation was begun, obtain for us, through thy most holy intercession, light to understand the greatness of the benefit He hath bestowed upon us, in vouchsafing to become our Brother, and giving thee, His own beloved mother, to be our mother also. Amen.

II. *The Visitation.*

Let us contemplate, in this mystery, how the blessed Virgin Mary, understanding from the angel that her cousin St. Elizabeth had conceived, went with haste into the mountains of Judea to visit her, bearing her divine Son within her womb, and remained with her three months.

Our Father, &c.

PRAYER.

O holy Virgin, most spotless mirror of humility; by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us, through thy intercession, that our hearts being visited by thy divine Son, and freed from all sin, we may praise and give thanks to Him forever. Amen.

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III. *The Birth of our Saviour Christ in Bethlehem.*

Let us contemplate, in this mystery, how the blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Jesus Christ, at midnight, and laid him in a manger, because there was no room for him in the inns at Bethlehem.

Our Father, &c.

PRAYER.

O most pure mother of God; through thy virginal and most joyful delivery, whereby thou gavest to the world thy only Son, our Saviour, we beseech thee obtain for us, through thy intercession, the grace to lead such pure and holy lives in this world, that we may become worthy to sing, without ceasing, the mercies of thy Son, and His benefits to us by thee. Amen.

IV. *The Presentation of our Blessed Lord in the Temple.*

Let us contemplate, in this mystery, how the blessed Virgin Mary, on the day of her purification, presented the child Jesus in the Temple, where holy Simeon, giving thanks to God, with great devotion received him into his arms.

Our Father, &c.

PRAYER.

O holy Virgin, most admirable mistress and pattern of obedience, who didst present the Lord of the Temple in the Temple of God; obtain for us, of thy blessed Son, that, with holy Simeon and devout Anna, we may praise and glorify Him forever. Amen.

V. *The finding of the child Jesus in the Temple.*

Let us contemplate, in this mystery, how the blessed Virgin Mary, after having lost (through no fault of

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hers) her beloved Son in Jerusalem, sought him for the space of three days; and at length found him in the Temple, sitting in the midst of the doctors, hearing them, and asking them questions, being of the age of twelve years.

Our Father, &c.

PRAYER.

O most blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted; by that unspeakable joy wherewith thy soul was filled, when at length thou didst find thy well-beloved Son in the Temple, teaching in the midst of the doctors, obtain of Him that we may so seek Him and find Him in His holy Catholic Church, as never more to be separated from Him. Amen.

Salve Regina, as at p. 54, with *V.* and *R.*; and the following prayers:

Hear, O merciful God, the prayer of Thy servants; that we who meet together in the society of the most holy Rosary of the blessed Virgin, mother of God, may, through her intercession, be delivered by Thee from the dangers that continually hang over us; through the merits of our Lord and Saviour Jesus Christ. Amen.

O God, whose only-begotten Son, by His life, death, and resurrection, hath laid open to us the rewards of everlasting life, grant, we beseech Thee, that, pondering in our hearts these mysteries in the most holy Rosary of the blessed Virgin Mary, we may imitate what they set forth, and obtain what they promise; through the same our Lord and Saviour Jesus Christ. Amen.

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THE FIVE SORROWFUL MYSTERIES.

I. *The Prayer and Bloody Sweat of our Blessed Saviour in the Garden.*

Let us contemplate, in this mystery, how our Lord Jesus was so afflicted for us in the garden of Gethsemane, that his body was bathed in a bloody sweat, which ran down in great drops to the ground.

Our Father, &c.

PRAYER.

O most holy Virgin, more than martyr; by that ardent prayer which our beloved Saviour poured forth to His heavenly Father in the garden, vouchsafe to intercede for us, that, our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the holy will of God. Amen.

II. *The Scourging of our Blessed Lord at the Pillar.*

Let us contemplate, in this mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house, the number of stripes they gave him being about five thousand.

Our Father &c.

PRAYER.

O mother of God, overflowing fountain of patience; through those stripes thy only and much-beloved Son vouchsafed to suffer for us, obtain of Him for us grace to mortify our rebellious senses, to avoid the occasion of sin, and to be ready to suffer every thing rather than offend God. Amen.

III. *The Crowning of our Blessed Saviour with thorns.*

Let us contemplate, in this mystery, how those cruel ministers of Satan plaited a crown of sharp thorns, and

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cruelly pressed it on the sacred head of our Lord Jesus Christ.

Our Father, &c.

PRAYER.

O mother of our Eternal Prince, the King of Glory; by those sharp thorns wherewith His sacred head was pierced, we beseech thee obtain, through thy intercession, that we may be delivered from all motions of pride, and escape that shame which our sins deserve at the day of judgment. Amen.

IV. *Jesus carrying his Cross.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, being sentenced to die, bore, with the most amazing patience, the cross which was laid upon him for his greater torment and ignominy.

Our Father, &c.

PRAYER.

O holy Virgin, example of patience; by the most painful carrying of the cross, in which thy Son, our Lord Jesus Christ, bore the heavy weight of our sins, obtain for us of Him, through thy intercession, courage and strength to follow His steps, and bear our cross after Him to the end of our lives. Amen.

V. *The Crucifixion of our Lord Jesus Christ.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stripped of his clothes, and his hands and feet nailed to the cross, in the presence of his most afflicted mother.

Our Father, &c.

PRAYER.

O holy Mary, mother of God; as the body of thy beloved Son was for us stretched upon the

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cross, so may we offer up our souls and bodies to be crucified with Him, and our hearts to be pierced with grief at His most bitter Passion; and thou, O most sorrowful mother, graciously vouchsafe to help us, by thy all-powerful intercession, to accomplish the work of our salvation. Amen.

Salve Regina and prayers, as before.

THE FIVE GLORIOUS MYSTERIES.

I. *The Resurrection of our Lord from the Dead.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

Our Father, &c.

PRAYER.

O glorious Virgin Mary; by that unspeakable joy thou didst receive in the resurrection of thy divine Son, we beseech thee obtain for us of Him, that our hearts may never go astray after the false joys of this world, but may be forever wholly employed in the pursuit of the only true and solid joys of heaven. Amen.

II. *The Ascension of Christ into Heaven.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight, and to the great admiration, of his most holy mother, and his holy apostles and disciples.

Our Father, &c.

PRAYER.

O mother of God, comforter of the afflicted; as thy beloved Son, when He ascended into heav-

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en, lifted up His hands and blessed His apostles, as He was parted from them; so vouchsafe, most holy mother, to lift up thy pure hands to Him in our behalf, that we may enjoy the benefits of His blessing, and of thine, here on earth, and hereafter in heaven. Amen.

III. *The Descent of the Holy Ghost on the Apostles.*

Let us contemplate, in this mystery, how our Lord Jesus Christ, being seated on the right hand of God, sent, as he had promised, the Holy Ghost upon his apostles, who, after he was ascended, returning to Jerusalem, continued in prayer and supplication with the blessed Virgin Mary, expecting the performance of his promise.

Our Father, &c.

PRAYER.

O sacred Virgin, Tabernacle of the Holy Ghost; we beseech thee obtain, by thy intercession, that this most sweet Comforter, whom thy beloved Son sent down upon His apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us to walk in the path of virtue and good works. Amen.

IV. *The Assumption of the blessed Virgin Mary into Heaven.*

Let us contemplate, in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into heaven, accompanied by the holy angels.

Our Father, &c.

PRAYER.

O most prudent Virgin, who, entering the heavenly palaces, didst fill the angels with joy and man with hope, vouchsafe to intercede for us at the hour of our death, that, being delivered from the

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illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life. Amen.

V. *The Coronation of the most blessed Virgin Mary in Heaven.*

Let us contemplate, in this mystery, how the glorious Virgin Mary was, to the great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

Our Father, &c.

PRAYER.

O glorious Queen of all the heavenly host, we beseech thee accept this rosary, which, as a crown of roses, we offer at thy feet; and grant, most gracious lady, that, by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die within us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

Salve Regina, &c., as before.

A Novena,

OR NINE DAYS' DEVOTION TO THE EVER-BLESSED VIRGIN.

Incomparable Virgin, chosen by the ever-adorable Trinity, from all eternity, to be the most pure Mother of Jesus, allow thy servant to remind thee of the joy thou receivedst in the instant of the most sacred Incarnation of our divine Lord, and during the nine months thou carriedst Him

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in thy most chaste womb. Oh! that I could but renew, and if possible, increase this thy joy by the fervor of my prayers. Most tender Mother of the afflicted! obtain for me from thy divine Son those maternal consolations, and that peculiar protection, thou hast promised to those who shall devoutly commemorate this ineffable joy. Relying on thy powerful intercession, I most humbly entreat thee to obtain from Jesus Christ, thy dearly beloved Son, my request. [*Having specified it, say:*] May this light I burn before thy image, stand as a memorial of the lively confidence I repose in thy prayers. May it be consumed in honor of that ardent and supernatural love and joy, with which thy sacred heart was replenished during the abode of thy blessed Son in thy womb, in veneration of which I offer to thee the sentiments of my heart, and the following salutations.

PRAYER.

Mother of my God! to thee I offer these *Hail Marys:* they are so many brilliant jewels in the diadem of thy exterior glory, which will be increasing to the end of the world. I beseech thee, O comforter of the afflicted, by the joy thou receivedst in the submission and obedience of thy Son, to comfort my poor heart, and obtain of Him for me a favorable answer to the petition I make to thy compassionate mercy and benevolence. To this effect I offer to thee all the good works that have ever been performed in the confraternities of thy sacred heart, and other associations in thy honor. I most humbly entreat thee, on this consideration, and for the love of the sacred Heart

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of Jesus, with which thy own was so inflamed, to listen to my voice and grant my request. Amen.

The Reparation of Honor.

Mother of God, whose sanctity and sublime merit surpass the comprehension of the angels themselves, how great is the maternal tenderness of thy heart towards mankind! How great thy favors! How unworthy our acknowledgment, our gratitude, our return! My very soul is penetrated with grief at the consideration of the many injuries thou receivest from infidels and wicked Christians, by the execrable blasphemies vomited out against thy maternal virginity, sanctity, and integrity, but especially at the anguish with which those sinners load thee, who heaping sin upon sin against thy divine Son, draw down vengeance and damnation on their own souls; all which stand in direct opposition to thy tender love and compassion. Pierced with grief and sorrow, I throw myself at thy feet, and though the greatest of sinners, most unworthy of, and least corresponding with the graces I have received, I here enter my protest against such unwarrantable proceedings, and beseech thee, O Virgin, more than martyr! to accept the same, as a reparation of honor. Obtain pardon for my past offences and indignities, and those of all mankind, O good Mother. May we, sinners that we are, become sensible of the favors thou hast obtained for us; and being truly contrite for the past, may we, by thy aid and assistance, breaking the chains of our former thraldom and slavery, live henceforward in thy favor, and in the happy liberty of the chil-

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dren of God. May this our act and deed, O Saviour of the world! as all we do to testify our love and gratitude to Thy blessed mother is also most agreeable to Thee, be approved and confirmed by Thy blessing and authority. Amen.

St. Alphonsus Liguori's Prayer for a Visit to the Blessed Virgin.

Unable to repair really to the presence of the Mother of God, the Saints have made it a practice to visit a statue or picture of her, that the symbol may excite their love and devotion to her whom Jesus loved above all creatures, the prophetess of the new law, the Mother of the Redeemer, and source of the Gospel.

Most holy immaculate Virgin and my Mother Mary, to thee who art the Mother of my Lord, the Queen of the world, the advocate, the hope, the refuge of sinners, I have recourse to-day,—I, who am the most miserable of all. I worship thee, O great Queen, and I thank thee for all the graces which thou hast hitherto granted me; and especially I thank thee for having delivered me from hell, which I have so often deserved. I love thee, most amiable Lady; and for the love which I bear thee, I promise always to serve thee, and to do all that I can that thou mayest also be loved by others. I place all my hopes in thee, and I confide my salvation to thy care; accept me for thy servant, and receive me under thy mantle, O Mother of Mercy. And since thou art so powerful with God, do thou deliver me from all temptations, or rather obtain me strength to triumph over them until death. Of thee I ask the true love of Jesus Christ; through thee I hope to die a good death. My Mother, by the love which thou bear-

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est to God, I beseech thee to help me always, but especially at the last moment of my life; leave me not until thou seest me safe in heaven, blessing thee and singing thy mercies to all eternity.

PRAYER OF ST. EPHREM TO THE BLESSED VIRGIN.

O immaculate and wholly pure Virgin Mary! mother of God, queen of the universe, our most excellent Lady, thou art superior to all the saints, thou art the only hope of the Fathers, and the joy of the blessed. By thee we have been reconciled to our God. Thou art the only advocate of sinners, the secure haven of the shipwrecked. Thou art the consolation of the world, the redemption of captives, the joy of the sick, the comfort of the afflicted, the refuge and salvation of the whole world. O great princess! mother of God! cover us with the wings of thy compassion: have pity on us. We have no hope but in thee, O most pure Virgin! We are given to thee, and consecrated to thy service; we bear the name of thy servants; do not permit Lucifer to draw us down to hell. O immaculate Virgin! we are under thy protection; therefore, unitedly we have recourse to thee, and supplicate thee to prevent thy Son, whom our sins have offended, from abandoning us to the power of the devil.

O full of grace! illuminate my intellect, loosen my tongue that it may sing thy praises, and especially the Angelic Salutation, so worthy of thee. I salute thee, O peace! O joy! O salvation and consolation of the whole world! I salute thee, O greatest of miracles! paradise of delight! secure haven of those who are in dan-

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ger! fountain of grace! mediatrix of God and of men!

PRAYER OF ST. ATHANASIUS.

Hearken, O most holy Virgin, to our prayers, and remember us. Dispense to us the gifts of thy riches, and the abundant graces with which thou art filled. The archangel salutes thee and calls thee full of grace. All nations call thee blessed; the whole hierarchy of heaven blesses thee, and we, who are of the terrestrial hierarchy, also say to thee: "Hail, full of grace, the Lord is with thee." Pray for us, O mother of God, our Lady and our Queen.

ST. ALPHONSUS LIGUORI'S

Prayers to the Blessed Virgin

FOR EVERY DAY IN THE WEEK.

Sunday.

PRAYER TO THE MOST HOLY MARY TO OBTAIN PARDON OF SINS.

Behold, O mother of God, at thy feet a miserable sinner, the slave of hell, who has recourse to thee, and trusts in thee. I do not even merit that thou shouldst look upon me, but I know that having seen thy Son die to save sinners, thou hast the greatest desire to aid them. O mother of mercy, look on my miseries, and have pity on me. I hear thee called by all, The refuge of sinners, the hope of the desperate, the help of the abandoned. Then thou art my refuge, my hope,

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my help. Thou must save me by thy intercession. Succor me for the love of Jesus Christ, give thy hand to a poor fallen sinner who recommends himself to thee. I know that thou dost find consolation in helping the sinner when thou canst; help me, then, for thou canst help me. I, by my sins, have lost the grace of God and my own soul. Now I place myself in thy hands; tell me what I must do to return to the favor of my Lord, for I will do it without delay. He sends me to thee, that thou mayest succor me, and He wishes me to have recourse to thy mercy, that not only the merits of thy Son, but also thy prayers may aid in my salvation. To thee then I have recourse; thou who dost pray for so many others, pray also to Jesus for me. Ask Him to pardon me, and He will pardon me; tell Him that thou dost desire my salvation, and He will save me. Make known the good that thou canst do to those who confide in thee. Amen; thus I hope, thus may it be.

Monday.

PRAYER TO THE MOST HOLY MARY TO OBTAIN HOLY PERSEVERANCE.

O queen of heaven, I who once have been a miserable slave of Lucifer, now dedicate myself to thee, as thy servant forever, and offer myself to honor and serve thee for my whole life; accept me, do not refuse me as I merit. O my mother, I have placed in thee all my hopes, from thee I hope all blessings. I thank and bless God, who in His mercy has given me this confidence in thee, which I consider as the great earnest of my salvation. Ah, how have I fallen in my past life, I a

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miserable sinner, because I have not had recourse to thee! Now I hope to be pardoned through the merits of Jesus Christ, and through thy prayers. But I may again lose the divine grace; the danger is not over; my enemies do not sleep. How many new temptations remain for me to conquer! Ah, my most sweet Lady, protect me, and do not permit me again to be their slave; help me always. I know that thou wilt help me, and with thy help I shall conquer, if I recommend myself to thee; but this I fear, that in occasions of falling into sin, I may neglect to call on thee, and thus may be lost. This grace I ask of thee, obtain for me that in the assaults of hell, I may always have recourse to thee, saying: Mary, aid me. My good mother, do not permit me to lose my God.

Tuesday.

PRAYER TO MARY MOST HOLY TO OBTAIN A HAPPY DEATH.

O Mary, what will be my death? I tremble and am confounded when I now consider my sins, and think of that great, decisive moment of my salvation or eternal damnation, when I shall die and be judged. O my most sweet mother, my hopes are in the blood of Jesus Christ, and in thy intercession. O consoler of the afflicted, do not abandon me then; do not cease consoling me in that great affliction. If now I am tormented with remorse on account of past sins, the uncertainty of pardon, the danger of relapse, and the rigor of divine justice, what will become of me then? If thou dost not aid me, I am lost. Ah, my Lady, before my death arrives, obtain for me a great sor-

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row for my sins, a true amendment, and fidelity to God for the life that remains to me. And when the last moment of my life comes, O Mary my hope, aid me then in my great distress, and encourage me then that I may not despair at the sight of my sins which the demon will present to me. Obtain for me the grace to invoke thee then more constantly, that I may expire with thy sweet name, and that of thy most holy Son, upon my lips. And now, O Lady, pardon my boldness before I expire, come thyself to console me by thy presence. This grace thou hast granted to so many of thy servants, I also wish and hope for it. I am, indeed, a sinner, and I do not merit it; but I am thy servant, who loves thee, and has great confidence in thee. O Mary, I wait for thee, do not leave me disconsolate. At least, if I am not worthy of so great a favor, assist me from heaven, that I may die in the love of God and of thee, and come to love God and thee eternally in paradise.

Wednesday.

PRAYER TO MARY MOST HOLY TO OBTAIN DELIVERANCE FROM HELL.

O my dearest Lady, I thank thee that thou hast so often rescued me from hell: as often as I have deserved it through my sins. A miserable sinner! I was already condemned to that prison, and that sentence would perhaps have been executed upon me after my first sin, if thou hadst not in thy mercy helped me. Thou wast not even invoked by me, but by thy mercy alone thou hast restrained the divine justice, and then subduing

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my hard-heartedness, hast drawn me to take confidence in thee. And oh, into how many sins I should have fallen in the dangers to which I have been exposed, if thou, my most loving mother, hadst not preserved me by the graces which thou hast obtained for me! Ah, my queen, still preserve me from hell. But of what avail will be thy mercy and the favors thou hast bestowed on me, if I should be condemned? If once I loved thee not, now, after God, I love thee above every thing. Ah, do not permit that I should turn my back upon thee and upon God, who, through thee, hath dispensed to me so many mercies. My most amiable Lady, do not permit that I should hate and curse thee in hell. Wilt thou suffer a servant of thine who loves thee to be lost? O Mary, what dost thou say to me? I shall be lost if I leave thee. But who could have the heart to leave thee? How could I forget the love thou hast borne me? My mother, since thou hast done so much to save me, complete the work; continue to aid me. Dost thou wish to help me? But what do I say? If thou didst show me so much favor when I lived forgetful of thee, how much more ought I now to hope, when I love thee and recommend myself to thee! No, he who has recourse to thee is never lost; only he who does not recommend himself to thee. Ah, my mother, do not leave me in my own hands, for I shall be lost; make me always to have recourse to thee. Save me, my hope, save me from hell; but first from sin, which alone can condemn me to hell.

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Thursday.

PRAYER TO THE MOST HOLY MARY TO OBTAIN HEAVEN.

O queen of heaven, who sittest above the choirs of angels, nearest to God; from this vale of misery I, a miserable sinner, salute thee, and pray thee to turn towards me those kind eyes of thine, that dispense graces to all those they look upon. See, O Mary, in how much danger I am, and must be, while I live on this earth, of losing my soul, heaven, and God. In thee, O Lady, I have placed all my hopes. I love thee, and long to come to thee, see thee, and praise thee in heaven. Ah, Mary, when will the day come that I shall see myself safe at thy feet, and shall behold the mother of my Lord and my mother, who has been so occupied with my salvation? When shall I kiss that hand which has so many times delivered me from hell and bestowed on me so many graces, when, by my sins, I merited to be hated and abandoned by all? O Lady, I have been very ungrateful to thee in my life; but if I reach heaven, I will be no more ungrateful. There I will love thee as much as I can, every moment through all eternity, and I will make amends for my ingratitude by blessing thee and thanking thee forever. Above all, I thank God who gives me such confidence in the blood of Jesus Christ and in thee; namely, that thou wilt save me, that thou wilt free me from my sins, and obtain for me light and strength to execute the divine will, and finally conduct me to the port of heaven. All this have thy servants hoped, and none have been deceived. Neither shall I be deceived. Mary, I wish nothing

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else; thou must save me. Pray thy Son Jesus, as I also pray Him, through the merits of His passion, to preserve in me, and always more increase this confidence, and I shall be saved.

Friday.

PRAYER TO THE MOST HOLY MARY TO OBTAIN LOVE TOWARDS HER AND JESUS CHRIST.

O Mary, I know that thou art the creature the most noble, the most sublime, the most pure, the most beautiful, the most merciful, the most holy; in a word, the most lovely of all creatures. Oh, if all knew thee, O my Lady, and loved thee as thou dost merit! But I console myself that so many happy souls in heaven and on earth live enamored of thy goodness and beauty. Above all, I rejoice that God himself loves thee alone more than all men and angels united. My most amiable queen, I, a miserable sinner, also love thee, but I love thee too little: I desire a love greater and more tender towards thee; and this thou must obtain for me, for to love thee is a great sign of predestination, and a grace that God does not grant except to those whom He wishes to be saved.

I see myself then, O my mother, greatly indebted to thy Son. I see that He merits an infinite love. Thou who desirest nothing but to see Him loved, this is the grace that above all others thou must obtain for me; obtain for me a great love for Jesus Christ. Thou dost obtain from God whatever thou dost wish; ah, obtain for me this grace, to be so united with the divine will that I may never more be separated from it. I do not ask of thee the goods of earth, neither honors nor

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riches; I ask of thee what thy heart most desires, I wish to love my God. Is it possible that thou wilt not aid me in this my desire, which pleases thee so much! No, for thou dost even now help me, already thou art praying for me; pray, pray, and never cease to pray until thou seest me in heaven, beyond the danger of being able any more to lose my Lord, and certain of loving Him forever, together with thee, my dearest mother.

Saturday.

PRAYER TO THE MOST HOLY MARY TO OBTAIN HER PATRONAGE.

O my most holy mother, I know what graces thou hast obtained for me, and I see the ingratitude of which I have been guilty towards thee. The ungrateful are no longer worthy of favors; but I will not on this account distrust thy mercy, which is greater than my ingratitude. O my great advocate, have pity on me. Thou art the dispenser of all the graces which God grants to us miserable sinners, and for this end He has made thee so powerful, so rich, and so merciful, that thou mightest succor us in our miseries. Ah, mother of mercy, do not leave me in my poverty. Thou art the advocate of the most wretched and abandoned sinners who have recourse to thee, defend me also, who recommend myself to thee. Do not tell me that it is difficult to gain my cause, for the most desperate causes are all gained when they are defended by thee. In thy hands, then, I place my eternal salvation, and to thee I commit my soul. It was lost; thou, by thy intercession, must save it. I wish to be enrolled among thy most

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devoted servants; do not cast me out: thou dost go in search of the wretched to relieve them; do not abandon a miserable sinner who has recourse to thee. Speak for me; thy Son does whatever thou dost ask of Him. Take me under thy protection, and this will be enough: yes, for if thou dost protect me, I fear nothing; nothing from my sins, for thou wilt obtain for me the remedy for the injury I have inflicted upon myself; nor from the demons, for thou art more powerful than all hell united; nor from Jesus my Judge Himself, for by one prayer of thine He is appeased. I only fear that through my negligence I may cease to invoke thee, and shall thus be lost. My mother, obtain for me the pardon of all my sins, love to Jesus, holy perseverance, a good death, and finally, paradise; especially obtain for me the grace always to recommend myself to thee. It is true that these graces are too much for me who do not merit them, but they are not too much for thee who art so much beloved by God that He grants thee whatever thou dost ask of Him. It is enough that thou dost begin to speak, and He denies thee nothing. Pray then to Jesus for me; tell Him that thou dost protect me, and He will not fail to have pity on me. My mother, I trust in thee; in this hope I repose and live, and in this I wish to die. Amen.

Live always, Jesus our love and Mary our hope!

(For the preceding prayers, plenary indulgence once a month, if recited regularly with three Hail Marys. Partial, 300 days each time.—PIUS VII.)

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Acts of Filial Reverence to Mary.

(Partial indulgence 100 days; plenary, once a month.—LEO XII.)

I.

I venerate thee with all my heart, O most holy Virgin, as the daughter of the Father of heaven; and I consecrate to thee my soul, with all its powers. Hail, Mary, &c.

II.

I venerate thee with all my heart, O most holy Virgin, as the mother of the only Son of God; and I consecrate to thee my body, with all its senses. Hail, Mary, &c.

III.

I venerate thee with all my heart, O most holy Virgin, as the beloved spouse of the Holy Ghost; and I consecrate to thee my heart, with all its affections; obtain for me of the Holy Trinity the graces necessary for my salvation. Hail, Mary, &c.

An Act of Consecration to the Sacred Heart of Mary.

O heart of Mary, I offer, I consecrate to thee my heart; thou shalt ever be the object of my veneration, love, and confidence; I will pay thee my devotions every day; I will celebrate thy feasts with joy; I will proclaim thy greatness and thy goodness without ceasing; I will neglect no means of obtaining thee the honor and the homage which are due unto thee; I will bring all the thoughts and affections of my heart into conformity with thine; and I will make it my duty to

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imitate thy virtues, especially thy purity and thy humility.

Vouchsafe, O Mary, to open to me thy heart, and to receive me therein, in union with all thy dear and faithful children. Obtain for me the grace I need to imitate thee, as thou hast imitated Jesus Christ; succor me in all dangers, console me in all afflictions, and teach me how to make a holy use of all the goods and ills of life. Amen.

Prayer of St. Gertrude to the Sacred Heart of Mary.

O immaculate heart of Mary, I have nothing in myself to offer thee that is worthy of thee; but what thanks ought I not to pay thee, for all the favors which thou hast obtained for me from the heart of Jesus! What reparation ought I not to make thee for all my tepidity in thy service! I desire to return thee love for love; the only good that I possess is the sacred heart of Jesus, which thou thyself hast given me. I offer thee this treasure of infinite price; I cannot do more, and thou dost not deserve less at my hands; but, receiving from me this gift most precious in thy sight, be pleased, I beseech thee, to accept my heart, which I here offer to thee, and I shall be forever blessed. Amen.

The Month of Mary.

(Plenary indulgence on any day, at option, on the usual conditions. Partial indulgence of three hundred days, each time.—Pius VII.)

The devotion of the Month of Mary consists in consecrating the month of May to her honor, by perform-

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ing every day some particular devotion, prayers, good works, or practices of virtue.

No particular form of prayer is needed, but our efforts should tend to imitate the blessed Virgin, by increasing in virtue, piety, and fervor, and especially by an amendment of life and an entire reconciliation to God, if we are so unhappy as to be his enemies by sin.

As there is usually a public devotion in the churches, all should endeavor to be present there, or have family devotions for the same object at home. Of the devotions given in this book, many will be appropriate to the month of May.

The Little Beads or Crown of the Immaculate Conception.

(Plenary indulgence once a month, recited daily. Partial, 100 days. Applicable to the souls in Purgatory.—PIUS IX.)

In the name of the Father, and the Son, and of the Holy Ghost. Amen.

O God, incline unto my aid: O Lord, make haste to help me.

1st. I thank thee, O Eternal Father, because by thy power thou didst preserve Mary, thy most blessed Daughter, from the stain of original sin.

Then on the large bead, say, Our Father; *and on the four small,* Hail Mary; *adding each time,* Blessed be the pure, holy, and immaculate Conception of the Blessed Virgin Mary.

2d. I thank thee, O Eternal Son, because by thy wisdom thou didst preserve Mary, thy most blessed Mother, from the stain of original sin.

Our Father, *four* Hail Marys, *and* Blessed, *as before.*

3d. I thank thee, O Holy Ghost Eternal, because by thy love, thou didst preserve Mary, thy most blessed Spouse, from the stain of original sin.

Our Father, *four* Hail Marys, *and* Blessed, *&c., as above.*

Conclude with: Glory be to the Father, *&c., in honor of the purity of St. Joseph.*

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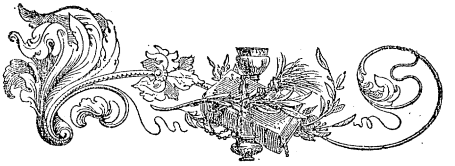

Devotions to the Holy Angels.

When we remember that the Almighty deputes his angels to guard over us, and that the common opinion is that each one of us has an Angel Guardian specially deputed, it seems ungrateful to God not to show our devotion, reverence, and respect to that prince of the heavenly city, who wards off from us so many spiritual and temporal dangers, and obtains incessantly for us such priceless graces.

Prayers of the Church

IN HONOR OF THE GUARDIAN ANGEL.

O God, who in Thy unspeakable providence, vouchsafest to send Thy angels to keep guard over us; grant unto Thy suppliants that we may be continually defended by their protection, and rejoice eternally in their society. Through Jesus Christ our Lord, who liveth and reigneth with Thee, in the unity of the Holy Ghost, forever and ever. Amen.

Prayer of St. Michael.

O God, who didst render blessed Michael, Thy Archangel, victorious over the proud Lucifer, and all the wicked spirits, we beseech Thee, that com-

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bating under the Cross, and ever adopting his motto, "Who is like God," we may be victorious over all our enemies, and delivered from all impediments, regulate our lives according to Thy will and commandments. Through Jesus Christ, our Lord. Amen.

Of St. Gabriel.

O God, the lover of the salvation of mankind, who didst commission blessed Gabriel, assisting before Thy throne, to announce to the ever-glorious Virgin, the mystery of Thy blessed Son's becoming man, we beseech Thee, that recurring to his intercession, we may be succored in all our wants, spiritual and temporal. Through Jesus Christ, our Lord. Amen.

Of St. Raphael.

O God, who in Thy ineffable goodness hast rendered blessed Raphael the conductor of Thy faithful in their journeys, we humbly implore Thee that we may be conducted by him in the way of salvation, and experience his help in the maladies of our souls. Through Jesus Christ, our Lord. Amen.

A Novena

IN HONOR OF THE NINE CHOIRS OF ANGELS.

To my good Angel Guardian.

Most faithful guardian of all that I am! when I reflect on my ingratitude and your unceasing cares, my mind is bewildered, and I know not what to say, but that you are a heavenly intelli-

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gence, a spirit of light and love, and a prince of the celestial realms—while I am but dust and ashes, a miserable sinner, and the least of men. Great Prince! why do you love me so tenderly? why is there not one moment of my life undistinguished by your favors? What shall I render you in return for them? I have nothing to offer, dear Guardian of my heart, except the firm resolution of loving you henceforward with your blessed companions in glory. Present my resolution, together with this Novena, to these holy choirs; it will be better received from you; and tell them, in your angelic manner, how sorry I am for not having always loved them. Tell them how much I wish to see their devotion extended, and that all men should know and love the Holy Angels, for the glory of God alone. It is this God alone, O most amiable of friends! that I desire in all things. Amen—Amen—God alone! God alone! the end of all devotion to the glorious Virgin, the Angels, and Saints. Amen.

Prayer to the Holy Angels.

O pure and happy spirits whom the Almighty selected to become the angels and guardians of men! I most humbly prostrate before you, to thank you for the charity and zeal with which you execute this commission. Alas! how many pass a long life, without ever thanking that invisible friend to whom they a thousand times owed its preservation! O charitable guardians of those souls for whom Christ died! O burning spirits, who cannot avoid loving those whom Jesus eternally loved! permit me to address you on behalf

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of all those committed to your care, and to implore for them all in general a grateful sense of your many favors, and also the grace to profit by your charitable assistance. O Angel of those happy infants, who as yet "are without spot before God," preserve their innocence, I earnestly conjure you. Angels of youth, who are exposed to so many dangers, conduct them safely to the bosom of God, as Tobias was conducted back to his father. Angels of those who employ themselves in the instruction of youth! animate them with your zeal and love; teach them to emulate your purity and incessant view of God, that they may worthily and successfully co-operate with the invisible guardians of their young charge. O Angels of the clergy "who have the eternal Gospel to preach to them that sit upon earth," present their words, their actions, and their intentions to God, and purify them in that fire of love which consumes you. Angels of infidels whom the true faith has never enlightened! intercede for them, that, practising what they know, they may at length discover the hidden secrets of the kingdom of God. O Angels of all those who throughout the world are deprived of religious instruction! open for them some source of salvation; raise up some one to break for them the bread of the world. And you, O Guardian Angels of sinners! charitable guides of those unhappy mortals, whose perseverance in sin would embitter even your unutterable joys, were you not established in the peace of God, oh join me, I ardently beseech you, in imploring their conversion. Angels of all those who at this moment

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struggle in the agonies of death! strengthen, encourage, and defend them against the attacks of their infernal enemy. O faithful Guides! holy spirits! ardent adorers of the Divinity! Guardian Angels of all creatures! protect us all—teach us to love to pray, to combat on earth, and rather obtain for us instant death, than permit us to commit one mortal sin. Amen.

Protestations of St. Charles Borromeo, to his Angel Guardian to obtain a happy death.

I. In the name of the most holy Trinity, Father, Son, and Holy Ghost, I a wretched and unhappy sinner, protest before thee, O beloved Angel Guardian, assigned to me by the Divine Majesty, that I wish to die in that only faith which the holy Roman and Apostolic Church holds and professes, in which all the saints of the new law have died, and out of which there is no salvation.

II. I protest also, O angel of God, that I wish to depart this life under thy holy guardianship and protection, with a firm hope of obtaining the divine mercy, notwithstanding the multitude and enormity of my sins, securely believing that one single slightest drop of the most precious blood of Jesus Christ, abundantly suffices to wipe away not only my sins, but those of the whole world.

III. I likewise protest, O holy Angel, that I desire from the bottom of my heart to be a partaker of the merits of Jesus Christ, and of his goodness and clemency, which he refuses to no sinner, however grievous and abominable, on his doing true penance. Would that I had never offended my God, whom I love above all things, and desire to love still more! I grieve from all my heart, and willingly pardon all offences of others against me, and pour every fault of mine into the

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most benignant heart of Jesus, my Redeemer, to be effaced.

IV. I also protest, my Guardian, that I beseech the Divine goodness, to vouchsafe to receive me into the number of those, whom from all eternity he has predestined and made heirs of his glory. From my desire, which ravishes me to heaven, I offer not only to bear all evils, to which this wretched life is subject, but also to undergo the pains of purgatory to the final day of judgment, provided I at last attain, through God's infinite mercy, eternal beatitude.

V. I finally protest, O most faithful Guardian, that I make thee executor of my last will. Obtain three graces for me of God: first, that I may not depart this life without being duly fortified with all the sacraments of the Church. Second, that of the many tearful sighs which Jesus Christ heaved, during the three hours on the cross, I may obtain at least one, by virtue and efficacy of which I may mitigate the tearful sobs and groans of my heart, and that the most sweet mother of Jesus may vouchsafe me one of those looks which, beneath the cross, she directed to the face of her most beloved Son, when struggling with death; thus receiving me into the number of those, who, by her maternal patronage, will obtain eternal salvation in the day of judgment. The third grace is, that thou, O my most faithful Guardian, shouldst succor me chiefly in that hour when my soul shall be severed from my body, and propitiate my Judge, whose paternal breast was inflamed on the cross with the fire of the most ardent charity for the salvation of sinners. O most merciful Guardian, keep my soul confided to thee alone, and when it issues from the prison of the body, deliver it into the hands of its Creator and Redeemer, that with thee and all the saints, it may clearly see him in the joys of heaven, love him perfectly, and enjoy him fully to all eternity. Amen.

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Devotions To the Saints.

As the Saints in heaven are constantly interceding for us, we cannot in our endeavor to effect our own salvation, neglect to implore their assistance, and obtain through them graces, not knowing what great and signal favors God, in his providence, has determined to grant us, through them. But while we implore the Blessed Virgin Immaculate, the Choirs of Angels, the multitude of Saints to intercede for us, we cannot but feel especial devotion to the Saint whose name was given us in Baptism, or whom we have chosen as our patron. To him our hearts will often rise, and as in life he would not have disdained to help us, heaven surely has not made him heartless and unfeeling.

As the number of Saints, whose public veneration the Church permits, is great, we cannot here give any but general and more wide-spread devotions.

Hymn of the Church to all the Saints.

Salutis æternæ dator.

Giver of life, eternal Lord !
  Thy own redeem'd defend ;
Mother of Grace ! thy children save,
  And help them to the end.

Ye thousand thousand Angel hosts !
  Assist us in our need ;

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Ye Patriarchs! with the Prophet Choir!
For our forgiveness plead.

Herald of Christ! and thou who still
Dost heaven's dread keys retain!
Ye glorious Apostles all!
Unloose our guilty chain.

Army of Martyrs! holy Priests
In beauteous array!
Ye happy troops of Virgins chaste;
Wash all our sins away.

All ye who high above the stars
In heavenly glory reign!
May we, through your blest prayers, the gifts
Of endless life obtain.

Praise, honor, to the Father be,
Praise to his only Son;
Praise to the Spirit Paraclete,
While ceaseless ages run.

ANTIPHON.

O ye Angels, Archangels, Thrones and Dominations, Principalities and Powers; ye Virtues of the heaven, Cherubim and Seraphim; O ye Patriarchs and Prophets, holy Doctors of the Law; Apostles; O all ye Martyrs of Christ, holy Confessors, Virgins of the Lord, Hermits, and all ye Saints, intercede for us.

Let us pray.

Grant, we beseech Thee, O almighty God, that the intercession of holy Mary, Mother of God, of all the holy apostles, martyrs, confessors, and virgins, and of all Thy elect, may cause us everywhere to rejoice; that while we celebrate their merits, we may experience their patronage. Through Jesus Christ our Lord, who liveth and

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reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

A Prayer to our holy Patron of Baptism.

Glorious Saint, whose name I bear, who wast given to me in baptism as a protector and a pattern, and who although secure of thy own immortal bliss, art nevertheless solicitous about my happiness; assist me by thy powerful intercession as those instructed by the examples of thy holy life. For there I can truly behold, as in a bright mirror, what I am to practice, and what in me needs amendment. Thou hast been like me, subject to suffering, encompassed with infirmities, assaulted with temptations; but being rooted and founded in charity, thou hast spurned the rage and persecutions of the world, despised its allurements, and triumphed over its malignity. Obtain by thy prayers that I may be endued with thy spirit, and become a follower of thee, as thou hast been of Christ. Draw me, that I may run after thee in the odor of thy ointments, that is, of thy virtues. On the day on which I was buried together with Christ by baptism unto death, thou wast given me for a witness, and a guardian of my engagements. I beseech thee, therefore, that thou assist me in thy prayers for me to God, that I may hold fast the confession of my hope without wavering, and that laboring to make sure my vocation and election by good works, I may pursue towards the mark for the prize of the celestial vocation of God in Christ Jesus.

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NOVENA TO A PATRON SAINT.

I. My most loving Saint, behold me kneeling at thy feet, beseeching thee with all the affection of my heart to grant me thy special protection, particularly when in danger of offending God. O my dear and holy advocate, remember me before the throne of the most holy Trinity, and obtain for me from the infinite goodness of God, the virtues of humility, purity, obedience, and the grace to fulfil exactly the duties of my state.

Our Father, Hail Mary, Glory.

II. O my dear Saint ——, I renew to the Lord, through thee, the holy resolutions which I have frequently made of intending to love and serve Him faithfully. I am resolved to detach myself from every earthly thing, and I desire ardently to unite myself to Him, as my first beginning, last end, and sovereign good. My dear Saint ——, I beseech thee to offer to the most holy Trinity the sacrifice of my whole being, particularly of my judgment and will, in order to conform fully to God most holy, because I desire nothing else besides His grace and His holy love.

Our Father, Hail Mary, Glory.

III. My sweet and holy Protector (Protectress), ——, behold me again full of love for thee and full of confidence, beseeching thee to cast thyself on thy knees before the throne of the most holy Trinity, and entreat most ardently that God, through His infinite goodness, may grant me the grace to fly sin, and the gift of final perseverance. Thou knowest, O my dear Saint ——, how great are the temptations to which man is subject, and

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how continual are the perils I run of being lost; do thou assist me with thy efficacious prayers.

Our Father, Hail Mary, Glory.

SUPPLICATION TO THE MOST HOLY TRINITY.

Most holy, most august, most amiable and divine Trinity, I fall prostrate before the throne of Thy immense majesty, and full of the sweetest confidence, I present to Thee the merits of this, Thy servant, and those, moreover, of holy Mary, whom Thou hast given me as a most loving Mother, Queen, and Advocate. Therefore, I beseech Thee, in view of their merits, be pleased to grant me the graces which I particularly desire.... O Lord, I hope in Thee, let me not be confounded. Grant my prayer, O Lord, and have pity on me.

If the Saint be a man.

Ant. Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy Lord.

V. The Lord led the just man through right paths,

R. And showed him the kingdom of God.

Let us pray.

May the intercession of the blessed ——, we beseech Thee, O Lord, commend us to Thee; that what we cannot obtain by our own merits, we may receive by his patronage; through our Lord.

If the Saint be a woman.

Ant. Come, spouse of Christ, and receive the crown which the Lord hath prepared for thee from all eternity.

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V. In thy comeliness and thy beauty,
R. Go forth, proceed prosperously, and reign.

Let us pray.

Graciously hear us, O God our Saviour, that as we rejoice in the festivity of Thy blessed ——, so, also, we may be instructed in the affection of a true devotion; through our Lord, &c.

A NOVENA TO ST. JOSEPH.

O glorious descendant of the kings of Juda! inheritor of the virtues of all the patriarchs! just and happy St. Joseph! listen to my prayer. Thou art my glorious protector, and shalt ever be, after Jesus and Mary, the object of my most profound veneration and tender confidence. Thou art the most hidden, though the greatest saint, and art peculiarly the patron of those who serve God with the greatest purity and fervor. In union with all those who have ever been most devoted to thee, I now dedicate myself to thy service; beseeching thee, for the sake of Jesus Christ, who vouchsafed to love and obey thee as a son, to become a father to me; and to obtain for me the filial respect, confidence, and love of a child towards thee. O powerful advocate of all Christians! whose intercession, as St. Teresa assures us, has never been found to fail, deign to intercede for me now, and to implore for me the particular intention of this Novena. (*Specify it.*)

Present me, O great Saint, to the adorable Trinity, with whom thou hadst so glorious and so intimate a correspondence. Obtain that I may

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never efface by sin the sacred image according to the likeness of which I was created. Beg for me, that my divine Redeemer would enkindle in my heart, and in all hearts, the fire of His love, and infuse therein the virtue of His adorable infancy, His purity, simplicity, obedience, and humility. Obtain for me likewise a lively devotion to thy Virgin Spouse, and protect me so powerfully in life and death, that I may have the happiness of dying as thou didst, in the friendship of my Creator, and under the immediate protection of the Mother of God.

Prayer to St. Joseph.

O holy St. Joseph, who didst calmly breathe forth thy pious soul in the company of Jesus and Mary, remember that moment so awful for me, and be my helper and protector, O blessed St. Joseph! when I bid an eternal farewell to this land of exile. Amen.

Prayer to the Blessed Virgin.

O Mary! watch the hour when my departing soul shall lose its hold on all earthly things, and stand unveiled in the presence of its Creator. Oh! then be my tender Mother, and place the merits of thy adorable Son Jesus in the scales of Justice in my behalf. Amen.

A Prayer to St. Augustine.

O glorious St. Augustine! the light and oracle of the faithful, I most fervently join with the whole Church of Christ in thanking the Almighty for having chosen thee to become a peculiar object of His love, and an everlasting monument of

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His tender mercies. Illustrious penitent! thy admirable conversion proves to the whole world, that no crimes are too great for the God of all mercies to pardon—no heart too corrupt for His love to purify—and no obstacle too strong for His grace to overcome. Penetrated with veneration for thy virtues, I choose thee for my father, my protector, and my advocate. I most humbly beseech thee to have compassion on my youth, and to protect me in those dangers which thou well knowest are attendant on my inexperienced age. O blessed victim of charity! obtain that I may seriously consecrate my heart to my Creator, and faithfully observe that great commandment of charity so deeply engraven on thy heart. Thou wast the son of thy mother's precious tears, the conquest of her prayers, and afterwards the faithful imitator of her virtues; obtain for me the most profound respect and tender affection for my parents, gratitude for their care, and the grace to profit by the advantages which their solicitude for my eternal welfare has provided for me. I recommend to thee, in a particular manner, O great saint! all those unhappy souls who are in the dreadful state of mortal sin, and conjure thee by the unceasing tears thou didst shed over thine own wanderings, to procure for them the grace of conversion, and to obtain for me such horror of sin, that I may avoid it as the only real evil, and thereby merit to behold for all eternity that increated beauty, who was too long hidden from thy view, and eternally love that infinite goodness, whom thou didst bitterly regret having loved too late. Amen.

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A Novena to St. Patrick.

O blessed Apostle of Ireland! glorious St. Patrick! who didst become the father and benefactor of that land long before my birth; receive my prayers, and accept the sentiments of gratitude and veneration with which my heart is filled towards thee. Thou wast the channel of the greatest graces; deign then to become also the channel of my grateful thanksgiving to God for having granted, through thee, that precious gift of faith, which is dearer to us than life. O most blessed father and patron of that country! do not, I beseech thee, despise my weakness. Remember that the cries of little children were the mysterious invitation that thou didst receive to go thither Listen, then, to my most humble supplications; I unite them to the praises and blessings which will ever follow thy name and thy memory throughout the Irish church; I unite them to the prayers of the multitude of our ancestors, who now enjoy eternal bliss, and owe their salvation, under God, to thy zeal and charity. They will eternally share thy glory, because they listened to thy word, and followed thy example. Ah! since I am descended from saints, may I blush to differ from them; may I begin from this moment to love God with all my heart, and serve Him with all my strength. For this end I most humbly beg thy blessing, O great St. Patrick! and thy particular intercession, for obtaining whatever grace thou seest to be most necessary for me, and also the particular intentions of this Novena. (*Name them.*)

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O charitable Shepherd of the Irish flock! who wouldst have laid down a thousand lives to save one soul, take my soul, and the souls of all Christians, under thy special care, and preserve us from the dreadful misfortune of sin. Thy zealous preaching provided us the blessings of religious instructions which we now enjoy; obtain that none of us may receive them in vain. Thou didst teach our ancestors how to connect the pursuit of virtue with that of science; deign also to take me under thy protection, and to obtain for me the grace to sanctify my life by a pure motive of pleasing God. I most humbly recommend to thee that nation, which was so dear to thee while on earth. Protect it still; and above all, obtain for its pastors, particularly those who instruct us, the grace to walk in thy footsteps, that they may share in thy eternal bliss.

A Prayer to St. Angela, Foundress of the Ursuline Order.

Most blessed St. Angela! who art now in possession of that eternal crown which is promised to those who instruct others unto justice, permit me to have recourse to thee, as to my glorious Patroness, and to choose thee for my special Advocate before the throne of God. In union with all those happy souls, who, under God, are indebted to thee for the glory they now enjoy in heaven, I thank God for having raised thee up, to provide for millions the great blessings of religious instruction. How grateful should I be for the happiness of being ranked among the number who now enjoy the fruits of thy charity and zeal. O

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glorious Patroness and Mother of the weakest portion of Christ's flock! do not abandon thy charge, now that thou seest more clearly than ever the dangers to which youth are exposed. I entreat of thee, by that lively zeal for God's glory, which caused thee to devote thy life to the instruction of the ignorant, to take me as thy child, and to obtain for me the grace to profit by the blessings which the Almighty has bestowed on me through thee. Procure for me by thy prayers a docile heart—a lively horror of sin—sincere love of God and my neighbor—and so great a share in that tender compassion for the poor which distinguished thee, that I may never neglect an opportunity of affording them any spiritual or corporal assistance in my power. Teach me, by thy example, to practice works of mercy, that like thee I may find mercy, and join thee for all eternity in praising and blessing that good God, who has exempted me from the miseries suffered by many of my more deserving fellow-creatures. Amen.

Novena, or Devotions of ten Fridays in honor of St. Francis Xavier.

Glorious Apostle of the Indies! St. Francis Xavier, I come with humble confidence to implore thy protection this day, and beg thee to stand as my intercessor, at the throne of the Father of mercies. Thou hast ever been so zealous for souls, so charitable to assist them in every need; thou still daily givest such signal marks of the power which thou enjoyest in heaven; do not, O great Saint, refuse the same zeal and charity to me: may thy favor with the Most High avail to obtain

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for me the grace which I beg of Him in this Novena which I perform in thy honor. Thou didst go to the ends of the earth to serve barbarians and enemies of the faith; and now a child of the Church comes to thee, who honors thee, who blesses God with his whole heart for the graces He showered on thee; who chooses thee as his protector, and who invokes thee with unwavering trust. Canst thou be less zealous and less powerful this day than thou wast then? Those who invoke thee, daily experience the happy effects of thy zeal and power; shall I alone be excluded from thy tender and compassionate charity? No, my beloved protector, thou wilt not refuse me; my confidence in thee is too great not to believe that thou wilt hear my prayer, that thou wilt intercede for me, that I may obtain the grace which I ask for thy greater glory.

A Prayer to St. Francis of Assisium.

O seraphical, and most blessed Father; imitator and ensign-bearer of the most sweet Jesus crucified, who hath ordained thee, amongst other of His saints, with special privilege of love and honor, for He hath filled thy soul with the light of love, and in thy body He hath renewed His most holy wounds; I beseech thee by the love of our most benign Jesus, that thou be always and in every place my helper, father, and keeper, and advocate with our Lord, both in life and death. O beloved of God, I do also humbly and earnestly entreat thee, to obtain for me of our Lord Jesus Christ, compunction and remission of my sins. Entreat also our most benign Lord, that

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by His mercy and piety, He may cause me to know Him, to love Him, to desire Him above all things, and to serve Him all the days of my life. O most glorious Francis, confessor of God, intercede for me, that our Lord by His mercy and charity may fill my soul with those graces wherewith He replenished thine, that I may be a light to others, and example of doing well. Most loving father, I entreat thee, by the love of the blessed Mother of God, unto whom thou hadst great devotion, that I also may reverence her, and may ever have special devotion unto her. I do also humbly beseech thee by the said devotion, that thou assist me when my soul departs from my body, and pray for me that our Lord by His holy mercy, and by the merits of His holy passion, by the love and merits of His most holy Mother, and by thy merits, and the merits of all the saints of thy Order, may bring my soul to paradise, with thee and all the saints in glory. Amen.

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Devotions to St. Aloysius.

(Plenary indulgence on his feast, on receiving and visiting his statue or picture. Plenary indulgence for the devotion of six Sundays before his feast, or at any other time.—BENEDICT XIII., CLEMENT XII., BENEDICT XIV., and PIUS VII.)

DEVOTIONS OF THE SIX SUNDAYS.

No particular prayers are prescribed for this devotion, but a plenary indulgence is gained each Sunday, by receiving as usual, and meditating, praying, or performing any other act of piety in honor of the saint.

PRAYER TO ST. ALOYSIUS.

(Indulgence of one hundred days to be gained once a day.)

O Saint Aloysius, adorned with angelical manners, although I am thy unworthy servant, I recommend to thee in an especial manner the chastity of my soul and body; I conjure thee, by thy angelical purity, to commend me to Jesus Christ, the spotless Lamb, and to His most holy Mother, the Virgin of virgins. Preserve me from every grievous sin; never suffer me to sully my soul with any impurity; whenever thou seest me in temptation or danger of sin, ward off from me every impure thought and affection, and awakening in me the remembrance of eternity and of Jesus crucified, imprint deeply in my heart the sentiment of the fear of God. Inflame me with divine love, in order that by imitating thee on earth, I may merit to enjoy God w th thee in heaven. Amen.

Our Father, Hail Mary.

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THE DEVOUT CLIENT'S ADDRESS TO ST. ALOYSIUS.

Angelical youth, Aloysius, by the particular appointment of God's vicar upon earth, patron of those who apply to studies: thou who hast illustrated the Church by a holy contempt of an earthly principality, but more by the innocence of thy manners, sanctity of thy life, and glory of thy miracles, allow me, from this day, to choose and adopt thee, patron and protector of my life and studies, firmly resolved to follow the example and pattern, as well of piety as of industry, thou hast put before me. For the love thou hadst for Christ crucified, and His most blessed Mother, receive me as thy client and obedient servant; aid and assist me in the pursuit of virtue and learning; nourish and increase in me a purity of body and mind; turn off the snares laid against my chastity; ward and defend me against the dangers of the world; inspire my heart with a true and filial confidence in the ever-blessed Virgin Mary, the Mother of good counsel; govern and direct me in my choice of a state of life, and let the grace of God be my perpetual defence against all mortal sin: that as thou always livedst in a purity and integrity truly angelical, so assisted by thy patronage, and aided by the grace of God, I may live chastely and holily in this world, and deserve to be associated with thee and joined to the company of the angels in heaven. Amen.

Recite six Paters and Aves, with the Gloria Patri.

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Prayers for the use of the Society of St. Vincent of Paul.

At the opening of the Sitting.

In the name of the Father, &c.

Come, O Holy Ghost, replenish the hearts of thy faithful, and enkindle in them the fire of thy love.

V. Send forth thy Spirit, and they shall be created.

A. And thou wilt renew the face of the earth.

Let us pray.

O God, who by the light of the Holy Ghost, didst instruct the hearts of the faithful, grant that by the same Holy Spirit we may ever be truly wise, and rejoice in his consolations. Through Christ our Lord. Amen.

P. St. Vincent de Paul.

R. Pray for us.

In the name of the Father, &c.

The Closing Prayers.

In the name of the Father, &c.

P. St. Vincent de Paul.

R. Pray for us.

Let us pray.

O most loving Jesus, who didst raise up blessed Vincent in thy Church as an Apostle, of thy most ardent charity impart to us, we beseech thee, the same fervent and holy spirit, that for love of thee we may cheerfully devote our goods and our lives to the service of the poor. Who, with the Father and the Holy Ghost, livest and reignest world without end.

R. Amen.

FOR BENEFACTORS.

Most tender Jesus, who hast promised a hundred-fold, with a heavenly kingdom, to those who do works of mercy in thy name, vouchsafe to bestow upon the benefactors of the poor the inestimable treasures of thy grace.

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℟. Amen.

We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

℟. Amen.

May the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

In the name of the Father, &c.

A Prayer for the Society of St. Vincent de Paul.

We give thee thanks, O Lord, for the great and manifold blessings, which, in thy bounty, thou hast hitherto conferred upon the Society of St. Vincent de Paul. Continue, we most humbly beseech thee, to regard with the same eye of mercy the various branches of this dear brotherhood, and in particular, that of which we are members. Grant that in all places it may flourish and extend, ever faithfully preserving its primitive spirit of piety, simplicity, and brotherly love, and that, being entirely divested of all worldly interest and passion, its works may become daily more fruitful for heaven.

Thou knowest thyself, O Lord, how manifold are the wants, both spiritual and temporal, of the poor families we endeavor to relieve, as well as the greatness of our own wants; have pity on them, O Lord, and let us all experience alike the effects of thy infinite mercy.

To such of our brethren also as are now suffering under affliction, vouchsafe, O merciful Father, thy gracious assistance: give them fortitude, prudence, peace, and confidence; mercifully grant that we and they may patiently bear our sufferings for Christ's sake, that the offering we make of them may be acceptable to thee, and contribute to our salvation.

Lastly, O Lord, we fervently implore of thee, through the merits of our Lord Jesus Christ, and the special intercession of the blessed Virgin Mary and St. Vincent, that at our departure from this world all that are bound to us by the ties of kindred or friendship, the poor intrusted to our charge, and all the dear brethren of our Society, may with us be made partakers of thy heavenly kingdom.

Veni Creator. De Profundis.

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Devotions

FOR

Particular Seasons and Circumstances.

For our holy Father the Pope.

O almighty, eternal God, dignity of the priesthood, and author of royalty, bestow on Thy servant —— our Pontiff, grace to govern Thy Church with fruit, in order that, constituted and crowned by Thy mercy, Father of kings and Guide of all the faithful, all things by the help of Thy providence may be duly governed: through Jesus Christ our Lord.

For the Pope.

O God, the Pastor and Governor of all the faithful, mercifully look upon Thy servant N., whom Thou hast been pleased to appoint the pastor of Thy Church; grant, we beseech Thee, that both by word and example he may edify those over whom he is set; and, together with the flock committed to his care, may attain everlasting life: through, &c.

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FOR THE WHOLE CHURCH, RECITED EVERY SATURDAY AT ST. PETER'S, ROME.

In Thy mercy, we beseech Thee, O Lord, loose the bands of our sins, and through the intercession of the Blessed and ever Virgin Mary, Mother of God, with Thy blessed apostles Peter and Paul, and all the saints, guard us Thy servants and our homes in all sanctity; cleanse from vice and adorn with virtue all that are bound to us by the ties of blood, of kindred, or of friendship; give us health and peace; remove all visible and invisible enemies; grant healthy air; give charity to our friends and enemies. Guard Thy city; preserve our pontiff; defend all prelates, princes, and the whole Christian people from all adversity. May Thy blessing be ever upon us, and to all the faithful departed grant eternal rest: through Christ our Lord.

FOR BISHOPS, AND THE PEOPLE COMMITTED TO THEM.

Almighty and everlasting God, who alone doest great marvels, send down upon Thy servants, the Bishops of Thy Church [*especially N. our Bishop*], and all the congregations committed unto them, the spirit of Thy saving grace; and that they may truly please Thee, pour upon them the continual dew of Thy blessing: Through.

FOR ALL DEGREES OF MEN IN THE CHURCH.

Almighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed: mercifully hear our humble supplications for all degrees and orders therein; that by the gift of Thy grace, all, in their several stations, may faithfully serve Thee: Through.

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For Heretics and Schismatics.

Almighty and eternal God, who savest all, and wilt have none to perish, have regard to those souls who are led astray by the deceits of the devil, that rejecting all errors, the hearts of those who err may be converted, and may return to the unity of Thy truth: through Christ our Lord. Amen.

A Prayer for all Wanderers from the Truth.

(By His Eminence, Cardinal Wiseman.)

O God, who hast given Thy only-begotten Son as a sacrifice of propitiation for the salvation of the world, that being exalted above the earth, He might draw to Himself the hearts of all men; and who dost not wish that any should perish, but dost earnestly desire that all should be saved; we humbly beseech Thee that, by the wounds and most precious blood of that beloved Son, Thou wouldst graciously look upon all men in all parts of the world, whom the subtilty of error has deceived, or the darkness of ignorance has blinded, and lead them back into the way of truth and salvation. Remember, O Lord, that they are Thy creatures: despise not therefore the work of Thy hands. Regard the tears of Thy Church, the spouse of Thy Son; hear the groans of Thy servants; and grant that all heresies and schisms being done away, we may enjoy perpetual peace and concord. Grant that all nations, joined in unity of faith, and perfect charity, under the government of Peter, may be brought to the pastures of eternal life; and let there be through the whole world, one fold and one shepherd. So be it, so be it. Through the same Christ our Lord. Amen.

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PRAYER OF ST. FRANCIS XAVIER, FOR THE CONVERSION OF ALL UNBELIEVERS.

O God! Eternal Maker of all things, remember that the souls of the unbelievers were created by Thee and formed to Thy image and likeness. Behold, Lord! to Thy dishonor hell is filled with them. Remember that Jesus, Thy Son, suffered for their salvation a most cruel death. Let the heathen no longer, O Lord, I implore Thee, despise Thy Son. But appeased by the prayers of Thy Saints and of Thy Church, the most holy spouse of Thy Son, and forgetful of their idolatry and unbelief, grant that they too may at last acknowledge our Lord Jesus Christ, whom Thou hast sent, who is our salvation, life, and resurrection, by whom we have been saved and redeemed. To whom be glory through ages of ages without end. Amen.

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The Seven Penitential Psalms.

THE ANTIPHON.

Remember not, O Lord, our offences, nor those of our parents, neither take thou vengeance of our sins.

PSALM vi. *Domine, in furore.*

The prayer of a penitent sinner under the scourge of God.

O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

For there is no one in death that is mindful of thee: and who shall confess to thee in hell?

I have labored in my groanings, every night I will wash my bed: I will water my couch with my tears.

My eye is troubled through indignation: I have grown old amongst all my enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

PSALM xxxi. *Beati quorum.*

Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

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Because I was silent, my bones grew old; whilst I cried out all the day long.

For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee, and my injustice I have not concealed.

I said, I will confess against myself my injustice to the Lord: and thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to thee in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.

Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

PSALM XXXVII. *Domine, ne in furore.*

A prayer of a penitent for the remission of his sins.

Rebuke me not, O Lord, in thy indignation; nor chastise me in thy wrath.

For thy arrows are fastened in me: and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

My sores are putrified and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end; I walked sorrowful all the day long.

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For my loins are filled with illusions; and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

Lord, all my desire is before thee, and my groaning is not hidden from thee.

My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

My friends and my neighbors have drawn near, and stood against me.

And they that were near me stood afar off: and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not: and as a dumb man not opening his mouth.

And I became as a man that heareth not: and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

For I said: lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am ready for scourges: and my sorrow is continually before me.

For I will declare my iniquity: and I will think for my sin.

But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord my God: do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

Psalm l. *Miserere.*

The repentance and confession of David after his sin.

Have mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies blot out my iniquity:

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Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To thee only have I sinned, and have done evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities; and in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from thy face; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways: and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

Deal favorably, O Lord, in thy good-will with Sion; that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings: then shall they lay calves upon thy altar.

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PSALM ci. *Domine, exaudi.*

A prayer for one in affliction.

Hear, O Lord, my prayer: and let my cry come to thee.
Turn not away thy face from me: in the day when I am in trouble, incline thy ear unto me.
In what day soever I shall call upon thee: hear me speedily.
For my days are vanished like smoke: and my bones are grown dry like fuel for the fire.
I am smitten as grass, and my heart is withered: because I forgot to eat my bread.
Through the voice of my groaning: my bone hath cleaved to my flesh.
I am become like to a pelican of the wilderness: I am like a night-raven in the house.
I have watched: and am become as a sparrow all alone on the house-top.
All the day long my enemies reproach me: and they that praised me did swear against me.
For I did eat ashes like bread, and mingled my drink with weeping.
Because of thy anger and indignation: for having lifted me up thou hast thrown me down.
My days have declined like a shadow, and I am withered like grass.
But thou, O Lord, endurest forever: and thy memorial to all generations.
Thou shalt arise and have mercy on Sion; for it is time to have mercy on it, for the time is come.
For the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.
And the gentiles shall fear thy name, O Lord! and all the kings of the earth, thy glory.
For the Lord hath built up Sion; and he shall be seen in his glory.
He hath had regard to the prayers of the humble; and he hath not despised their petition.
Let these things be written unto another generation; and the people that shall be created shall praise the Lord.

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Because he hath looked forth from his high sanctuary; from heaven, the Lord hath looked upon the earth.

That he might hear the groans of them that are in fetters; that he might release the children of the slain:

That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

When the people assembled together and kings, to serve the Lord.

He answered him in the way of his strength: Declare unto me the fewness of my days.

Call me not away in the midst of my days; thy years are unto generation, and generation.

In the beginning, O Lord, thou foundedst the earth; and the heavens are the works of thy hands.

They shall perish, but thou remainest; all of them shall grow old like a garment.

And as a vesture thou shalt change them, and they shall be changed: but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue; and their seed shall be directed forever.

Psalm cxxix. *De profundis.*

A prayer of a sinner trusting in the mercies of God.

Out of the depths I have cried to thee, O Lord! Lord! hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord! wilt mark iniquities, Lord! who shall stand it?

For with thee there is merciful forgiveness: and by reason of thy law I have waited for thee, O Lord!

My soul hath relied on his word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy; and with him, plentiful redemption.

And he shall redeem Israel from all his iniquities.

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Psalm cxlii. *Domine, exaudi.*

The psalmist in tribulation calleth upon God for his delivery.

Hear, O Lord! my prayer, give ear to my supplication in thy truth; hear me in thy justice.

And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me to dwell in darkness as those that have been dead of old: and my spirit is in anguish within me: my heart within me is troubled.

I remembered the days of old, I meditated on all thy works: I meditated upon the works of thy hands.

I stretched forth my hands to thee: my soul is as earth without water unto thee.

Hear me speedily, O Lord: my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning; for in thee have I hoped.

Make the way known to me wherein I should walk: for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord, to thee have I fled: teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land: for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble: and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul: for I am thy servant.

The Creed of St. Athanasius.

Whosoever will be saved, before all things it is necessary that he hold the Catholic faith.

Which faith, except every one do keep entire and inviolate, without doubt he shall perish everlastingly.

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Now the Catholic faith is this; that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons, nor dividing the substance.

For there is one Person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreated, the Son uncreated, the Holy Ghost uncreated.

The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, the Holy Ghost eternal.

And yet they are not three eternals, but one eternal.

As also they are not three uncreateds, nor three incomprehensibles; but one uncreated, and one incomprehensible.

In like manner the Father is almighty, the Son almighty, and the Holy Ghost almighty.

And yet they are not three almighties, but one almighty.

So the Father is God, the Son God, and the Holy Ghost God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord:

So we are forbidden by the Catholic religion, to say there are three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding.

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So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity, there is nothing before or after, nothing greater or less; but the whole three Persons are co-eternal together and co-equal.

So that in all things, as is aforesaid, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He, therefore, that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

Now the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of his Father, begotten before the world; and he is man of the substance of his Mother, born in the world:

Perfect God and perfect man; of reasonable soul and human flesh subsisting.

Equal to the Father according to his Godhead; and less than the Father according to his manhood.

Who, although he be both God and man, yet he is not two, but one Christ:

One, not by the conversion of the Godhead into flesh, but by the taking of the manhood unto God:

One altogether, not by confusion of substance, but by unity of person.

For as the reasonable soul and the flesh is one man, so God and man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven; he sitteth at the right hand of God the Father Almighty; from whence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the Catholic faith, which except a man believe faithfully and steadfastly, he cannot be saved.

Glory, &c.

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A Universal Prayer,

FOR ALL THINGS NECESSARY TO SALVATION.

O my God, I believe in thee; do thou strengthen my faith. All my hopes are in thee; do thou secure them I love thee; teach me to love thee daily more and more. I am sorry that I have offended thee; do thou increase my sorrow.

I adore thee as my first beginning; I aspire after thee as my last end. I give thee thanks as my constant benefactor; I call upon thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think only of thee, speak of thee, refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner that thou willest.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with tender affection for thy goodness, hatred of my faults, love of my neighbor, and contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

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Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labor to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death; that I may fear thy judgments, escape hell, and in the end obtain heaven; through Jesus Christ my Lord. Amen.

Solomon's Prayer for Wisdom.

God of my fathers, and Lord of mercy, who hast made all things with thy word, and by thy wisdom hast appointed man that he should have dominion over the creature that was made by thee; that he should order the world according to equity and justice, and execute justice with an upright heart; give me wisdom that sitteth by thy throne, and cast me not off from among thy children; for I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws; for if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded. Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labor with me, that I may know what is acceptable with thee; for she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power: for who among men is he that can know the counsel of God? or who can think what the will of God is? For the thoughts of mortal men are fearful, and our counsels uncertain. For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that

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museth upon many things. And hardly do we guess aright at things that are upon the earth: and with labor do we find the things that are before us. But the things that are in heaven, who shall search out? And who shall know thy thought, except thou give wisdom, and send thy holy Spirit from above?

Prayer of Manasses.

O Lord, Almighty God of our fathers! who hast made heaven and earth, with all the ornaments thereof; who hast set bounds to the sea by the word of thy commandment; whom all men fear, and before whose power all men tremble, for thine angry threatening toward sinners cannot be borne; but thy merciful promise is unsearchable. Thou, O Lord! according to thy great goodness, hast promised forgiveness to them that have sinned against thee, and, of thine infinite mercies, hast appointed repentance unto sinners, that they may be saved. Behold, O Lord! my transgressions are multiplied, and I am not worthy to look up to heaven, for I have provoked thy wrath, and done evil before thee: I have not done thy will, neither kept thy commandments. Now, therefore, I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, and acknowledge mine iniquity, wherefore I humbly beseech thee to forgive me. Be not angry with me forever, by reserving evil for me, neither condemn me to the lower parts of the earth; for thou art the God of them that repent; and in me thou wilt show all thy goodness. Surely thou wilt save me, though I am unworthy, according to thy great mercy. Therefore I will praise thee forever, all the days of my life, as all the powers of heaven do praise thee, for thine is the glory forever and ever. Amen.

Under Temptations.

Lord! thy enemies and mine have risen up against me; they seek my soul to destroy it, and use their utmost efforts to drag it into the bottomless pit. I therefore cast myself at thy feet to implore thy succor.

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Ah! suffer not that soul which thou hast redeemed at the price of thy blood to become their prey. Be thou my protector and my refuge; receive me into thy arms, and shield me from their rage: confound their devices; destroy their power; disappoint their malice. Thy glory, O my Saviour! is concerned in not suffering those that belong to thee to fall into the hands of thy enemies. Support me, therefore, I beseech thee, in the severe conflicts I have to sustain against them, and make me victorious over all their efforts. Amen.

Devout Prayers of Thomas a Kempis.

A Prayer to Implore the Grace of Devotion.

O Lord, my God, thou art all my good, and who am I that I should dare speak to thee. I am thy most poor servant, and a wretched little worm, much more poor and contemptible than I can conceive or dare express. Yet remember, O Lord, I am nothing, I have nothing, and can do nothing. Thou alone art good, just, and holy; thou canst do all things; thou givest all things; thou fillest all things, leaving only the sinner empty. Remember thy tender mercies, and fill my heart with thy grace, thou who wilt not have thy works to be empty. How can I support myself in this wretched life, unless thy mercy and grace strengthen me? Turn not thy face from me; delay not thy visitation; withdraw not thy comfort, lest my soul become as earth without water unto thee. O Lord, teach me to do thy will, teach me to converse worthily and humbly in thy sight, for thou art my Wisdom, who knowest me in truth, and didst know me before the world was made, and before I was born in the world.

A Prayer for Enlightening the Mind.

Enlighten me, O good Jesus, with the brightness of internal light, and cast out all darkness from the dwelling of my heart. Restrain my many wandering thoughts, and suppress the temptations that violently assault me. Fight strongly for me, and overcome these wicked

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beasts: I mean these alluring concupiscences, that peace may be made in thy power, and the abundance of thy praise may resound to thy holy court, which is a clean conscience. Command the winds and storms: say to the sea, Be thou still, and to the north wind, Blow thou not, and a great calm shall ensue. Send forth thy light and thy truth, that they may shine upon the earth; for I am as earth that is empty and void, but thou enlightenest me. Pour forth thy grace from above, water my heart with the dew of heaven; send down the waters of devotion to wash the face of this earth, to bring forth good and perfect fruit. Lift up my mind, oppressed with the load of sins, and raise my whole desires towards heavenly things, that having tasted the sweetness of the happiness above, I may have no pleasure in thinking of the things of the earth. Draw me away, and deliver me from all unstable comfort of creatures; for no created thing can fully quiet and satisfy my desires. Join me to thyself by an inseparable bond of love; for thou alone canst satisfy the lover, and without thee all other things are frivolous.

A Prayer for the Fulfilling of the Will of God.

Grant me thy grace, most merciful Jesus, that it may be with me, and continue with me to the end. Grant me always to will and desire that which is most acceptable to thee, and which pleaseth thee best. Let thy will be mine, and let my will always follow thine, and agree perfectly with it. Let me always will or not will the same with thee; and let me not be able to will or not will any otherwise than as thou willest or willest not. Grant that I may die to all things that are in the world, and for thy sake love to be despised, and not to be known in this world. Grant that I may rest in thee above all things desired, and that my heart may be at peace in thee. Thou art the true peace of the heart, thou art its only rest; out of thee all things are hard and uneasy. In this peace, in the self-same that is in thee, the one sovereign eternal good, I will sleep, and I will rest. Amen.

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A Prayer for Cleansing the Heart and obtaining Heavenly Wisdom.

Confirm me, O God, by the grace of thy Holy Spirit. Give me power to be strengthened in the inward man, and to cast out of my heart all unprofitable care and trouble; let me not be drawn away with various desires of any thing whatsoever, whether it be of little or great value; but teach me to look upon all things as passing away, and myself as passing along with them. Nothing is lasting under the sun, where all is vanity and affliction of spirit. Oh, how wise is he who considers things in this manner! Give me, O Lord, heavenly wisdom, that I may learn above all things to seek thee and to find thee: above all things to relish thee and to love thee, and to understand all other things as they are, according to the order of thy wisdom. Grant that I may prudently decline him that flatters me, and patiently bear with him that contradicts me. For it is great wisdom not to be moved with every wind of words, nor to give ear to the wicked flattering syren; for thus shall we go on securely in the way we have begun.

In the Time of Tribulation.

Blessed, O Lord, be thy name forever, who hast been pleased that this trial and tribulation should come upon me. I cannot fly from it, but must of necessity fly to thee, that thou mayest help me, and turn it to my good. Lord, I am now in tribulation, and my heart is not at ease; but I am much afflicted with my present suffering. And now, dear Father, what shall I say? I am taken, O Lord, in these straits: O save me from this hour. But for this reason I came unto this hour, that thou mightest be glorified, when I shall be exceedingly humbled, and delivered by thee. May it please thee, O Lord, to deliver me; for, poor wretch that I am, what can I do, and whither shall I go without thee? Give me patience, O Lord, at this time also. Help me, O my God, and I will not fear how much

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soever I may be oppressed. And now, in the midst of these things, what shall I say? Lord, thy will be done: I have well deserved to be afflicted and troubled. I must needs bear it, and would to God it may be with patience, till the storm pass over, and it be better. But thy almighty hand is able to take away from me this temptation also, and to moderate its violence, as thou hast often done heretofore for me, lest I quite sink under it, O my God, my mercy! And the more difficult this is to me, the easier to thee is this change of the right hand of the Most High.

A Prayer of Thanksgiving upon the Recovery of a Person from Sickness.

Almighty and everlasting God! I here acknowledge thy blessing in the recovery of my health, and return thee my most hearty thanks for it. I beg thy grace, to enable me to make a better use of it than I have hitherto done; to correct all the errors of my past life, that I may improve in virtue, be an example to others, and consecrate that health to thee, which is now thy special gift; that thus living to thee, I may be ever prepared for my last hour: Through Jesus Christ our Lord. Amen.

Bless the Lord, O my soul! may he be praised and glorified forever.

Bless the Lord, O my soul! and forget not all his benefits.

Blessed be the Lord God of our fathers: let praise and glory be given to him forever.

I will praise thee, O my God! while I live: I will glorify thy holy name, while I have my being.

Oh! magnify the Lord with me, all ye holy angels: praise him, all ye saints.

I will bless the Lord at all times; his praise shall be ever in my mouth.

Give glory to the Lord, for he is good, for his mercy endureth forever.

Blessed be the name of the Lord, from henceforth, now and forever.

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From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

Glory be to the Father, &c.

Prayer before Reading the Scriptures.

Grant, O Lord, that we may never read without due respect the holy volume which contains the revelation of thy will to man. Suffer us not to be so unlearned in mind, or unstable in heart, as to wrest it to our own destruction; but assist us to adhere to the authority which explains it, neither diminishing nor adding to thy sacred word.

Have mercy on those who have wandered from the fold, and in thy great goodness recall them; correct also the ignorance of those within thy fold, "who would teach for doctrine the traditions of men." Being sealed with the one baptism, and glorying in the one faith, may we please thee, the one Lord, by the benevolence of our hearts, and by carefully avoiding to judge others, lest we ourselves be judged. Enable us to show forth our faith, not by our lips only, but more especially by the holiness of our lives, by our meek forbearance with the failings of others, and a severe scrutiny of our own. May we thus be doers of the word, and not hearers only; may our zeal for thy law be tempered with the mildest charity, according to knowledge, and may our lives convince our brethren, how good it is to dwell together in unity: through Jesus Christ, our Lord. Amen.

Prayer of Thanksgiving for the Grace of Faith.

I thank thee, O my God, for my birth in the bosom of the Catholic Church, out of which there is no salvation; may I never forget my obligation of loving, revering, and praying for that holy Church. Thou hast established it the pillar and the ground of truth; thou hast made it the guardian and depository of thy word, thy sacraments, and thy graces; thou hast chosen it for thy sacred spouse; couldst thou have provided me with a Mother more deserving of my gratitude and respect? I beseech thee, O my God, to grant that I may

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be ever attached to the doctrine she teaches, and docile to the commandments she imposes. Mercifully listen to the petitions she presents thee in the name of her children, and accept my humble supplications for her peace and prosperity. Preserve, conduct, and guard her; shield her against heresy and schism; and may all who have had the misfortune of separating from her communion, return at last to seek shelter and life in her bosom. Permit not that the holiness purchased for her by the blood of Jesus Christ, should ever be sullied or dishonored by the vices of her children. May she to the end of time enjoy the happy privilege granted her in the early days of her establishment, that of seeing thy followers united here in heart and mind, and participating hereafter in the happiness of heaven. O Jesus, invisible Head of that Church, against which the gates of hell shall not prevail, I recommend to thee its invisible head, our holy Father the Pope, beseeching thee, that he may be the model, as he is the pastor of his flock; that he may be the first in holiness of life and integrity of doctrine, as he is in dignity; that, in a word, he may be thy living image on earth. Inspire him with ardent zeal for thy glory, and the salvation of souls; grant him zealous co-operators, who, by word and example, may touch and convert the hearts of sinners, confirm the just in sanctity, and restore to thy holy religion its former splendor. Amen.

Prayer to obtain Grace to conquer our Passions.

Holy God, Father of mercies, who hast created me only to serve thee in the liberty of thy children, permit not that I should longer be subject to the degrading slavery of my passions, and assist me in the struggles, without which I can never hope to escape from their oppressive bondage. O Lord, thou knowest my weakness, and the strength of the enemies who have dominion over me; thou art the continual witness of my faults and miseries; I am puffed up with pride; my feelings are embittered by resentment and ill-humor; I am indolent in the discharge of duty, and the few good works I perform are corrupted by self-love, which in-

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sinuates itself into my best actions. O my God, how wretched a slavery for a soul, which, notwithstanding these and innumerable other miseries, desires to belong unreservedly to thee alone! My resolution is taken; whatever it may cost me, I am determined to listen no more to the dangerous suggestions of my evil inclinations, but to avoid sin and conquer the passions which unhappily lead to it. In thy name, O Almighty God, I will take up arms against the enemies, which so many others have happily combated with the assistance of thy grace. In thy name, also, I hope to gain the victory, through the merits of our Lord and Saviour Jesus Christ, who with thee and the Holy Ghost, livest and reignest one God, world without end. Amen.

Prayer to obtain Humility.

O God, who resistest the proud, and givest thy grace to the humble, grant me that true humility of which thy adorable Son has left us the example. Notwithstanding the powerful obstacles which my natural inclinations oppose to this virtue, I ardently desire to learn of him to be meek and humble of heart. I am filled with confusion, O Lord, when I reflect on my inordinate love of esteem and applause, my extreme fear of contempt and humiliation, my independence of spirit, my attachment to my own ideas and opinion, my secret satisfaction in success, my latent mortification at seeing others preferred, my insatiable desire of praise and honor. O Lord, I should despair of the cure of maladies so numerous and grievous, did not I know that thou art an Almighty Physician, to whom nothing is impossible. Cast on me, O my God, a look of compassion, and have mercy on me. Grant that I may know thee, to love thee alone; that I may know myself, to comprehend the depth of my miseries. May I never forget the many motives that urge me to the practice of humility, the sins of my past life, my inclination to evil, my inconstancy in virtue, my tepidity in thy service, my ingratitude towards thee, my daily infidelities, and the innumerable defects which, notwithstanding my pride, I cannot disguise from myself. May I ot

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length do myself justice, by sincerely believing myself to be the last of all creatures; may I henceforth shun praise as sedulously as I have hitherto sought it; may my only aim be to please thee, my only desire to be forgotten by the world; may the remembrance of the account I shall have to render of thy graces, prove a perpetual stimulus to the practice of humility in the use of them. If by thy grace I am ever capable of doing any thing to promote thy honor, I will refer the glory to thee alone; I will think of the voluntary humiliations of my Saviour; I will take him for my model, that by attaining resemblance with him, I may deserve to be one day ranked among his elect in the kingdom of heaven. Amen.

Prayer to obtain the Conversion of Sinners.

O God, have mercy on me a sinner, and permit me to offer thee my earnest supplications on behalf of all souls in sin; for thou willest not the death of a sinner, but his conversion. When Moses besought thee to pardon a rebellious nation, thou couldst not resist his entreaties. It grieves thee, when none interpose to appease thine anger; thou commandest us to pray for one another, assuring us that by causing a sinner to be converted from the error of his ways, we deliver our own souls from death, and cover a multitude of iniquities. Relying on thy merciful promises, I come before thee with great confidence, to implore for others the pity I so much need myself. Forgive them, O Lord! for they know not what they do; open their eyes, that entering into themselves, they may see the extent of their crimes, and feel how sad a misfortune it is to have forsaken thee. Open their ears to the sound of that Almighty voice, which can raise the dead to life; soften the obduracy of their hearts, that they may no longer resist thy grace. Remember thy tender mercies; remember the precious blood of Jesus Christ; save the souls which have been purchased at so great a price. Hear our prayers, inspired by the Spirit of thine own charity, and offered from the sole motive of pleasing and glorifying thee. Amen.

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Prayer to obtain the gift of Final Perseverance.

O eternal Father! humbly prostrate at thy feet, I adore thee, I thank thee, for my creation, my redemption, my birth in the Catholic faith, my regeneration in the waters of baptism. I thank thee, for thy patient mercy, in bearing with my sins, and in pardoning the many offences, which I detest from my heart, because they displease thee, O infinite Goodness. I thank thee, O my God, for having preserved me from relapsing into sin as frequently as I should have done, if thy protection had not been my shield. Grant me, O Lord, a continuance of thy gracious aid, for my enemies cease not to assault me, nor will they ever desist during this life from their cruel aim. Unless thou support me, I shall again lose thy grace; Oh! through the infinite merits of Jesus Christ, who has promised that whatever we ask in his name shall be granted, give me the grace of perseverance in thy service unto death. This grace I ask for myself, and for all thy servants, that living in thy love here below, we may love and possess thee forever in heaven. Amen.

Prayer for Patience.

Thou hast taught us, O Lord, that patience is necessary for us, that doing thy will, we may receive thy rewards. Grant me this virtue, O my God; support me in trivial misfortunes, as in great, that, possessing my soul by patience, I may never murmur or repine at the arrangements of thy providence. Jesus Christ has suffered for us, leaving us an example, that we may walk in his footsteps; when insulted he answered not, when ill-treated he did not threaten; assist me to form myself on his example. May I also take as my models in patience, the prophets who spoke in the name of the Lord, the suffering patriarch Job, the apostles and saints, whom we call blessed, because they suffered. Grant me the love of suffering, and infuse into my heart the consolation and peace reserved for those who rejoice in the afflictions and persecutions endured for Jesus Christ. I adore and bless the designs of thy justice,

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thy wisdom, and thy mercy, in the trials thou art pleased to send me, either directly from thyself, or through the ministry of thy creatures. I submissively embrace the hand which strikes me, knowing that it wounds but to heal. In the spirit of cordial charity and forgiveness, I pray for those who persecute me. I thank thy goodness, which tries me by the calamities of this life, and I beseech thee to grant, that this trial may produce in me the spirit of perfect patience, to be hereafter rewarded with eternal glory. Amen.

Prayer of St. Augustine.

Before thine eyes, O Lord! we bring our offences, and confess that the evil we have committed far outweighs what we suffer. We feel the punishment of sin, and yet we turn not from our wilfulness in sinning. If thou waitest for our amendment, we are not corrected; and if thou chastisest, we are not patient. We confess our fault during our affliction, and forget our tears when the visitation is past. If thou stretchest out thine arm, we proffer obedience, and if thou suspendest the stroke, we forget our promise. If thou punishest, we cry for mercy, and if thou sparest, we provoke thee again to strike. Behold, O Lord! we confess our guilt; thine hand is not shortened, that it cannot save, neither is thine ear heavy, that it cannot hear; thou hast shown us wherewith we may come before thee, requiring of us to do justly, to love mercy, to walk humbly before thee, and trust firmly in the merits of our Lord Jesus Christ, who died for our sins, and rose again for our justification, who with thee, &c.

Prayer of St. Thomas Aquinas.

Grant me, O merciful Lord, henceforth earnestly to seek what is pleasing to thee, knowing in my conscience what is thy holy will, and to accomplish all things to thy glory and the benefit of my own soul, being neither elated by prosperity, nor dejected by adversity. Let all transitory things be of little value in my sight, nor any thing be treasured but the remembrance of thee, and of thy good pleasure. Grant me

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often to turn my heart to thee, and in my failings to grieve with a firm purpose of amendment. Make me pure in thy sight as the temple of the Holy Ghost, obedient without contention, patient without murmuring, cheerful without levity, sorrowful without despair, humble without affectation; speaking truth without duplicity, doing good without presumption, edifying my neighbor by word and example without ostentation, taking heed that I do not mine alms to be seen of men, lest I have no reward of my Father who is in heaven. Give me a watchful heart, because life and death issue therefrom; let me not follow its desires, knowing that thou reservest unto torments such as walk after the flesh. O Lord God! give me an understanding to know thee, diligence to seek thee, wisdom to find thee, a conversation pleasing to thee, and final perseverance in thy grace. Make me bow to thy scourges in punishment of my sins, and use all thy blessings to thy glory, that my heart may be comforted with the full assurance of understanding, to the acknowledgment of the mystery of God the Father, and of Christ, and of the Spirit of wisdom. Amen.

Itinerary, or Prayers for a Journey.

Ant. In the way of peace.

Blessed be the Lord God of Israel, &c.

Ant. In the way of peace and prosperity may the Lord, the almighty and merciful, direct our steps. And may the Angel Raphael accompany us on the way, that we may return to our home in peace, and safety, and joy.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father (*secretly*).

V. And lead us not into temptation.
R. But deliver us from evil.
V. Save thy servants.
R. Who trust in thee, O my God.
V. Send us help, O Lord, from thy holy place.
R. And defend us out of Sion.

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V. Be unto us, O Lord, a tower of strength.
R. From the face of the enemy.
V. Let not the enemy prevail against us.
R. Nor the son of iniquity approach to hurt us.
V. Blessed be the Lord from day to day.
R. May the God of our salvation make our way prosperous before us.
V. Show us thy ways, O Lord.
R. And teach us thy paths.
V. Oh, that our ways were directed.
R. To keep thy justifications.
V. The crooked ways shall be made straight.
R. And the rough places smooth.
V. God hath given his angels charge concerning thee.
R. To keep thee in all thy ways.
V. Lord, hear my prayer.
R. And let my cry come unto thee.

O God, who madest the sons of Israel to walk dry foot through the midst of the sea, and who didst open to the three wise men, by the guiding of a star, the way that led to thee; grant to us, we beseech thee, a prosperous journey, and calm weather, that attended by thy holy angel, we may happily arrive at that place whither we are journeying, and finally at the haven of eternal salvation.

O God, who broughtest Abraham thy servant out of Ur of the Chaldees, and didst preserve him unhurt through all the paths of his pilgrimage, we beseech thee, vouchsafe to keep us thy servants; be unto us a well-wishing in our setting out, a solace on the way, a shade in the heat, a covering in the rain and cold, a chariot in our weariness, a fortress in our adversity, a staff in the ways of slipperiness, and a harbor in shipwreck, that under thy guidance, we may reach in prosperity the end of our journey, and at length return to our home in safety.

Give ear, O Lord, we beseech thee, to our supplications, and dispose the way of thy servants in the prosperity of thy salvation, that amidst all the various changes of this journey and this life, we may ever be protected by thy help.

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Grant, we beseech thee, Almighty God, that thy household may walk in the way of salvation, and by following the exhortations of the blessed forerunner John, may come safe to him whom he preached, Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, God forever and ever. Amen.

V. Let us proceed in peace.

R. In the name of the Lord. Amen.

Against the Pestilence or any Contagious Disorder.

Remember, O Lord, thy covenant, and say to the angel, striking: Let thy hand now cease, and the earth be not made desolate, nor destroy thou every living soul.

V. Help us, O God, our salvation.

R. And be propitious to our sins.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

Hear, O Lord, in thy clemency, the prayers of thy people, that we, who are justly afflicted for our sins, may be mercifully freed, for the glory of thy name.

O God, who desirest not the death of sinners, but their conversion, look propitiously on thy people returning to thee; that while it is devoted to thee, thou mayest clemently lay aside the scourges of thy anger.

Give effect, O Lord, we beseech thee, to our pious supplication, and mercifully avert pestilent diseases from us; that the hearts of mortals may know that such scourges come from thy indignation, and cease when thou art appeased: through our Lord Jesus Christ, thy Son.

To the Blessed Virgin.

This is the glorious vessel of the Holy Ghost, the Comforter! This is the glorious city of God! This is the mighty woman who has crushed the serpent's head. She is more radiant than the sun, fairer than the moon, more ruddy than the dawn, more refulgent

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than the stars. Let us sinners devoutly draw nigh to her, strike our guilty breasts, and say: Holy, holy, holy Mary, O clement and gracious Lady, deliver us from pestilence, sudden death, and all tribulation, by thy most holy prayers, and make us partakers of thy heavenly glory.

V. In all our tribulation and anguish.

R. Succor us, O most gracious Virgin Mary.

Let us pray.

O God of mercy, God of clemency, God of indulgence, who hadst compassion on the affliction of thy people, and didst say to the angel striking thy people: It is enough; now hold thy hand. By thy love, and that of thy glorious Mother, whose precious breasts thou didst sweetly suckle against the poison of our sins, grant us the aid of thy grace, that we may be freed from all pestilent disease and sudden death, and be saved from the coming of total perdition, through thee, O Jesus Christ, Saviour of the world, King of glory, who, with the Father and the Holy Ghost, livest and reignest God, through ages of ages. Amen

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

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Prayers for Particular States in Life.

A Child's Prayer.

O Almighty God, who hast given unto me my father and mother, and made them to be an image of thy authority, and love, and tender watchfulness, and hast commanded me to love, and honor, and obey them in all things, give me grace cheerfully and with my whole heart to keep this thy law. Help me to love them fervently, to honor them truly, to yield a ready obedience to all their commands, to comply with all their wishes, to study their happiness in every thing, and to bear with patience and humility all their rebukes. Deliver me, O God, from pride, rebellion, and wilfulness, from passion and stubbornness, from sloth and carelessness. Make me diligent in all my duties and studies, and patient in all my trials; that so living, I may deserve to be thy child, who art our Father in heaven: through Jesus Christ, thine only Son our Lord. Amen.

A Scholar's Prayer.

O incomprehensible Creator, the true Fountain of light, and only Author of all knowledge, vouchsafe, we beseech thee, to enlighten our understandings, and to remove from us all darkness of sin and ignorance. Thou, who makest eloquent the tongues of those that want utterance, direct our tongues, and pour on our lips the grace of thy blessing. Give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the powerful assistance of thy holy grace, that what we hear or learn we may apply to thy honor and the eternal salvation of our own souls, through Jesus Christ our Lord. Amen.

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Prayer of Children under Parents' Care.

O heavenly Father, who commandest us to love, obey, respect, and honor our parents, grant that I may always comply with this thy command, by being ever faithful in the performance of all it enjoins, and in never doing any thing contrary thereunto.

May I ever deny myself, in all lawful things, to please my parents, and obey them in whatever they can justly require or expect from me. Let me never contradict them, nor so dispute against their proposals as to make them uneasy. May I always consult them in all that concerns them or myself. May I ever be deaf to those who suggest the despising or neglecting of my parents' advice. May I never afflict them by following bad counsel, wicked company, or any evil ways. May I always study to be their comfort, in recompense for all the care, trouble, and love they have had for me. May I never show impatience at their infirmities, much less mock at any weakness to which they are subject.

Direct me, O my God, in every thing relating to my duty, and suffer no change of circumstances to withdraw me from it. May I in no lawful concern whatever offend my parents on earth, or displease thee, my Father, who art in heaven, through Jesus Christ our Lord. Amen.

A Prayer for Choosing a State of Life.

O Lord, I beseech thee to grant me thy divine light, that I may know the designs of thy providence concerning me, and that, filled with a sincere desire for my soul's salvation, I may say, with the young man in the gospel: "What must I do to be saved?" All states of life are before me; but, still undecided what to do, I await thy commands, I offer myself to thee without restriction, without reserve, with a most perfect submission.

Far be it from me, O Lord, to oppose the order of thy wisdom, and, unfaithful to the inspiration of thy

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grace, to strive to subject the will of the Creator to the caprice of the creature. It is not for the servant to choose the way in which he will serve his master: do thou lay upon me what commands thou pleasest. "My lot is in thy hands." I make no exception, lest perchance that which I except be that which thou willest, and because I am too short-sighted to discover in the future the different obstacles I shall meet with, if, without thy guidance, I make myself the arbiter of my own conduct. Speak, Lord, to my soul; speak to me as thou didst to the youthful Samuel: "Speak to me, Lord; for thy servant heareth." I cast myself at thy feet, and I am ready, if it be thy will, to sacrifice myself as a victim to thee for the remainder of my days, in such wise as thou shalt deem most worthy of thy greatness.

O my God, overrule the affections of my parents, and guide their projects according to the counsels of thine eternal wisdom. Lord, I desire to consult thee as the oracle of truth, sincerely and without preference; grant that they also may submit themselves to its decrees, faithfully and without reserve.

For those who lead a Single Life.

O blessed Redeemer, who both by thyself and thy apostles, hast recommended a single life as the most proper state to serve thee in, without distraction, assist me by thy holy grace, that I may duly consider the advantages of it, and make a right use of them, so as to find the good effect in my soul, for which the apostle gives it the preference to other states.

May I always rejoice under thy blessings, and being at liberty from those engagements which are attended with endless solicitudes, and enslave the minds of men to the earth, may I avail myself of this my privilege in seeking and serving thee with greater freedom of spirit, having thee now for my spouse. May I not be like one of the foolish virgins, but with the wise wait in readiness for thy coming. May I leave all for thee. May I love thee with my whole heart, desire thee with all my soul, adore thee with all my mind, and serve thee

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with all my strength: that I may thus become holy both in body and spirit. Support me under all my weaknesses; and defend me against all the snares both of the devil, of the world, and of my own corruption. Take from me all affection for whatever flatters the senses, and let me admire nothing that is vain and empty. Inspire me with a dread of all that is dangerous, and let the great and prevailing object of my love, affections, and desires, centre in thee alone; that, having finished my life here, in imitation of thee, I may wait on thee forever, in the joys of thy kingdom, through our Lord Jesus Christ. Amen.

Prayer for Grace to Sanctify Ourselves in our State of Life.

I adore thee, O holy Trinity, Father, Son, and Holy Ghost; I render thee thanks for having created, ransomed, and preserved me, as well as for having called me to the state of . . . . . I thank thee for the unfailing sources of grace that thou hast opened for me in the Sacraments—for all the countless favors and benefits which thou hast granted me and all men.

Behold me before thee, O Lord; I offer thee myself entirely, with all that is within and without me, my affections, words, and actions, not only of this day, but of my whole life, for thy love, for thy glory, and the salvation of my neighbor. I unite them all to the precious blood of Jesus Christ, my Saviour, with the firm confidence that, consecrated by that union, they will be pleasing to thee.

Take from me all that displeases thee, and implant in me all that can please thee. By the love of the Blessed Virgin, the holiest and most perfect of creatures, I implore thee to grant me grace never to offend thee in the state in which thy divine will has placed me. Make me ever accomplish faithfully all its duties, support patiently all its burdens, carefully avoid all its dangers, courageously surmount all its difficulties, and may its joys and the satisfaction thou vouchsafest to grant me in it, find me ever grateful to thee, from whom proceedeth all that is good and salutary. Make

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me attain the perfection proper to the state to which thou hast vouchsafed to call me, that I may preciously preserve its spirit, that I may daily fructify the graces which thou hast provided there for my sanctification, and that I may ever find there the joy of my soul. Fill my heart with that spiritual joy which animates and sustains fervor, in order that I may seek thee in all, and find thee in all and everywhere, and that I may at last happily arrive at thee, who art my only end and sovereign good. Amen.

Prayer for Those about to Contract Marriage.

Thou hast formed the family after the model of thy church, O my God, and in thy mercy thou hast raised marriage to the dignity of a sacrament, in order to teach men to seek in it only thy glory, and not the gratification of passion. O Lord, prepare our hearts to receive worthily this sacrament which should unite us, in order that, finding no obstacle therein, thou mayest pour forth abundantly thy graces, without which we cannot, O Lord, accomplish the duties of the new state to which thou callest us. Let no vain pomp, insulting to thy poor, or reproachful to the humiliations of thy life, sadden thee on the day which is to unite us. Let no thought of vanity in us offend thee; may nothing make us lose sight of thy presence, and the greatness of the duties imposed upon us; let all in us and around us be as serious as the life on which we are to enter, calm, sweet, and pure as thy grace, holy and august as thy sacraments; may our affection and our joy come from thee, and lead to thee.

Holy Patriarch Joseph, whose love the grace of God governed and sanctified, intercede for us with God, in order that we may glorify him by our state, and find an additional motive for loving without measure him who has so loved us as to die for us. Amen.

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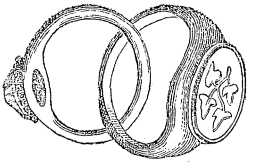

The Sacrament of Matrimony

MATRIMONY is a sacrament of the new law, conferring grace to sanctify the lawful union of man and wife, and to enable them to bring up their offspring piously. As a state or contract, marriage had existed from the creation of Eve, and for its institution received a special blessing from Almighty God; but our divine Lord raised it to the dignity of a sacrament, and made it the vehicle of extraordinary graces to the soul. Of its institution by Christ, there can be no doubt, as the infallible tradition and teaching of the Church shows, and as St. Paul evidently infers in his Epistle to the Ephesians, and in his comparison of the union of husband and wife to the sublime union of Christ and the Church. Saint Augustine, broadly distinguishing the sacrament from the contract of marriage, says: "In the marriages of Christians, the sanctity of the marriage is more to be esteemed than the fruitfulness of the womb. Among all nations, the advantage of the nuptial bond is to propagate the human race, and to unite the married pair by the fidelity they owe to each other. But with the people of God, a more precious good, and a stricter bond of union, result from the sanctity of the sacrament."

Like the other sacraments, matrimony has its minister, matter, form, and fruits. The minister is the priest of the parish where the parties reside, or the parties themselves; the matter is the free consent of the parties; the form is the ceremony, which we give at length. The fruits of the sacrament are the grace of living together in peace and harmony, of bringing up their children in the love and fear of God, and in obedience to his holy Church, of preserving inviolable fidelity, and aiding one another in the struggles, as well as rejoicing with one another in the joys, of life.

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The sacrament can be conferred only on the baptized. Where neither party is baptized, the marriage is null. Where one party, though baptized, belongs to any schism or heresy, the Church reluctantly consents to the union, and in the ritual withholds her blessing, says no mass, and does not permit the marriage to be solemnized in the church.

Christians should never act in this matter without consulting God by prayer, and asking the counsel of wise and virtuous friends. They should seek to ascertain whether they are not perhaps called to a higher vocation; and if convinced before God that they are not, it is still equally necessary to appeal to heaven for direction in the choice of a companion. There can be no doubt that when God calls persons to the married life, he marks out for each one a particular partner, in accordance with his own wise and holy will. So God formed Eve for our first father Adam, Rebecca was prepared for Isaac, and Sarah was reserved for Tobias. In the Book of Proverbs we read: "Houses and riches are given by parents, but a prudent wife is properly from the Lord." Trust not, young Christian, to your imagination, and the first impulse of your heart, for it is easy to be deceived. Remember, moreover, that your whole future happiness will depend upon the wisdom of your choice; that you are choosing not a partner in a brief amusement, but one who is to be the perpetual companion of your life, who will have a perpetual right over you, as you over her. In so important a choice, depend not on exterior beauty, accomplishments, or wealth, but let virtue be the chief merit in the spouse you select.

Above all, children should consult their parents, and ask their consent, nor marry without it, unless the pastor, with a full knowledge of the circumstances, deems that the marriage may take place. "Christian modesty cannot suffer," says St. Ambrose, "that children marry without advice. Let them submit to the judgment of their parents." There is, besides, a great power in a parent's blessing, which should never be wanting in the marriage of a Christian child.

As there are many impediments, parties should carefully examine whether any such exist before involving their happiness, or that of others. These impediments arise from consanguinity, affinity, crime, a prior marriage, for marriage is indissoluble except by death.

The sacrament being one of the living, the parties should prepare for its reception by a good confession, and the Holy Council of Trent earnestly exhorts them also to receive the Blessed Eucharist, that He who instituted the sacrament may, by his actual presence, bless it forever.

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Ritual for the Celebration of Matrimony.

The Priest, vested in a surplice and white stole, accompanied by at least one Acolyte, to carry the book and vessel of holy water, and by two or three witnesses, asks the man and the woman separately, as follows, in their own tongue, concerning their consent. And first he asks the Bridegroom, who must stand at the right hand of the woman:

N., wilt thou take N., here present, for thy lawful wife, according to the rite of our holy Mother the Church?

R. I will.

Then the Priest asks the Bride:

N., wilt thou take N., here present, for thy lawful husband, according to the rite of our holy Mother the Church?

R. I will.

They then join right hands, and the Priest says:

Ego conjungo vos in matrimonium, in nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

I join you together in marriage, in the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Then he sprinkles them with holy water.

This done, the Bridegroom places upon the book a ring, which the Priest blesses, saying:

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

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Oremus.

Benedic, ✠ Domine, annulum hunc, quem nos in tuo nomine benedicimus, ✠ ut quæ eum gestaverit, fidelitatem integram suo sponso tenens, in pace et voluntate tua permaneat, atque in mutua charitate semper vivat. Per Christum Dominum nostrum.

R. Amen.

Let us pray.

Bless, ✠ O Lord, this ring, which we bless ✠ in thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in thy peace and will, and ever live in mutual charity. Through Christ our Lord.

R. Amen.

Then the Priest sprinkles the ring with holy water, in the form of a Cross; and the Bridegroom, having received the ring from the hand of the Priest, places it on the middle finger of the left hand of the Bride, the Priest saying:

In nomine Patris ✠, et Filii, et Spiritus Sancti. Amen.

In the name of the Father ✠, and of the Son, and of the Holy Ghost. Amen.

This done, the Priest adds:

V. Confirma hoc, Deus, quod operatus es in nobis.

R. A templo sancto tuo quod est in Jerusalem.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster, &c.

Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

V. Confirm, O God, that which thou hast wrought in us.

R. From thy holy temple which is in Jerusalem.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Our Father, &c.

And lead us not into temptation.

R. But deliver us from evil.

V. Save thy servants.

R. Who hope in thee, O my God.

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V. Mitte eis, Domine, auxilium de sancto.
R. Et de Sion tuere eos.

V. Esto eis, Domine, turris fortitudinis.
R. A facie inimici.

V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

Oremus.

Respice, quæsumus, Domine, super hos famulos tuos, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut qui te auctore junguntur, te auxiliante serventur. Per Christum Dominum nostrum. Amen.

V. Send them help, O Lord, from the sanctuary.
R. And defend them out of Sion.
V. Be unto them, O Lord, a tower of strength.
R. From the face of the enemy.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Let us pray.

Look, O Lord, we beseech thee, upon these thy servants, and graciously assist thine own institutions, whereby thou hast ordained the propagation of mankind, that they who are joined together by thy authority may be preserved by thy help. Through Christ our Lord. Amen.

After this, if the nuptial benediction is to be given, the following is said:

Mass for the Bridegroom and Bride.

All as in the Ordinary of the Mass, p. 187, except

COLLECT.

Graciously hear us, almighty and merciful God, that what is performed by our ministry may be abundantly filled with thy blessing. Through.

EPISTLE. Eph. v. 22–33.

Let women be subject to their husbands, as to the Lord; because the husband is the head of the wife, as Christ is the head of the Church. He is the savior of

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the body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it, that he might sanctify it, cleansing it by the laver of water in the word of life; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish. So also ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church. Because we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in the one flesh. This is a great sacrament; but I speak in Christ, and in the Church. Nevertheless, let every one of you, in particular, love his wife as himself; and let the wife fear her husband.

GOSPEL. Matt. xix. 3–6.

At that time there came to Jesus the Pharisees, tempting him, and saying: Is it lawful for a man to put away his wife for every cause? Who answering, said to them: Have ye not read, that he who made man from the beginning, made them male and female? And he said: For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore, now they are not two, but one flesh. What, therefore, God hath joined together, let no man put asunder.

After the Pater noster, *the Priest, standing at the Epistle side of the Altar, and turning towards the Bride and Bridegroom, kneeling before the Altar, says over them the following prayers:*

Oremus.	Let us pray.
Propitiare, Domine, supplicationibus nostris, et in-	Be propitious, O Lord, unto our supplications, and

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stitutis tuis, quibus propagationem humani generis ordinasti, benignus assiste, ut quod te auctore jungitur, te auxiliante servetur. Per Dominum nostrum Jesum Christum.

graciously assist thine own institutions, whereby thou hast ordained the propagation of mankind, that that which is joined together by thy authority may be preserved by thy help. Through Jesus Christ our Lord.

Oremus.

Deus, qui potestate virtutis tuæ de nihilo cuncta fecisti: qui dispositis universitatis exordiis, homine ad imaginem Dei facto, ideo inseparabile mulieris adjutorium condidisti, ut fœmineo corpori de virili dares carne principium, docens quod ex uno placuisset institui, nunquam licere disjungi: Deus, qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi et ecclesiæ sacramentum præsignares in fœdere nuptiarum: Deus, per quem mulier jungitur viro, et societas principaliter ordinata ea benedictione donatur quæ sola nec per originalis peccati pœnam nec per diluvii est ablata sententiam; respice propitius super hanc famulam tuam, quæ maritali jungenda consortio, tua se expetit protectione muniri: sit in ea jugum dilectionis et pacis; fidelis et casta nubat in

Let us pray.

O God, who by the might of thy power didst create all things out of nothing; who, when the beginnings of the universe were set in order, and man was made to the image of God, didst ordain the inseparable assistance of woman, in such wise that thou gavest beginning to her body out of the flesh of man, teaching thereby that what it had pleased thee should be formed of one, it should never be lawful to put asunder; O God, who hast consecrated the bond of matrimony by such an excellent mystery, that in the covenant of marriage thou wouldst signify the sacrament of Christ and his Church; O God, by whom woman is joined to man, and society, as ordained from the beginning, is furnished with a blessing, which alone was not removed, either in punishment of original sin, or by

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Christo, imitatrixque sanctarum permaneat fœminarum: sit amabilis viro ut Rachel, sapiens ut Rebecca, longæva et fidelis ut Sarah; nihil in ea ex actibus suis ille auctor prævaricationis usurpet; nexa fidei mandatisque permaneat; uni thoro juncta, contactus illicitos fugiat; muniat infirmitatem suam robore disciplinæ; sit verecundia gravis, pudore venerabilis, doctrinis cœlestibus erudita; sit fœcunda in sobole, sit probata et innocens; et ad beatorum requiem, atque ad cœlestia regna perveniat: ut videant ambo filios filiorum usque in tertiam et quartam generationem, et ad optatam perveniant senectutem. Per eumdem Dominum nostrum Jesum Christum.

the sentence of the deluge: look mercifully upon this thy handmaid, who, being now to be joined in wedlock, earnestly desires to be fortified with thy protection: may it be to her a yoke of love and peace; may she marry in Christ, faithful and chaste, and remain a follower of holy women; may she be amiable to her husband like Rachel, wise like Rebecca, long-lived and faithful like Sarah. In none of her deeds may that author of deceit have any power over her; may she abide firmly knit to the faith and the commandments; joined unto one bed, may she fly all unlawful approaches; may she fortify her weakness by the strength of discipline; may she be in shamefacedness grave, in modesty venerable, in heavenly doctrines learned; may she be fruitful in offspring, approved and innocent; and attain unto the rest of the blessed and unto the heavenly kingdom; that they both may see their children's children unto the third and fourth generation, and arrive at a desired old age. Through the same Jesus Christ our Lord.

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Then the Priest, returning to the middle of the Altar, says: Libera nos, &c., *as usual; but before he blesses the people, he turns to the Bride and Bridegroom, and says:*

Deus Abraham, Deus Isaac, et Deus Jacob sit vobiscum, et ipse adimpleat benedictionem suam in vobis: ut videatis filios filiorum vestrorum, usque ad tertiam et quartam generationem; et postea vitam æternam habeatis sine fine, adjuvante Domino nostro Jesu Christo: qui cum Patre et Spiritu Sancto vivit et regnat Deus, per omnia sæcula sæculorum. Amen.

May the God of Abraham, the God of Isaac, and the God of Jacob, be with you, and himself fulfil his blessing upon you; that you may see your children's children unto the third and fourth generation; and may afterwards have everlasting life, without end, by the help of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen.

Then he sprinkles them with holy water; and having said the Placeat tibi sancta Trinitas, &c., *he gives the Benediction, and reads the last Gospel, as usual.*

Prayer of a Married Person.

My God, who in the disposition of thy providence wishest those engaged in marriage to represent the union of Christ and his Church, and who hast permitted me to enter that state, give me thy grace to sanctify myself in it, and contribute to the sanctification of the partner whom thy providence hath given me. Give us grace ever to love each other with a mutual and Christian love, a pure, tender, watchful love; let us have but one mind and one heart, by the conformity of our will ever submissive to thine. Let our greatest occupation be to bring up our children in thy fear, in the knowledge of the mysteries of thy holy religion, and in the fulfilment of the rules of a Christian life. Preserve us from that weak indulgence

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which would be fatal to them, and also from that excessive severity which would make us correct them by anger, caprice, or ill-humor, instead of doing it through reason, with moderation, and in a spirit of prayer.

Give me courage to support, in a spirit of penance, the difficulties, disquiets, and pains inseparable from my state, in order to make them a subject of merit before thee, a sacrifice agreeable to thy eyes, and a source of blessings to my family. Amen.

A Husband's Prayer.

O Lord, from whom properly comes a prudent wife, give me thy grace to love her to whom thou hast united me, as thy divine Son loves the Church, his spotless spouse. Let us be two in one flesh; let her be my dearest hind and most agreeable fawn; let her heart inebriate me, and let me ever delight in the wife of my youth, for so thou hast commanded. Sanctify, O Lord, this love, and let us ever remember that we are the children of the saints, and by a still higher title, thy children. Sanctify the love I bear my wife, that protecting her weakness, laboring for her wants, supporting her in her pains and infirmities, I may before all think of obeying and pleasing thee, that these sentiments may become meritorious for heaven. Do thou, O Lord, protect her whom thou hast given me as a friend and partner in my pilgrimage; render her happy; reward her for her love, her fidelity, for all her sacrifices on my account; alleviate her pains, the burdens inseparable from her state, those penalties of sin which thou hast laid more heavily upon her sex; pour forth abundantly upon her thy graces; let us bring up our children more for thee than for ourselves, and let us both increase in all virtues, so that when one day death shall part us, our works, holy in thy eyes, may obtain for us the happiness of being reunited in thy bosom for all eternity.

A Wife's Prayer.

O my Saviour, Jesus! who hast bound me in an indissoluble manner to him who is to be henceforth the

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companion of my course on earth, maintain between us the spirit of union and concord, to make us love each other as thou lovest thy Church; the spirit of patience and meekness to bear each other's faults; the spirit of prudence and sanctity, that we may ever remain within the sphere of our duties, and do nothing to offend thy eyes, nothing at variance with the profound respect we owe thy sacrament; the spirit of wise solicitude and forecast, to meet the wants of our family according to the rules of justice and charity; preserve me from the spirit of vanity, from extravagance in dress, that modesty may ever be my fairest garment, and that I may seek only to please thee, and the husband whom thou hast given me.

Let our home be for the children we receive of thy goodness, a school and sanctuary of virtue.

O thou, who art a tender Father, hear my prayer for him whom thou hast given me for a friend, protector, and support; let me never give him just ground of complaint: bless my husband, reward him for his care of me and our children; make his days happy, ward off all affliction from him, or if it is thy will so to try him, give him grace to support it as a Christian, and give me the consolation of alleviating his pain by tender care, and fortitude to encourage him by my own resignation; fortify him by the hope of heaven, a reward which thou promisest to him who suffers in love for thee, in perfect conformity to thy adorable will. And when death shall sever the knot which thou hast so closely formed, if it is thy will that I should survive on this earth of trial, let the tears which a tender attachment will excite, be Christian tears, fit to excite thy clemency. Let us live and die so piously, that our union, cemented here below by virtue, be assured forever by thee in heaven. Amen.

Prayer of one about to become a Mother.

Thou art the author of life, O Lord, the Father of all creatures; guard the child whom thou hast formed in my womb, that it may be born in the bosom of thy Church, increase and gain strength therein. Blessed

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Virgin, who didst for nine months bear the Redeemer of the world in thy womb, I revere the dispositions of thy heart during that time; I unite mine to thine, I enter into thy faith, I associate myself to thy love, thy hopes, and thy prayers. Obtain for me of thy divine Son by thy intercession, grace to bring up my child as a true Christian, and form in him, by my example and my prayers, the image of Him whom we must be likened unto to share in his glory. Come visit me, O holy Mother of God, in order that thou mayest bless the fruit which I bear. Do not permit me, by any imprudence or sin, to implant a germ of disease in the body or of vice in the soul of my child. I offer it to thee, O Lord, I consecrate it entirely to thee, for it is more thine than mine. I ask but one thing, may it love thee and serve thee faithfully, may it live and die in thy grace, and enjoy thy glory with us forever. Amen.

The Churching of Women.

Benediction of a Mother after Childbirth.

When a Woman after Childbirth comes to the Church to give thanks to God, and to ask the Priest's Benediction, she kneels at the door of the Church, holding a lighted candle in her hand; and the Priest, vested in a surplice and white stole, sprinkles her with holy water, and then says:

V. Adjutorium nostrum in nomine Domini.
R. Qui fecit cœlum et terram.
Ant. Hæc accipiet.

V. Our help is in the name of the Lord.
R. Who hath made heaven and earth.
Ant. She shall receive.

PSALM xxiii., p. 776.

Ant. Hæc accipiet benedictionem a Domino, et

Ant. She shall receive a blessing from the Lord,

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misericordiam a Deo salutari suo; quia hæc est generatio quærentium Dominum.

and mercy from God her Saviour: for this is the generation of them that seek the Lord.

Then, reaching the end of his stole to the woman's hand, the Priest introduces her into the Church, saying:

Ingredere in templum Dei, adora Filium beatæ Mariæ Virginis, qui tibi fœcunditatem tribuit prolis.

Enter into the temple of God, adore the Son of the blessed Virgin Mary, who hath given thee fruitfulness of offspring.

And she, entering in, kneels before the Altar, and prays, giving thanks to God for the benefits bestowed upon her; and the Priest says:

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster (*secreto*).

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvam fac ancillam tuam, Domine.

R. Deus meus, sperantem in te.

V. Mitte ei, Domine, auxilium de sancto.

R. Et de Sion tuere eam.

V. Nihil proficiat inimicus in ea.

R. Et filius iniquitatis non apponat nocere ei.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father (*secretly*).

V. And lead us not into temptation.

R. But deliver us from evil.

V. Save thine handmaid, O Lord.

R. Who hopeth in thee, O my God.

V. Send her help, O Lord, from the sanctuary.

R. And defend her out of Sion.

V. Let not the enemy prevail against her.

R. Nor the son of iniquity approach to hurt her.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

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Oremus.

Omnipotens, sempiterne Deus, qui per beatæ Mariæ Virginis partum fidelium parientium dolores in gaudium vertisti: respice propitius super hanc famulam tuam ad templum tuum pro gratiarum actione lætam accedentem: et præsta, ut post hanc vitam, ejusdem beatæ Mariæ meritis et intercessione, ad æternæ beatitudinis gaudia cum prole sua pervenire mereatur. Per Christum Dominum nostrum.

R. Amen.

Let us pray.

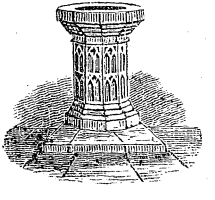
Almighty, everlasting God, who, through the delivery of the blessed Virgin Mary, hast turned into joy the pains of the faithful in childbirth, look mercifully upon this thy handmaid, coming in gladness to thy temple, to offer up her thanks: and grant that, after this life, by the merits and intercession of the same blessed Mary, she may merit to arrive, together with her offspring, at the joys of everlasting happiness. Through Christ our Lord.

R. Amen.

Then he sprinkles her with holy water, in the form of a Cross, saying:

Pax et benedictio Dei omnipotentis, Patris, ✠ et Filii, et Spiritus Sancti, descendat super te, et maneat semper. Amen.

The peace and blessing of God Almighty, the Father, ✠ and the Son, and the Holy Ghost, descend upon thee, and abide forever. Amen.



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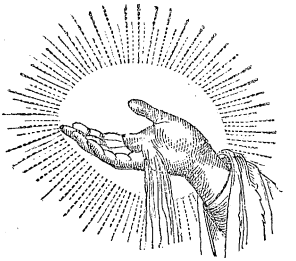

The Sacrament of Baptism

THAT Baptism is a sacrament, no one that retains the name of Christian can doubt. Clearly did our Lord institute it; clearly did he commission his apostles and their successors to baptize, and clearly did he make baptism a condition of obtaining life everlasting.

Baptism is defined to be the "Sacrament of regeneration, through the font of water, in the word of life." It is the first sacrament of the new law, instituted by Christ, and absolutely necessary for the spiritual regeneration of man. It is the door of the Church and of the kingdom of heaven, nor can one not validly baptized, validly receive any other sacrament. "Unless a man be born of water, and the Holy Ghost, he cannot enter into the kingdom of God." (John iii. 5.) "He that believeth, and is baptized, shall be saved." (Mark xvi. 16.)

The *matter* of baptism is natural water, the most common of substances, that no difficulty may exist in conferring it: the *form* consists essentially of the words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost: amen"—which are absolutely necessary, and must be pronounced while the water is poured upon the head of the person to be baptized. To this the Church, from the earliest times, has added many impressive ceremonies, which the early Fathers of the Church mention and explain, and which come down from the apostles; for the Church

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shuns as diabolical snares the modern inventions of haughty men, who know no God but their own reason. These ceremonies will be readily understood, when we consider that we are "conceived in iniquity, and born in sin;" that we are "children of wrath," "vessels of wrath, fitted for destruction;" that we were enemies of God, and slaves of the "prince of the power of the air." The sacrament expels the evil one from the soul, and renders it the abode of the Holy Ghost; and the Church, to show this expulsion, adopts the words and ceremonies used by our Lord in expelling the devil from the possessed, and in delivering those afflicted by leprosy, blindness, dumbness, and palsy, which are recognized by all as figures of sin. Moreover, as all creatures have by man's fall become vitiated, the Church blesses them all, begging God to make the material symbols used in the sacrament salutary to the soul.

The anointing which follows is a sacred rite, by which we are actually made *Christians*, followers of Christ—that is, the *Anointed One*.

The ordinary ministers of the sacrament are the bishops and priests; the extraordinary ministers are the deacons; and in case of necessity, there is no man, no woman, even not Catholic, who may not baptize.

This sacrament can never be repeated where once validly administered, and, where any doubt exists as to the validity of the baptism, the child or person can be baptized only *under* condition.

The fruits of baptism are chiefly three: Remission of original sin, and actual sin, if any, by the infusion of sanctifying grace; 2d. Remission of the eternal and temporal punishment due to sin, except the temporal consequences imposed on original sin; 3d. The impression of a character by which the baptized is signed as the son of God, co-heir of Christ, and rendered incapable of being again baptized.

The Order of Baptism.

When every thing necessary has been properly prepared for the administration of Baptism, the Priest, vested in a surplice and violet stole, or at least the latter, receives the name of the person to be baptized, and interrogates him by name as follows:

Sacerdos. N., quid petis ab ecclesia Dei?	*Priest.* N., what dost thou ask of the church of God?

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Resp. Fidem.

Sacerdos. Fides quid tibi præstat?

Resp. Vitam æternam.

Godfather. Faith.

Priest. What doth faith obtain for thee?

Godfather. Life everlasting.

Sacerdos. Si igitur vis ad vitam ingredi, serva mandata Diliges Dominum Deum tuum ex toto corde tuo, ex tota anima tua, et ex tota mente tua, et proximum tuum sicut teipsum.

Priest. If then thou wilt enter into life, keep the commandments. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself.

Then he breathes thrice gently upon the face of the person to be baptized, and says once:

Exi ab *eo*, immunde spiritus, et da locum Spiritui Sancto, Paraclito.

Go out of *him*, thou unclean spirit, and give place unto the Holy Spirit, the Paraclete.

After that, he makes the sign of the Cross, with his thumb, upon the forehead and on the breast of the person to be baptized, saying:

Accipe signum crucis tam in fronte ✠, quam in corde ✠, sume fidem cœlestium præceptorum, et talis esto moribus, ut templum Dei jam esse possis.

Receive the sign of the cross both upon thy forehead and also upon thy heart, take unto thee the faith of the heavenly precepts, and in thy manners be such that thou mayest now be the temple of God.

Oremus.

Let us pray.

Preces nostras, quæsumus, Domine, clementer exaudi; et hunc electum tuum, N., crucis Dominicæ impressione signatum, perpetua virtute custodi; ut magnitudinis gloriæ tuæ rudimenta servans, per

We beseech thee, O Lord, mercifully hear our prayers, and keep by thy perpetual assistance this thine elect, N., signed with the mark of the cross of the Lord, that, preserving the rudiments of the greatness of

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custodiam mandatorum tuorum, ad regenerationis gloriam pervenire mereatur. Per Christum Dominum nostrum.

R. Amen.

thy glory, *he* may deserve, by the keeping of thy commandments, to attain unto the glory of regeneration. Through Christ our Lord.

R. Amen.

Then he lays his hand upon the head of the person to be baptized, and says:

Oremus.

Omnipotens sempiterne Deus, Pater Domini nostri Jesu Christi, respicere dignare super hunc famulum tuum, N., quem ad rudimenta fidei vocare dignatus es: omnem cæcitatem cordis ab eo expelle; disrumpe omnes laqueos Satanæ, quibus fuerat colligatus: aperi ei, Domine, januam pietatis tuæ, ut signo sapientiæ tuæ imbutus, omnium cupiditatum fœtoribus careat, et ad suavem odorem præceptorum tuorum lætus tibi in ecclesia tua deserviat, et proficiat de die in diem. Per eumdem Christum Dominum nostrum.

R. Amen.

Let us pray.

Almighty everlasting God, Father of our Lord Jesus Christ, vouchsafe to look upon this thy servant, N., whom thou hast been pleased to call unto the rudiments of the faith; drive out from *him* all blindness of heart; break all the bonds of Satan wherewith *he* was tied; open unto *him*, O Lord, the gate of thy mercy, that, being imbued with the seal of thy wisdom, *he* may be free from the abominations of all wicked desires; and, by the sweet odor of thy precepts, may joyfully serve thee in thy Church, and go forward from day to day. Through the same Christ our Lord.

R. Amen.

Then the Priest blesses the salt, which, after it has been once blessed, may serve for the same purpose on other occasions.

The Benediction of the Salt.

Exorcizo tè, creatura salis, in nomine Dei Patris ✠

I exorcise thee, creature of salt, in the name of God

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omnipotentis, et in charitate Domini nostri Jesu ✠ Christi, et in virtute Spiritus ✠ Sancti. Exorcizo te per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum ✠ qui te ad tutelam humani generis procreavit, et populo venienti ad credulitatem per servos suos consecrari præcepit, ut in nomine sanctæ Trinitatis efficiaris salutare sacramentum ad effugandum inimicum. Proinde rogamus te, Domine Deus noster, ut hanc creaturam salis sanctificando ✠ sanctifices, et benedicendo ✠ benedicas, ut fiat omnibus accipientibus perfecta medicina, permanens in visceribus eorum, in nomine ejusdem Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem.

R. Amen.

the Father ✠ almighty, and in the charity of our Lord Jesus ✠ Christ, and in the power of the Holy ✠ Ghost. I exorcise thee by the living God ✠, by the true God ✠, by the holy God ✠, by God ✠ who hath created thee for the preservation of mankind, and hath appointed thee to be consecrated by his servants for the people coming unto the faith, that, in the name of the holy Trinity, thou mayest be made a salutary sacrament to drive away the enemy. Wherefore, we beseech thee, O Lord our God, that sanctifying ✠ thou mayest sanctify this creature of salt, and blessing ✠ thou mayest bless it, that it may become unto all who receive it a perfect medicine, abiding in their hearts, in the name of our same Lord Jesus Christ, who shall come to judge the living and the dead, and the world by fire.

R. Amen.

Then he puts a small quantity of the blessed salt into the mouth of the person to be baptized, saying:

N., accipe salem sapientiæ; propitiatio sit tibi in vitam æternam.

R. Amen.

N., receive the salt of wisdom; let it be to thee a propitiation unto life everlasting.

R. Amen.

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Sacer. Pax tecum.

R. Et cum spiritu tuo.

Oremus.

Deus patrum nostrorum, Deus universæ Conditor veritatis, te supplices exoramus, ut hunc famulum tuum, N., respicere digneris propitius, et hoc primum pabulum salis gustantem, non diutius esurire permittas, quo minus cibo expleatur cœlesti, quatenus sit semper spiritu fervens, spe gaudens, tuo semper nomini serviens. Perduc eum, Domine, quæsumus, ad novæ regenerationis lavacrum, et cum fidelibus tuis promissionum tuarum æterna præmia consequi mereatur. Per Christum Dominum nostrum.

R. Amen.

Exorcizo te, immunde spiritus, in nomine Patris ✠, et Filii ✠, et Spiritus ✠ Sancti, ut exeas et recedas ab hoc famulo Dei, N. Ipse enim tibi imperat, maledicte, damnate, qui pedibus super mare ambulavit, et Petro mergenti dexteram porrexit.

Ergo, maledicte diabole, recognosce sententiam tuam, et da honorem Deo

Priest. Peace be with thee.

R. And with thy spirit.

Let us pray.

O God of our fathers, O God, the Author of all truth, we humbly beseech thee graciously vouchsafe to look upon this thy servant, N., and, tasting this first nutriment of salt, suffer *him* no longer to hunger for want of being filled with heavenly meat, so that *he* may be always fervent in spirit, rejoicing in hope, always serving thy Name. Bring *him*, O Lord, we beseech thee, to the laver of the new regeneration, that, with thy faithful, *he* may deserve to attain unto the everlasting rewards of thy promises. Through Christ our Lord.

R. Amen.

I exorcise thee, unclean spirit, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost, that thou go out and depart from this servant of God, N. For He commands thee, accursed one, who walked on foot upon the sea, and stretched out his right hand to Peter when sinking.

Therefore, accursed devil, acknowledge thy sentence, and give honor to

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vivo et vero, da honorem Jesu Christo Filio ejus, et Spiritui Sancto, et recede ab hoc famulo Dei, N., quia istum sibi Deus, et Dominus noster Jesus Christus ad suam sanctam gratiam, et benedictionem, fontemque baptismatis vocare dignatus est.

the living and true God: give honor to Jesus Christ his Son, and to the Holy Ghost; and depart from this servant of God, N., because God and our Lord Jesus Christ hath vouchsafed to call *him* to his holy grace and benediction, and to the font of baptism.

Here he makes the sign of the Cross, with his thumb, on the forehead of the person to be baptized, saying:

Et hoc signum sanctæ crucis ✠ quod nos fronti ejus damus, tu, maledicte diabole, nunquam audeas violare. Per eumdem Christum Dominum nostrum.

R. Amen.

And this sign of the holy cross ✠ which we make upon *his* forehead, do thou, accursed devil, never dare to violate. Through the same Christ our Lord.

R. Amen.

Then he lays his hand upon the head of the person to be baptized, and says:

Oremus.

Æternam ac justissimam pietatem tuam deprecor, Domine sancte, Pater omnipotens, æterne Deus, Auctor luminis et veritatis, super hunc famulum tuum, N., ut digneris illum illuminare lumine intelligentiæ tuæ: munda eum, et sanctifica: da ei scientiam veram, ut dignus gratia baptismi tui effectus, teneat firmam spem, consilium rectum et doctrinam sanctam. Per

Let us pray.

I implore thy eternal and most just goodness, O holy Lord, Father Almighty, eternal God, Author of light and truth, in behalf of this thy servant, N., that thou wouldst vouchsafe to enlighten *him* with the light of thy wisdom: cleanse *him*, and sanctify *him:* give unto *him* true knowledge, that, being made worthy of the grace of thy baptism, *he* may retain firm hope, right

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Christum Dominum nostrum.
R. Amen.

counsel, and holy doctrine. Through Christ our Lord.
R. Amen.

After this, the Priest lays the end of his stole upon the person to be baptized, and admits him *into the Church, saying:*

N., ingredere in templum Dei, ut habeas partem cum Christo in vitam æternam.
R. Amen.

N., enter into the temple of God, that thou mayest have part with Christ unto life everlasting.
R. Amen.

When they have entered the Church, the Priest, as he proceeds to the Font, says, along with the Sponsors, in a loud voice (in Latin or his own tongue, according to circumstances):

Credo in Deum, Patrem omnipotentem, Creatorem cœli et terræ. Et in Jesum Christum, Filium ejus unicum Dominum nostrum: qui conceptus est de Spiritu Sancto; natus ex Maria Virgine; passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos; tertia die resurrexit a mortuis; ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum; sanctam Ecclesiam Catholicam; Sanctorum communionem; remissionem peccatorum; carnis resurrectionem; vitam æternam. Amen.

I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty: from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

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Pater noster, qui es in cœlis; sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem; sed libera nos a malo. Amen.

Our Father, who art in heaven: hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

And then, before he reaches the Baptistery, he says

THE EXORCISM.

Exorcizo te, omnis spiritus immunde, in nomine Dei Patris ✠ omnipotentis, et in nomine Jesu Christi, Filii ejus, ✠ Domini et Judicis nostri, et in virtute Spiritus ✠ Sancti, ut discedas ab hoc plasmate Dei, N., quod Dominus noster ad templum sanctum suum vocare dignatus est, ut fiat templum Dei vivi, et Spiritus Sanctus habitet in eo. Per eumdem Christum Dominum nostrum, qui venturus est judicare vivos et mortuos, et sæculum per ignem.

R. Amen.

I exorcise thee, every unclean spirit, in the name of God the Father ✠ Almighty, and in the name of Jesus Christ his Son ✠, our Lord and Judge, and in the power of the Holy ✠ Ghost, that thou depart from this creature of God, N., which our Lord hath vouchsafed to call unto his holy temple, that it may be made the temple of the living God, and that the Holy Ghost may dwell therein. By the same Christ our Lord, who shall come to judge the living and the dead, and the world by fire.

R. Amen.

Then the Priest, wetting his finger with spittle, and touching therewith, in the form of a Cross, the right and then the left ear of the person to be baptized, he says:

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Ephphetha ✠, quod est ✠, Adaperire:

Ephphetha ✠, that is to say ✠, Be opened:

And, touching his nostrils, adds:

In odorem suavitatis.

For a savor of sweetness.

Lastly, in a louder voice, he adds these words:

Tu autem fuge, Satana ✠, ecce appropinquat Deus magnus et potens, Deus a forti prædam auferens.

But thou, Satan, fly ✠, behold the God, great and mighty, draweth near; the God who taketh away the prey from the strong one.

Then he interrogates the person to be baptized, by name, saying:

N., abrenuntias Satanæ?

R. Abrenuntio.

Sacerdos. Et omnibus operibus ejus?

R. Abrenuntio.

Sacerdos. Et omnibus pompis ejus?

R. Abrenuntio.

N., dost thou renounce Satan?

R. I do renounce him.

Priest. And all his works?

R. I do renounce them.

Priest. And all his pomps?

R. I do renounce them.

Then the Priest dips his thumb in the oil of the Catechumens, and anoints the person on the breast, and between the shoulders, in the form of a Cross, saying:

Ego te linio ✠ oleo salutis, in Christo Jesu ✠ Domino nostro, ut habeas vitam æternam.

R. Amen.

I anoint thee ✠ with the oil of salvation, in Christ Jesus ✠ our Lord, that thou mayest have life everlasting.

R. Amen.

Next, he wipes his thumb and the parts anointed with a cloth, and changes the stole from violet to white. Then he asks:

N., credis in Deum Patrem omnipotentem, Creatorem cœli et terræ?

N., dost thou believe in God the Father Almighty, Creator of heaven and earth?

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R. Credo.

Credis in Jesum Christum Filium ejus unicum, Dominum nostrum, natum et passum?

R. Credo.

Credis in Spiritum Sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam?

R. Credo.

R. I do believe.

Dost thou believe in Jesus Christ, his only Son, our Lord, who was born and suffered?

R. I do believe.

Dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

R. I do believe.

Then, pronouncing the name of the person to be baptized, the Priest says:

N., vis baptizari?

R. Volo.

N., wilt thou be baptized?

R. I will.

Then the Godfather, or the Godmother, or both, holding or touching the person to be baptized, the Priest takes the baptismal water in a small vessel or pitcher, and pours it therefrom thrice on his *head, in the form of a Cross; and at the same time, uttering the words once only, distinctly and attentively, he says:*

N., ego te baptizo in nomine ✠ Patris, et Filii ✠, et Spiritus ✠ Sancti.

N., I baptize thee in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost.

This done, the Priest dips his thumb in the holy chrism, and anoints the person baptized on the top of his *head, in the form of a Cross, saying:*

Deus omnipotens, Pater Domini nostri Jesu Christi, qui te regeneravit ex aqua et Spiritu Sancto, quique dedit tibi remissionem omnium peccatorum ipse te ✠ liniat chrismate salutis

May God Almighty, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and who hath given unto thee remission of all thy sins [*here*

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in eodem Christo Jesu Domino nostro, in vitam æternam.

R. Amen.

Sacerdos. Pax tibi.

R. Et cum spiritu tuo.

he anoints], himself anoint thee with the chrism of salvation, ✠ in the same Christ Jesus our Lord, unto life everlasting.

R. Amen.

P. Peace be to thee.

R. And with thy spirit.

Then he wipes his thumb and the part anointed, and puts upon the head of the person baptized a white linen cloth, in place of the white garment anciently used, saying:

N., accipe vestem candidam, quam immaculatam perferas ante tribunal Domini nostri Jesu Christi, ut habeas vitam æternam.

R. Amen.

N., receive this white garment, and see thou carry it without stain before the tribunal of our Lord Jesus Christ, that thou mayest have eternal life.

R. Amen.

Then he gives to the person baptized (or in the case of an infant to the Godfather) a lighted candle, saying:

N., accipe lampadem ardentem, et irreprehensibilis custodi baptismum tuum: serva Dei mandata, ut cum Dominus venerit ad nuptias, possis occurrere ei una cum omnibus sanctis in aula cœlesti, habeasque vitam æternam, et vivas in sæcula sæculorum.

R. Amen.

N., receive this burning light, and keep thy baptism blameless: observe the commandments of God, that when the Lord shall come to the nuptials, thou mayest meet him together with all the saints in the heavenly court, and have eternal life, and live forever and ever.

R. Amen.

Lastly, he says:

N., vade in pace, et Dominus sit tecum.

R. Amen.

N., go in peace, and the Lord be with thee.

R. Amen.

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A Parent's Prayer.

Assist me, O heavenly Father, in discharging my duty to my children. Endue me with true Christian wisdom, to discern what to grant and what to deny. Let neither passion, ill-humor, nor fondness, make me yield to them in any thing that may be prejudicial to either soul or body. Enable me always to give them good example; to preserve them from bad company, or from hearing or doing what may induce them to commit evil; and whenever they do amiss, prompt me to give them timely correction, out of love, and not from passion. Deliver me from all manner of prodigality, intemperance, idleness, vanity, neglect, or ill-management, that may prevent me from providing for their comfortable subsistence in this life, as also from preparing them for happiness hereafter, by being over-solicitous to make them great in this world.

Direct me, O God, in every particular that can contribute to their Christian education, and enable me to remove from them whatever may do them hurt. Deliver me from all indiscreet partialities; from discouraging them or showing any unreasonable uneasiness, which may force them upon rash methods for the remedy of the trouble they find at home. Be thou a father to them, and supply, by thy goodness, whatever is wanting in me. Preserve them from the corruption of the world, from sin, and all evil, and excite them to all good. Deliver them from the effects of a vain and inconstant mind, and make them thy faithful servants here, that they may come at length to that happiness which Christ has purchased for them. Amen.

A Widow's Prayer.

O God, the disposer of all things, who hast been pleased to bring me into this state, grant me the grace to bear all its troubles with patience, and to make use of all its advantages with Christian prudence: to be a widow indeed; to despise all earthly comforts; to place my whole trust in thee, and to improve the opportunity offered, for securing to myself a happy eternity.

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Teach me, O Lord, to make the best use of the liberty thou hast given me, and as long as I shall abide here in this pilgrimage, give me grace to employ my time in such exercises of piety, charity, and solid devotion, as may secure thy mercy to me, and conduct me to the possession of that happiness which I desire.

May I ever despise the vanities of the world, and make some recompense for my past sins, follies, and extravagances. May I henceforth spend as many hours in prayer and good works, as I have heretofore misspent in vanity, idleness, or dangerous entertainments. May I endeavor, by charity, to make amends for all that I have sinfully, idly, or prodigally misspent, and thus recover whatever prejudice my soul has suffered through my fault. May I ever study to improve my present circumstances, in order to obtain eternal life. May my loss turn to my advantage, and, under thy protection, O God, may I find greater comforts than any the world can afford. Assist me, O my God, and let thy grace support me under all my weakness.

For the Master and Mistress of a Family.

O merciful God, I implore thy grace for my direction and help, in the execution of every thing thou hast committed to my charge. Grant me discretion, that I may discover in all things what is best to be done, that I may manage them according to the obligations thou hast laid upon me. Make me faithful in taking care of what, under thee, I have in charge, that nothing may suffer through my neglect, idleness, prodigality, or ill-management. Let not passion have any influence on my words or actions, that I may reprove without anger, command without imperiousness, require service without cruelty, have compassion on such failings as proceed rather from weakness than neglect, and show a tenderness towards all under my charge, as knowing that both they and I serve one Master in heaven, who, without respect to persons, will call us all to an equal account.

O Lord, let me never want thy grace to suppress every inclination that leads me from my duty. Let no kind of extravagance, excess, or disorder, find encourage-

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ment in my house. Make me a zealous observer of good discipline, and watchful against all undue liberties. Suffer me not to be unjust to any one, nor connive at what ought to be reproved. Take from me all immoderate solicitude, and let no excess of worldly care withdraw my heart from the important concern of eternity. May my chief solicitude be, how to regulate all my concerns to thy honor and glory. I crave thy blessing this day and forever, on all I am to do or suffer, and humbly offer myself, and all I possess, to thy glory. Help me, O my God, according to my necessities, now and forever: through Christ our Lord.

A Servant's Prayer.

To thee, O God, I offer myself, with all my labors of this day, and most humbly beg thy blessing to accompany me in all my undertakings, that whatever I do or suffer, may be with the patience of an humble, penitent, and a sincere desire of faithfully discharging my duty to thee, whom I serve in every thing belonging to my charge, without loss of time, neglect, omission, or waste of what is committed to me.

I beseech thee likewise to grant me the spirit of obedience, humility, and meekness; that I may cheerfully comply with all lawful commands, without gainsaying, murmuring, or disrespect. May I never offend in word or action, or connive with others in what is evil: may I never give bad example, nor yield to others in whatever is injurious to my superiors, or displeasing to thee: may I live in peace with every one, give no provoking language, carry no false or exaggerated stories; and if provocations are offered, suppress all passion, be moderate in my answers, and return good for evil.

In these and all my other duties, assist me, O God, and help me to overcome all my usual weakness. May I ever continue under thy protection, and zealously walk in the paths of thy commandments, by avoiding evil and doing good. To thee I consecrate all my labors, and beg thy blessing to attend me in all that I shall do this day and evermore, through Christ our Lord. Amen.

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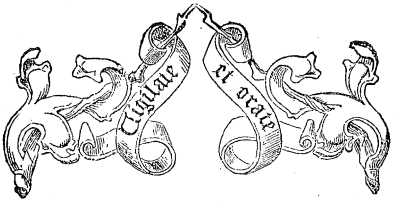

Devotions for a Happy Death,

OR A PREPARATION IN HEALTH FOR THE TIME OF SICKNESS AND DEATH.

Our Lord has told us that he will come like a thief in the night, and uses this figure to introduce repeated exhortations to watch and pray, to be ever ready for his coming. But how can we be prepared if we never make it the object of our thoughts till sickness comes, and the grave opens to receive us? There are devotions of choice which will nourish our piety; this is one that may be styled essential and necessary. From time to time a day or special time should be given to meditation on death, exciting contrition for sin, fear of the bitter pains of hell, and a desire of heaven, a readiness to bear such temporal punishment as God, in his mercy, may send us here or in purgatory, in expiation of our sins, and our neglect to avail ourselves of the graces so dearly purchased for us. The Christian should also prepare his temporal affairs, make his will, and provide for his family while in health, lest the time of his last illness, most precious for his soul, should be taken up wholly by things of this world. Many, for this purpose, join the Society of Bona Mors, but all may give some time to such devotions, and we therefore here unite several prayers proper for this end, and refer to others which may be used.

Prayer in Health of Preparation for Death.

O my God! O sovereign master of life and death! Thou, before whom all ages are present as an instant, who hast counted from all eternity the number of my days, and who alone knowest that which is to close

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them, permit me to come into thy presence, to adore the depth of thy secrets, and beseech to implant in my soul sentiments of humility, compunction, hope, submission, gratitude, and love, which may ever keep us on our guard against being surprised by death, and which influence thee to pardon sinful man. Receive then, mercifully, I beseech thee, my heartfelt thanks for the numberless benefits which, to this day, thou hast lavished upon me, my repentance for having repaid them with such ingratitude, the sincere resolution which I make in thy sight to live henceforth to my last sigh as a faithful child of thy Church, and to honor it and prove my submission in all my thoughts and deeds; receive, in reparation of my iniquities, the sacrifice of a life, which thou didst give me only to serve thee. Forgive my abuse of the graces and benefits which thou hast lavished on me. Give me a contrite and humble heart, that by its burning love and lively sorrow, it may produce sentiments capable of replacing the repentance on which I should have lived incessantly since my first sin. Forget, O Lord, cover, efface all my iniquities. Unworthy to raise my eyes to thee, I offer thee Jesus Christ as a host of propitiation for my sins. Look on the face of thy Christ, and behold me only in him. Have mercy on a penitent sinner; crown thy mercies by granting him pardon and the grace of perseverance, and by at last receiving him into thy everlasting tabernacles. Amen.

Prayer of Desire of Heaven by St. Augustine.

As the hart panteth for the fountains of waters, so does my soul pant after thee, O God. My soul thirsteth for the mighty God: when shall I come and appear before thy face? O fountain of life, rill of living waters, when shall I come to the waters of thy sweetness from the desert, trackless, waterless land, to see thy power and thy glory, and quench my thirst in the waters of thy mercy? I thirst, O Lord! Thou art the fountain of life: satisfy me. I thirst, O Lord; I thirst for thee, the living God. Oh, when shall I come and appear before thy face? Thinkest thou, I shall see

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that day—that day of joy and gladness—the day which the Lord made for us to exult and rejoice therein?

O fair and glorious day, knowing no evening, knowing no sunset! in which I shall hear the voice of exultation and confession: in which I shall hear—Enter into the joy of thy Lord.

O joy above all joy, joy surpassing all joy, beyond which there is no joy, when shall I enter thee to see my God, who dwelleth in thee? I will go and see this great sight. What detaineth me? Woe is me that my sojourning is prolonged.

Come, Lord, and do not delay: come, Lord Jesus Christ, come and visit us in peace: come, and lead the fettered from the dungeon, that we rejoice before thee with a perfect heart: come, our Saviour: come, desired of all nations; show thy face, and we shall be saved.

How long shall I be wretchedly tossed on the waves of my mortality, crying to thee, O Lord, and thou wilt not hear? Hear me, O Lord, crying out from this great sea, and lead me to the port of everlasting happiness. Happy they who, led from the dangers of this sea, have deserved to attain to thee, O God, the most safe haven.

O truly blessed who have arrived at the kingdom of all ages! Oh, how glorious is thy kingdom, O Lord, in which all the saints reign with thee, clad in light as a garment, having on their head a crown of precious stones: where the sovereign good is possessed, which is ever to see the face of the Lord of Hosts.

Lo, we cry to thee, thy ransomed, now exiled from thee, whom thou hast redeemed with thy precious blood. Hear us, O God, our salvation, hope of all the ends of the earth. Save us for thy holy name. Amen.

Hymn.

Jerusalem, thou city blest!
Dear vision of celestial rest!
Which far above the starry sky,
Piled up with living stones on high,
Art, as a Bride, encircled bright,
With million angel forms of light:

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Oh, wedded in a prosperous hour!
The Father's glory was thy dower;
The Spirit all his graces shed,
Thou peerless Queen, upon thy head;
When Christ espoused thee for his bride,
O city bright and glorified!

Thy gates a pearly lustre pour;
Thy gates are open evermore;
And thither evermore draw nigh
All who for Christ have dared to die;
Or smit with love of their dear Lord,
Have pains endured, and joys abhorr'd.

Thou too, O Church, which here we see!
No easy task hath builded thee.
Long did the chisels ring around!
Long did the mallets' blows rebound!
Long work'd the head, and toil'd the hand!
Ere stood thy stones as now they stand!

To God the Father, glory due
Be paid by all the heavenly host;
And to his only Son most true;
With thee, O mighty Holy Ghost!
To whom praise, power, and blessing be,
Through ages of eternity.

Litany for a Happy Death.

(Plenary indulgence once a month, if recited daily, on visiting a church or public oratory on the day of Communion. Indulgence 100 days each time.)

O Lord Jesus, God of goodness and Father of mercies, I approach to thee with a contrite and humble heart: to thee I recommend the last hour of my life, and the decision of my eternal doom.

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When my feet, benumbed with death, shall admonish me that my mortal course is drawing to the end,

When my eyes, dim and troubled at the approach of death, shall fix themselves on thee, my last and only support,

When my face, pale and livid, shall inspire the beholders with pity and dismay; when my hair, bathed in the sweat of death, and stiffening on my head, shall forebode my approaching end,

When my ears, soon to be forever shut to the discourse of men, shall be open to the irrevocable decree which is to cut me off from the living,

When my imagination, agitated by dreadful spectres, shall be sunk in an abyss of anguish; when my soul, affrighted with the sight of my iniquities, and the terrors of thy judgments, shall have to fight against the angel of darkness, who will endeavor to conceal thy mercies from my eyes, and to plunge me into despair,

When my poor heart, yielding to the pressure, and exhausted by its frequent struggles against the enemies of its salvation, shall feel the pangs of death,

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins; grant that I may expire the victim of penance, and in that dreadful moment,

When my friends and relations, encircling my bed, shall shed the tear of pity over me, and invoke thy clemency in my behalf,

When I shall have lost the use of my senses, when the world shall have vanished from my sight, when my agonizing soul shall feel the sorrows of death,

When my last sigh shall summon my soul to burst from the embraces of the body, and to spring to thee on the wings of impatience and desire,

When my soul, trembling on my lips, shall bid adieu to the world, and leave my body lifeless, pale, and cold, receive this separation as a homage

Merciful Jesus, have mercy upon me.

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which I willingly pay to thy divine Majesty, and in that last moment of my mortal life,

When at length my soul, admitted to thy presence, shall first behold the splendor of thy majesty, reject me not, but receive me into thy bosom, where I may forever sing thy praises, and in that moment, when eternity shall begin to me,

Merciful Jesus, &c.

Let us pray.

O God, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embraces of thy love, through Christ our Lord. Amen.

Offerings to the Most Holy Trinity for a Happy Death.

We offer unto the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for the most precious blood which he shed in the garden for us; and by his merits we beseech the Divine Majesty for the pardon of our sins. Our Father. Hail Mary. Glory.

We offer unto the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for his most dolorous death, endured upon the cross for us; and by his merits we beseech thy Divine Majesty for the remission of the pains due to our sins. Our Father. Hail Mary. Glory.

We offer unto the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for his unspeakable charity, whereby he descended from heaven to earth, to take human flesh, and to suffer and die upon the cross for us; and by his merits we beseech the Divine Majesty to conduct our souls to heavenly glory after our death. Our Father Hail Mary. Glory.

St. Vincent's Prayer.

O Lord Jesus Christ, who didst die for the salvation of the whole world, and desirest that none should

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perish, I beseech thee by thy own holy name that, at the hour of my death, thou be pleased to grant me the perfect use of my senses, true contrition for my sins, a lively faith, a firm hope, and an ardent charity; that I may then say to thee, with a pure heart, "Into thy hands, O Jesus, I commend my spirit."

Prayer to St. Joseph.

O holy Joseph, who didst depart from this life in the most sweet embrace of thy ward Jesus, and thy most sweet spouse, Mary, succor me, O holy Father, with Jesus and Mary, then chiefly when death shall put an end to my life, and obtain for me my only desire, the consolation of expiring in the same arms of Jesus and Mary. Into your hands, living and dying, I commend my spirit, Jesus, Mary, Joseph. Amen.

Prayer in Honor of St. Barbara.

May the intercession of thy holy virgin and martyr, Barbara, assist us, O Lord, we beseech thee, that we who implore her patronage in our trials and wants, may especially experience her aid in the hour of our death. Through our Lord Jesus Christ.

Prayer in Honor of St. Juliana Falconieri.

O God, who didst vouchsafe wonderfully to refresh with the precious body of thy Son, thy blessed virgin Juliana, laboring under a mortal disease; grant, we beseech thee, that by her merits pleading for us, we too may be nourished and strengthened by the same in the struggle of death, and may be led safely to our heavenly country. Through our Lord Jesus Christ.

St. Gertrude's Prayer to St. Benedict.

O glorious patriarch and holy father, St. Benedict! I beg to remind thee of thy holy and most happy death, and of the great privilege thou didst receive of breathing forth thy blessed soul in an erect posture, and with

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words of prayer; and I earnestly entreat thee to obtain for me during life, thy mild, and gentle, and humble spirit, and to assist me by thy presence in the last and most awful moment of my mortal life, that so I may escape the snares of the enemy, and be conducted by thee into the never-ending joys of heaven. Amen

Testament of a Christian Man.

In the name of the most holy and undivided Trinity, Father, Son, and Holy Ghost. Amen.

I, ——, give my soul into the hands of my Creator and Redeemer: my body I leave to be restored to the earth, whence it came. I willingly renounce all temporal goods, honors, and delights: thee alone, my Lord and my God, do I desire to enjoy.

For all my sins I grieve from the bottom of my heart, especially for those against ——; and I grieve solely because I have offended thee, my God, whom I love above all things. With the help of thy grace, I promise a serious amendment of my life, and satisfaction. I readily pardon all offences against me, and humbly ask the same pardon for myself. I firmly believe whatever the Catholic Church proposes to my belief. Through thy infinite mercy, my God, I hope to obtain the pardon of all my sins, and life everlasting. With all my heart, with all my mind, and with all my strength, I love thee, my true God, one in three person, my highest and only good. I shall henceforth thankfully receive from thy hands good and evil, and commit myself entirely to thy divine Providence, and most holy will.

This last will I wish to strengthen and confirm by your testimony and aid, O holy Mary, O holy Joseph, my holy Angel Guardian, St. Barbara, and all you my patron saints. Listen, I beseech you, to the pious desires and vows of your client.

(The Protestations of St. Charles Borromeo, and St. Lignori's prayer for final perseverance, may be also recited. See p. 889.)

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Devotions

For the Use of the Sick.

A CHRISTIAN should endeavor so to keep the concerns of his soul and body as to be at all times ready to depart this life. Sickness is a summons to the tomb: it may be the first, or it may be the last; but be it first or last, the first care should be to repair any neglect in arranging his temporal and spiritual affairs. His will should be made, if not already executed, and his family matters arranged so as no longer to harass his mind. He should, too, send for his confessor, and reconcile himself to God speedily, that he may be the better prepared for any event. To defer till the disease has weakened the intellect is madness. Shun the folly of those who seem to consider the approach of the minister of God as a sentence of death. Consider the advantages of the sacraments, and endeavor to prepare yourself to receive them, remembering that health of body is sometimes received through them.

Receive your sickness as coming from the hands of God, with a perfect resignation to his holy will, and as a just punishment of your offences. Frequently offer yourself up to him, and beg that he would grant you patience, sanctify your sufferings, and accept of them, in union with those of Jesus Christ, your Saviour, in satisfaction of the punishment due to your sins.

Repeat at times the Rosary, Penitential Psalms, or other prayers, and procure some friend to read to you such prayers as are most affecting and proper for your condition—as the Litanies, Acts of the Love of God, of Patience, Resignation, &c.

Place a crucifix, or figure of Christ crucified, always before your eyes, in order to think often upon his passion: hide yourself in spirit in his wounds, and embrace his feet with the utmost affection of your soul.

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Commend yourself to the Blessed Virgin, and turn to her with great confidence, begging her to obtain for you the graces you most need—patience, love of the cross, a desire of suffering to atone for sin, and to partake of the passion of our Lord.

Enter into a spirit of compunction, and endeavor to gain merit by all the little pains and trials which sickness brings, as well as from the greater sufferings.

Avoid as a pestilence the silly friends whose frivolous conversation would hurl you unprepared into eternity. Decline their visits.

Resolutions of the Sick,

TO BE USED BY HIM, OR SUGGESTED TO HIM, FROM TIME TO TIME AS EJACULATIONS.

1. I gratefully receive this sickness from the hand of my God.
2. I shall constantly beg God's grace that by his aid I may soon be equally ready to die or live.
3. I will be patient in my sufferings.
4. I pardon all who have offended me.
5. I beg pardon of all I have in any way offended.
6. I grieve with all my heart for having offended thee, O God, my sovereign good.
7. I firmly believe all that God proposes to my belief, through his holy Church.
8. I hope for the remission of all my sins, and life everlasting.
9. I love thee, O Lord my God, above all things, and with all my heart.
10. I wish to gain all the indulgences of which I am capable.
11. From this moment, and especially in the hour of my death, I wish to give token of sincere sorrow for my sins, to be absolved of them, and if my disease increases, and it is possible, to receive the most holy Viaticum and Extreme Unction, and make Christ my Saviour, heir of my soul and body.

The Lord is my light and my salvation; whom shall I fear? (Ps. 26.)

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into thy hands I commend my spirit; thou hast redeemed me, O Lord God of truth.

We beseech thee, therefore, help thy servants, whom thou hast redeemed with thy most precious blood.

In thee, O Lord, have I hoped; let me never be confounded.

Passion of Jesus! thou art my hope. Merits of Jesus! ye are my hope. Wounds of Jesus! ye are my hope. Death of Jesus! thou art my hope.

O my Mother, Mary! pity me, and save me. Yes! thou wilt save me, for art thou not our Hope?

Holy Mary, Mother of God! pray for me, a sinner. Under thy mantle we take refuge, holy Mother of God.

O Lord Jesus, by that bitter agony of thy most holy soul, when it left thy blessed body, have mercy on my sinful soul when it shall quit this body of mine.

O my Jesus, thou hast died for love of me; so will I die for love of thee.

Father! I am not worthy to be called thy son. I have abandoned thee; I have despised thy grace; I have lost thee wilfully. With my whole heart I repent. O my God, for the love of Jesus Christ and his precious blood, spare me!

O cursed sins, which have robbed me of my God! I detest them; I abhor them.

O my God! what evil hast thou done to me, that I should so offend thee? For the love of Jesus Christ thy Son, have mercy on me.

Never again, O Lord, so long as I live, will I offend thee; whether my life be short or long, I am determined to love thee hereafter.

I adore thee, O my God and my all, as my first beginning, and last end; and bowing down all the powers of my soul in thy presence, desire to pay thee the best homage I am able.

O my God, thou art infinitely good, and I love thee above all things. I love thee more than myself. I love thee with my whole heart. My God! I am not worthy to say I love thee, because I have so much offended thee; but, for the love of Jesus, make me worthy.

Oh, would that the whole world might love thee!

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O sweet Jesus, I desire to suffer and die for thee, who hast deigned to suffer and die for me.

I desire to praise thee, O Lord, without ceasing, in sickness as well as in health; and to join my heart and voice with the whole Church in heaven and on earth, in blessing thee forever.

O Lord, here I am; do with me what thou wilt. Thy will be always done. Thy will is my will. Let me suffer what thou wilt! Let me die when thou wilt.

Into thy hands I commend my soul and body, my life and death.

I will bless the Lord at all times.

Affections which may be suggested to the Sick, when kissing the Crucifix.

Kiss, my dear brother (or sister), those feet which came to seek thee out, when thou wast a lost sheep,—those feet which have walked on many a weary journey for poor sinners.

O dearest Redeemer! I embrace thy feet like Mary Magdalen. Oh, like her, let me hear thee say that I am pardoned!

O my God, spare me for the love of Jesus Christ! Oh, teach me how to die well!

Eternal Father, thou hast given up thy dear Son for me, so I give myself away to thee.

Willingly will I die for thee, O my Jesus, for thou didst die for me.

Saviour! thou didst seek for me when I was a wanderer; wilt thou abandon me now, when I seek for thee?

O dearest Jesus! never let me be separated from thee.

Who shall separate me from the love of Christ?

I offer up to thee, O Lord, all that I now suffer, or may hereafter suffer, to be united to the sufferings of my Redeemer, and sanctified by his passion.

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Daily Prayers for the Sick.

Morning Prayer.

Almighty and eternal God! I thank thee with my whole heart that thou hast preserved me during this night. I recommend myself again to-day to thy fatherly protection; I submit myself entirely to thy divine will, whether I am to live or die.

I offer to thee all the weakness, pain, and suffering that I am to endure this day. For love of thee, O my God, I will suffer all things. I unite my sufferings with the sufferings and death of Jesus Christ.

Whenever this day I sigh, or move my eyes, or speak, or draw breath, or eat, or drink, may every action serve, O my dearest Lord, to adore thee; to praise thee; to bless thee; to express my love to thee. O merciful God, whenever overpowered by weakness, or my great sufferings, I cannot think of offering every thing to thee; accept my good will and this present intention which I make, in place of the deed.

Continue, O almighty God, my life this day, and may thy holy name be praised. But if it should please thee to take me to-day away from this world, may thy holy will be done.

O Mary! health of the sick, next to God my only refuge, I implore thee to be my intercessor with thy dear Son, that through thy all-powerful prayers I may obtain health of body, or a happy death. Protect me from the enemy of my salvation; give me the grace, as a true child of thy love, to behold thee in heaven. O dearest Mother! I commend to thee the care of my body and of my soul, under thy protection. O powerful Virgin, and tender Mother, I confidently hope to obtain salvation.

O my holy guardian Angel, I thank thee for having so carefully watched over me this night. I pray thee and all the other holy angels to watch over me this day and to the end of my life.

And you also, blessed Saints of God, especially you, my Patron Saint! help me by your intercession, this

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day, and leave me not, if that moment should arrive on which my eternity is depending. Pray to the divine Judge for me, that I may be a child of election. Amen.

Evening Prayer.

O most Holy Trinity, God the Father, Son, and Holy Ghost, may endless thanks be given thee for all the blessings and the sufferings which thou hast sent upon me this day. If I have not borne these sufferings with the patience I ought, I humbly implore thy pardon.

I commit myself to thy divine protection this night. I am sincerely sorry for my sins because I have offended thee, my highest good, whom I love above all things. Oh that I had never offended thee! I seriously intend to amend my life.

I offer to thee, O heavenly Father, for my sins, the infinite merits of thy divine Son Jesus Christ. Let not the value of his sufferings and death be lost to me!

Jesus! to thee I sleep; Jesus! to thee I wake; Jesus! to thee I live; Jesus! to thee I die; Jesus! living or dying I am thine! Amen.

A Prayer proper to be daily repeated in time of Sickness.

O Lord Jesus Christ, behold I receive this sickness, with which thou art pleased to visit me, as coming from thy fatherly hand. It is thy will it should be thus with me, and therefore I submit: thy will be done on earth, as it is in heaven. May this sickness be to the honor of thy holy name, and for the good of my soul. For this end, I here offer myself with an entire submission to all thine appointments, to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest; for I am thy creature, O Lord, who have most ungratefully offended thee; and since my sins have a long time cried aloud to heaven for justice, why should I now complain if I feel thy hand upon me?

Yet rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath; but have regard to my weakness. Thou knowest how frail I am; that I am nothing but

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dust and ashes. Deal not with me, therefore, according to my sins, neither punish me according to mine iniquities; but, according to the multitude of thy most tender mercies, have compassion on me. Oh! let thy justice be tempered with mercy, and let thy heavenly grace come to my assistance, to support me under this my illness. Confirm my soul with strength from above, that I may bear with a true Christian patience, all the uneasiness, pains, disquiets, and difficulties of my sickness, and that I may cheerfully accept them as the just punishment of my offences. Preserve me from all temptations, and be thou my defence against all the assaults of the enemy, that in this illness I may in no way offend thee; and if this is to be my last, I beseech thee so to direct me by thy grace, that I may not neglect or be deprived of those helps which, in thy mercy, thou hast ordained for the good of my soul, to prepare it for its passage into eternity; that, being perfectly cleansed from all my sins, I may believe in thee, put my whole trust in thee, love thee above all things, and, through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee forever. Amen.

Act of Conformity to the Will of God in Sickness.

O great God, our heavenly Father, who dispensest the goods and evils of this present life in thy admirable providence, I know that thou holdest particularly in thy infinitely powerful hands life and death, sickness and health. As it is thou that leadest to the grave and bringest back, thou who confinest to the bed of pain, and raisest us up to health, vouchsafe to receive my humble supplication, and bless the remedies which are administered to me; thy blessing alone can render them efficacious. Thou art the sovereign physician of our souls and bodies, say but the word and thy servant shall be healed; for thou makest the dead live again, when thou pleasest, and callest the things that are not, as the things that are. Nothing can oppose the work of thy almighty power; but if it is thy will that I suffer, I am ready to suffer; if it is thy will that I suffer

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unto death, I am ready to die; I wish naught but the accomplishment of thy adorable will. May it be done, O my God, on earth as it is in heaven; may thy will be done in me, by my life or my death, by the continuance of my evils or by the restoration of my health and strength. Dispose of me according to the ways of thy wisdom; whatever shall happen I shall bless thy holy name.

Prayer to ask of God a good use of Sickness.

Grant me grace, O Lord, not to act in the state in which I am, like the heathen who know not God; let me ever recognize thee in adversity as in prosperity, in sickness as in health, as my most tender and indulgent Father, who permittest nothing but for my greater good.

Thou didst give me health, and I abused it: thou sendest sickness, let me profit by it. As the corruption of my nature has rendered thy favor pernicious, so now let thy all-powerful grace render thy chastisements salutary. If my heart was full of earthly affections, let me now see their vanity, and learn that thou, O Lord, art to be loved in all and above all.

Grant me, O Lord, the grace of a sincere repentance; let me feel by the pains of illness how terrible must be those eternal torments which await the impenitent, and thank thee for thy boundless mercy in giving me such repeated calls to repentance. Let me, O Lord, wash away in thy sacrament of penance the sins of my life, and in thy precious Body and Blood find a nourishment and remedy for my soul, alas, more wretchedly ill than my body.

Let me unite my sufferings to thine, that I may bear them cheerfully, considering how little mine are compared to thine, and give me ever the unction of thy Spirit, that my poor weak nature may not murmur against the pain it endures.

For thy sake I renounce all the repugnance of nature; and accept the sufferings of the disease and all painful remedies, as a just punishment for my desire of ease and comfort. Let me, O Lord, become a true disciple of a hea l crowned with thorns. In this, O my Saviour, confirm my will, by uniting to it thy adorable will.

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Sentences of Holy Scripture,

FOR THE INSTRUCTION, ENCOURAGEMENT, AND EDIFICATION OF THE SICK.

We have received good things at the hand of God, why should we not receive evil? (Job ii. 10.)

Blessed is the man that endureth temptation, for when he hath been proved he shall receive the crown of life, which God hath promised to them that love him (James i. 12).

Through many tribulations we must enter into the kingdom of God (Acts xiv. 21).

Ought not Christ to have suffered these things, and so to enter into his glory? (Luke xxiv. 26.)

The sufferings of this time are not worthy to be compared with the glory to come, which shall be revealed in us (Rom. viii. 18).

That which is at present momentary and light, of our tribulation worketh for us above measure exceedingly an eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal (2 Cor. iv. 17, 18).

Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me (Ps. xlix. 15).

We are the children of saints, and look for that life which God will give to those who never change their faith from him (Tob. ii. 18).

Be thou faithful unto death, and I will give thee the crown of life (Apoc. ii. 10).

For whether we live, we live unto the Lord, or whether we die, we die unto the Lord; therefore whether we live or whether we die we are the Lord's (Rom. xiv. 8).

We have not here a lasting city, but we seek one that is to come (Heb. xiii. 14).

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him (2 Cor. ii. 9).

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The Lord is good to them that hope in him, to the soul that seeketh him (Lament. iii. 25).

The just hath hope in his death (Prov. xiv. 32). We have an advocate with the Father, Jesus Christ the just (1 John ii. 1), who is at the right hand of God, who also maketh intercession for us (Rom. viii. 34).

A contrite and humble heart, O God, thou wilt not despise (Ps. i. 19).

Rebuke me not, O Lord, in thy indignation, nor chastise me in thy wrath (Ps. xxxvii. 2).

Thou art my helper and my protector: O my God, be not slack (Ps. xxxix. 18).

I will love thee, O Lord, my strength: thou knowest, O Lord, that I love thee (Ps. xvii. 2; John xxi. 15).

In thee, O Lord, have I hoped, let me never be confounded (Ps. xxx. 2).

Father, not my will but thine be done (Luke xxii. 42).

One thing I have asked of thee, Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life (Ps. xxvi. 4).

Order of Visitation of the Sick.

The Priest, entering the sick man's room, says:

P. Pax huic domui.	*P.* Peace to this house.
R. Et omnibus habitantibus in ea.	*R.* And to all who dwell therein.

Then sprinkling the sick man and the room with holy water, he says the Asperges, *p.* 180. *After which he advises and consoles him. He then says over him one of the first Penitential Psalms, or Psalm* 90; *and then,*

P. Kyrie eleison.	*P.* Lord, have mercy.
R. Christe eleison.	*R.* Christ, have mercy.
P. Kyrie eleison.	*P.* Lord, have mercy.
R. Pater noster.	*R.* Our Father.
Et ne nos inducas in tentationem.	And lead us not into temptation.

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R. Sed libera nos a malo.

P. Salvum fac servum tuum.

R. Deus meus sperantem in te.

P. Mitte ei auxilium de sancto.

R. Et de Sion tuere eum.

P. Nihil proficiat inimicus in eo.

R. Et filius iniquitatis non apponat nocere ei.

P. Esto ei Domine turtis fortitudinis.

R. A facie inimici.

P. Dominus opem ferat illi.

R. Super lectum doloris ejus.

P. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus cui proprium est semper miserere parcere, suscipe deprecationem nostram; ut nos et hunc famulum tuum, quos delictorum catena constringit, miseratio tuæ pietatis clementer absolvat. Deus infirmitatis humanæ singulare præsidium, auxilii tui super infirmam famulum tuum ostende virtutem:

R. But deliver us from evil.

P. Save thy servant.

R. O, my God, hoping in thee.

P. Send him aid from thy holy place.

R. And from Sion protect him.

P. Let not the enemy avail against him.

R. Nor the son of iniquity have power to hurt him.

P. Be unto him, O Lord, a tower of strength.

R. From the face of the enemy.

P. The Lord help him.

R. On his bed of sorrow.

P. O Lord, hear my prayer.

R. And let my cry come unto thee.

P. The Lord is with thee.

R. And with thy spirit.

Let us pray.

O God, whose property is always to show mercy and to spare, receive our petitions; that we, and this thy servant, who are bound by the chains of sin, may by the compassion of thy goodness mercifully be absolved. O God, the sole strength of human weakness, show forth thy might upon this thy servant;

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ut ope misericordiæ tuæ adjutus, ecclesiæ tuæ sanctæ incolumis representari mereatur.

Concede hunc famulum tuum quæsumus Domine Deus, perpetua mentis et corporis sanitate gaudere; et gloriosa beatæ Mariæ semper Virginis intercessione, a præsente liberari tristitia et æterna perfrui lætitia. Per Christum Dominum nostrum.

R. Amen.

P. Benedictio Dei omnipotentis, Patris, ✠ et Filii, et Spiritus Sancti, descendat super te et maneat semper.

R. Amen.

that aided by the power of thy mercy, he may deserve to be presented in health to thy Church.

Grant this thy servant, we beseech thee, O Lord God, to enjoy perpetual health of mind and body; and by the glorious intercession of the ever-blessed Virgin Mary, to be delivered from his present sadness, and enjoy eternal gladness. Through Christ our Lord.

R. Amen.

P. May the blessing of Almighty God, Father, ✠ and Son, and Holy Ghost, descend upon thee and ever remain.

R. Amen.

The Holy Sacraments in Danger of Death.

Let us not forget for ourselves or others, in sickness, these powerful aids, but earnestly advise any friend or relative who neglects them, to have recourse to them at once: let us love our friends in God, and for eternity, and not hereafter reproach ourselves with their unprovided death.

Devotions for Confession in Sickness.

O God of all love and all goodness! vouchsafe by the light of thy Holy Spirit to arouse my conscience from its torpidity, in order that I may perfectly know all my sins, all the violations of thy law, of which I have been so long, so often guilty; let me confess them with profound sorrow, and by a true spirit of penance, turn away from me the blows of thy justice.

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The state of my poor soul is before thy eyes; thou knowest all my thoughts, all my inclinations, all my secret desires; thou searchest all my works, nothing is hidden from thy infinite knowledge, and thou forgettest nothing that is past; I can hide nothing from thee, O my God, and thou wilt judge me not according to the show of religion which I may display to men, nor according to the illusions of self-love, ever prone to deceive me; but thou wilt judge me according to truth and justice.

Yes, I know it: I shall have to render thee a strict account of all my thoughts, words, desires, actions, and omissions. O rigorous Judge! how shall I render thy sentence favorable, appease thy wrath, after so many criminal acts. In thy inexhaustible mercy for a poor sinner like me, thou givest me one more means for disarming thy wrath, and thou sendest me this sickness as a salutary warning to return to myself, and turn to thee. O my God, I will not close my ears to thy voice, which deigns to call me, and I thank thee for the illness, since it is an occasion of recalling me from my iniquities and giving me time to return to thee, my judge! but my Father too, and to move thee by my repentance and resignation, in the sufferings which in thy mercy thou sendest me.

Assisted by thy divine light, which I implore, I will sound the most secret folds of my conscience; I will compare all my actions with the precepts of thy holy law: alas! what monsters I shall discover in my soul; for I will not suffer self-love to flatter me; I will not seek excuses in my iniquities, and I will act as if I was this day to stand before thy fearful tribunal. I have too long deferred my penance; time presses; perhaps I have only a few hours to appease thee. Though late, O my God, I still hope, from thy infinite mercy, that thou wilt not reject me: to make it acceptable, give my repentance all the perfection of the good thief's, all the depth of St. Peter's, all the love of Magdalen's. O almighty God, assist me in this matter, on which my eternity depends.

(Here he should make an examination of conscience.)

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Act of Contrition after Examination.

I have sinned, O my good Father, and I do not deserve to be called thy child; yet thou willest me to call thee by the sweet name of Father, and openest thy arms to welcome me to thy paternal heart, if I return by a sincere repentance. I cannot resist thy love! I cast myself at thy feet. Accept my sighs; accept my resolution to serve thee faithfully hereafter, to repair my scandals by conduct worthy of a grateful child! Pardon, O my Father, I implore thee, all my iniquities against thee! I deplore my iniquities not so much from shame for the misery which they have caused me, or from fear of thy chastisements, as from grief and sorrow at having ignored thy goodness, abused thy benefits, offended thy sanctity, thy infinite loveliness: yes, it is because sin displeases thee, O beauty worthy of love, that I detest it now as a horrible monster, and will avoid it in future.

Act of Firm Resolution of Amendment.

Cost what it will, I shall henceforth resist my vicious inclinations, and by the help of thy grace I will overcome them, for thy love, O my Father. I will make any sacrifice, even life itself, to prove the sincerity of my resolutions, rather than offend thee more. I will begin this penance, which shall cease only with my last sigh, and in this spirit I offer thee, with entire submission to thy holy will, all the sufferings of my sickness, which I gratefully accept.

My exhausted body, my powerless state, do not permit me to do all that my contrition suggests to my mind, but I will at least do all that is in my power. If I have scandalized by my words, by my self-love and self-seeking, I shall endeavor now to edify by pious discourse, by perfect resignation and cheerfulness in my sufferings, and by obedience to all. I shall make restitution and reparation to all whom I have injured in name or property, that I may leave nothing to cry for vengeance against me. And as I hope for thy pardon, so do I fully pardon all who have offended, and I im-

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plore thy graces for them. O Jesus, my Saviour, accept these sentiments, sanctify them and confirm them in thy precious blood. O Mary, refuge of penitent sinners, be my refuge in this all-important moment. I love thee, and ask to die in thy love.

Prayers after Confession.

Act of Thanksgiving.

O God of mercy! O compassionate Father! how shall I thank thee worthily, show thee a gratitude equal to thy benefits? I was a sinner, a great sinner; I had greatly offended thee by violating thy holy laws; I acted as a rebellious child, and yet thou hast welcomed me with the most touching goodness, thou hast restored me to thy friendship: I thank thee, O amiable Father! I thank thee with all my heart; would that I could offer thee the gratitude of all the saints, to atone for the insufficiency of mine.

Renewal of Resolutions.

I have no better means of showing thee my gratitude, than by a new life: this I will do with thy grace; nothing shall hereafter separate me from thee. Although my amendment is difficult, I shall not be deterred; I shall neglect nothing to please thee, O my God, to draw upon me thy approval, to obtain peace for my soul. I shall watch and pray that I may not fall into sin; I will resist my evil inclinations, and above all, my predominant passion; I will avoid all dangerous occasions, and be obedient to every impulse of thy grace: I will fly to thee in temptation, and keep alive in my heart a salutary fear of thy justice.

If I venture to ask of thee a restoration to health, after having so criminally abused it, it is to prove by my love and fidelity the sincerity of my conversion; yet do with me according to thy will. If thou requirest the sacrifice of my life I will offer it to thee with submission, in union with the sacrifice which thou didst

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make of thine, O Jesus, on the altar of the cross; all that I ask of thee, if such is thy impenetrable decree as to me, is to suffer as a penitent, to die loving thee.

O amiable Mary, O powerful Mother, have mercy on thy child; pray, pray for me.

Holy Communion as a Viaticum.

The Viaticum is the holy Eucharist administered with the intention of preparing the sick for death. This blessed Sacrament is indeed the bread of life, of which every good Christian frequently partakes during health; but when the soul is about to pass from the body, there arises a new and peculiar obligation of receiving it. And so urgent is the obligation of receiving it at the approach of death, that the Church dispenses with her rule in behalf of those who are dangerously sick, and allows them to communicate after having broken their fast. The sick person will therefore use his best endeavor to make a worthy preparation for this blessed Sacrament. Happy they who have frequently received it in life!

When the Priest has been called to give communion to a sick person, or to administer the last sacraments to the dying, care must be taken to have every thing rightly prepared in the sick-chamber. In the first place, see that the room is clean, and in perfect order.

A table must be got ready and covered with a white linen cloth, on which should be placed two candles and a crucifix, and a glass of pure water from the spring or well, and if there is any holy water in the house, place it near by, or at the door of the chamber. A clean white napkin should also be furnished, to serve as a communion-cloth.

When the Priest arrives with the blessed Sacrament, all should kneel and maintain the utmost reverence and quiet, till the sick person's thanksgiving is finished.

Prayers before receiving the Holy Viaticum, or Communion in Sickness.

O infinitely merciful Jesus! a great journey is before me, from this world to eternity. May thy most holy will be done, my heart is ready. Yes, let me depart from this world, for so it pleases thee.

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But what can I do without thee, thou who art the Way, the Truth, and the Life! Without thee, I should perish of hunger and thirst on the way.

Come then, O merciful Jesus, before I die. Come, and delay not; strengthen me through the most Holy Sacrament of the altar; strengthen me with thy most holy flesh and blood, that by the power of this strong bread of angels I may attain to the view of thy divine countenance.

As the hart panteth after the fresh fountains of water, so my soul longs for thee, O my God, thou living fountain of all good. O, when shall I come and appear before thy face? When shall my feet stand in thy delightful tabernacles, in the house of my Lord?

Why art thou sorrowful, O my soul, and why art thou disquieted? Hope in God. See! thy Beloved comes. He will come, strengthen thee, and take thee from the desert of this life to thy heavenly home.

Ah, come then, my Saviour! come, beloved Jesus, come, and tarry not too long! I desire to enjoy thee as the true paschal Lamb, before I depart and die.

Come, O sweetest Jesus, come and enter my heart, unite thyself to me, remain with me, until I have overcome every thing, and have conquered death.

Come, O Jesus, come and lead me to the heavenly banquet in thy Father's house! Prepare for me a dwelling there, as thou hast promised, that I may be forever with thee, and rejoice with thee forever! Amen.

The Order of administering Holy Communion to a Sick Person.

The Priest, on entering the sick man's room with the most holy Sacrament, says:

Pax huic domui.	Peace be to this house.
R. Et omnibus habitantibus in ea.	*R.* And to all who dwell therein.

Then placing the holy Sacrament, with the corporal, on a table, when the candles have been lighted, he adores upon his knees,

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all present doing likewise; after which he takes holy water, and sprinkles the sick man and the chamber, saying the Asperges *with its prayer, as at p.* 180, *after which the sick man, or one in his name, recites the* Confiteor, *p.* 190. *Then the Priest, after the* Misereatur, &c., *makes a genuflexion, and taking the Blessed Sacrament, elevates it before the sick man, saying:* Ecce Agnus Dei, *and repeating three times, in the usual way,* Domine, non sum dignus.

Then communicating the sick man, he says:

Accipe, frater, viaticum Corporis Domini nostri Jesu Christi, qui te custodiat ab hoste maligno, et perducat in vitam æternam. Amen.

Receive, brother, the viaticum of our Lord Jesus Christ, that he may preserve thee from the malignant enemy, and bring thee to life everlasting. Amen.

But if Communion is not given in the way of Viaticum, *he pronounces the usual words,* Corpus Domini nostri (May the body of our Lord, &c.)

The Priest then washes his fingers in silence, and after the ablution is given to the sick man, says:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Domine sancte, Pater omnipotens, æterne Deus, te fideliter deprecamur, ut accipienti fratri nostro sacrosanctum Corpus Domini nostri Jesu Christi, Filii tui, tam corpori quam animæ prosit ad remedium sempiternum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus per

Let us pray.

O holy Lord, almighty Father, eternal God, we earnestly beseech thee, that the most sacred body of our Lord Jesus Christ thy Son, which our brother has now received, may be to *him* an eternal remedy, both of body and soul: who liveth and reigneth with thee, in the

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omnia sæcula sæculorum. Amen.

unity of the Holy Spirit, God forever and ever. Amen.

These things done, if any particle of the Sacrament remains, he genuflects, rises, and taking the Sacrament in its receptacle, he makes with it the sign of the Cross over the sick man in silence: while returning to the Church, he recites Psalm cxlviii., *and other psalms and hymns, as time allows. If no particle of the Sacrament remains, the Priest blesses the sick man with his hand in the usual way.*

Prayers after the Holy Viaticum.

Remain for some time silent, in quiet and sweet union with your beloved Saviour. Excite in your heart a lively faith in his personal presence. Breathe forth many sighs of gratitude and love to him for all the temporal and spiritual blessings that he has bestowed on you during your whole life, but especially that he has so often fed you with his holy body, and has even granted you this last favor, to be your food and support on the way to eternity.

O my dearest Jesus! I now am in possession of every thing to complete happily my pilgrimage here on earth, for I possess thee, the Way, the Truth, and the Life.

Thou art the Way, and wilt guide me safely to my heavenly home. Thou art the Truth, and wilt illuminate the darkness and the shadows of death. Thou art the Life, and art leading me to life eternal. For should I walk in the midst of the shadow of death, I fear no evils, for thou art with me, my helper and protector!

O crucified Jesus! Thou who didst institute this Holy Sacrament for a memorial of thy bitter passion, may the merit of thy passion not be lost on me. Thou who forgivest sins, purify me from every stain of sin, that I may appear entirely pure before thee.

Living Bread from heaven! support my weakness by thy grace, that I may not yield in the last struggle; that my faith may not waver, my hope sink, and my love grow cold. O my most gracious Saviour! let this holy Viaticum be a pledge of my eternal salvation.

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Now, O Lord! let me, thy servant, depart in peace, for mine eyes have seen thee, the Saviour of the world, and my heart hath received thee. Bless me, O Jesus! I will not let thee go, until thou hast given me thy holy blessing for my journey to eternity.

O Jesus! thou art my life, and death is my gain.

O Jesus, my Love, my God, my Desire, my all.

A short Exercise in Preparation for Death, which may be used every day.

1. My heart is ready, O God, my heart is ready; not my will, but thine be done. O my Lord, I resign myself entirely to thee, to receive death at the time and in the manner it shall please thee to send it.

2. I most humbly ask pardon for all my sins committed against thy sovereign goodness, and repent of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholic Church believes and teaches; and, by thy grace, I will die in this belief.

4. I hope to possess eternal life by thy infinite mercy, and by the merits of my Saviour Jesus Christ.

5. O my God, I desire to love thee as my sovereign good above all things, and to despise this miserable world. I desire to love my neighbor as myself, for the love of thee, and to forgive all injuries from my heart.

6. O my divine Jesus, how great is my desire to receive thy sacred body! Oh, come now into my soul, at least, by a spiritual communion! Oh, grant that I may worthily receive thee before my death! I desire to unite myself to all the worthy Communions which shall be made, even to the end of the world.

7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, and the holy unction of thy precious blood.

8. Holy Virgin, Mother of God, defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. Michael, prince of the heavenly host, and thou, my angel guardian, and you, my blessed pa-

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trons, intercede for me, and assist me in this last and dreadful passage.

9. O my God, I renounce all the temptations of the enemy, and whatsoever may in any way displease thee. I adore and accept of thy divine appointments with regard to me, and entirely abandon myself to them as most just and equitable.

10. O Jesus, my divine Saviour, be thou a Jesus to me, and save me. O my God, hiding myself with an humble confidence in thy dear wounds, I give up my soul into thy divine hands. Oh, receive it into the bosom of thy mercy. Amen.

The Sacrament of Extreme Unction.

Extreme Unction is a Sacrament of the new law instituted by Christ, to confer on a sick person in danger, health of soul or even of body, by anointing with blessed oil and the prayer of the priest.

That this is a sacrament in use in the apostolic times, is evident from the Epistle of St. James (v. 14): "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him." This clearly makes the forgiveness of sins, which is an inward grace, the result of an outward sign, and as none but God can endow a rite with such power, it is evident that our Lord himself must have instituted it as a sacrament: and in the Gospel of St. Mark we find traces of its institution in a prelude, or gradual preparation to it (Mark vi. 13).

The universal tradition of the Fathers, and the usage of the Church, both Eastern and Western, regard Extreme Unction as a sacrament, and on this account St. Innocent, Pope, in the fourth century, decided that it was not to be given to penitents, who were debarred from it as well as from other sacraments.

The *matter* of the sacrament is olive oil, blessed by a bishop on Holy Thursday; the *form* consists in the words: "By this holy anointing," &c.: the *minister* is the priest of the parish, or any other priest with his authority.

This sacrament can be conferred only on persons above the age of reason, dangerously ill, and but once in the same sickness.

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The effects of this sacrament are, 1st, sanctifying grace with the peculiar graces of the sacrament: 2d. the remission of all sins; 3d, cleansing of the relics of sin; and sometimes. 4th, the restoration of bodily health where it is for the advantage of the soul.

Such being the advantages of this sacrament, no Christian in sickness should, when it becomes serious, omit to receive so salutary a sacrament, preparing for its reception by a good confession. All the effects which we have noted result from it, and depend in no slight degree on the dispositions of the penitent. Above all, let none defer it till the chill of death is actually on the languid frame, but have recourse to this sacrament in time. During the administration of Extreme Unction, those present should unite with the priest in prayer to God to bestow the above graces on the sick person, and restore him to health if it be for God's greater glory.

A Prayer before Extreme Unction.

O Lord, thou hast mercifully provided remedies for all our necessities; grant me thy grace to use them, that my soul may receive all those good effects which thou didst intend in their institution. I desire now to be anointed, as thou hast commanded by thy Apostle; grant, I beseech thee, that by this holy unction, and the prayers of the Church, I may partake of that spirit with which Christ suffered on the cross, for thy glory, and for the destruction of sin. Give me true patience to support all the pains and trouble of my illness; give me an inward strength to resist all the temptations of the enemy; give me grace for the pardon of all my failings; give me that true light, by which I may be conducted through the shadow of death to eternal happiness; and if my health be expedient for thy glory, let this be the means to restore it. Behold, I approach to this holy ordinance with a firm faith and confidence in thy goodness, that thou wilt not forsake me in this time of my distress; but that thou wilt stand by me with thy grace, and defend me from all evil, and prepare my soul for a happy passage.

Prayers during Extreme Unction.

My eyes have seen vanities; but now let them be shut to the world, and open to thee alone, my Jesus: pardon me all the sins I have committed by sight.

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My ears have been open to detraction, profaneness, and unprofitable discourses; let me now give ear to thy word, to thy commandments, to thy calls; and pardon me, O Jesus, all the sins which I have committed by my hearing.

I have taken delight in the perfumes of this world, which are all nothing but corruptions; now let my heart and prayers ascend like incense in thy sight; and pardon me, O Jesus, all the sins which I have committed by my smelling.

My tongue hath in many ways offended both in speaking and tasting; now let its whole business be to cry for mercy; and pardon me, dear Jesus, all the sins which I have committed by words, or by excess in eating or in drinking.

My hands have been full of evil; they have wrought many follies, injurious to myself and to my neighbor; now let them be lifted up to heaven, in testimony of a penitent heart; and pardon me, O Lord, all the sins which I have committed by the ill use of my hands.

My feet have gone astray in the paths of vanity and sin; now let me walk in the way of thy commandments; and forgive me, O Lord, all the sins which I have committed by my disordered steps.

By this holy anointing, and the power of thy grace, O God, forgive me all my sins, and convert my heart wholly to thee, that I may cheerfully submit to death, in punishment of my offences, and so enter into thy eternal rest. Amen.

The Order of Administering the Sacrament of Extreme Unction.

On arriving at the place where the sick man lies, the Priest, with the holy oil, entering the chamber, says:

Pax huic domui.	Peace be to this house.
R. Et omnibus habitantibus in ea.	*R.* And to all who dwell therein.

Then, after placing the oil on a table, being vested in a surplice and violet stole, he offers the sick man a crucifix piously

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to kiss; after which he sprinkles both the chamber and the bystanders with holy water in the form of a cross, saying the Asperges, *as at p.* 180. *Then he says:*

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Introeat, Domine Jesu Christe, domum hanc sub nostræ humilitatis ingressu, æterna felicitas, divina prosperitas, serena lætitia, charitas fructuosa, sanitas sempiterna: effugiat ex hoc loco accessus dæmonum, adsint Angeli pacis domumque hanc deserat omnis maligna discordia. Magnifica, Domine, super nos nomen sanctum tuum, et benedic ✠ nostræ conversationi: sanctifica nostræ humilitatis ingressum, qui sanctus et pius es, et permanes cum Patre et Spiritu Sancto in sæcula sæculorum. Amen.

Let us pray.

Let there enter, O Lord Jesus Christ, into this house, at the entrance of our humility, everlasting felicity, divine prosperity, serene gladness, fruitful charity, perpetual health: let the approach of devils flee from this place, let the Angels of peace be present therein, and let all malignant discord depart from this house. Magnify, O Lord, upon us thy holy name, and bless ✠ our conversation: sanctify the entrance of our humility, who art holy and good, and abidest with the Father and the Holy Ghost forever and ever. Amen.

Oremus et deprecemur Dominum nostrum Jesum Christum, ut benedicendo benedicat ✠ hoc tabernaculum, et omnes habitantes in eo, et det eis Angelum bonum custodem, et faciat eos sibi servire, ad conside-

Let us pray and beseech our Lord Jesus Christ, that blessing he may bless ✠ this tabernacle, and all who dwell therein, and give unto them a good angel for a guardian, and make them serve him, that they may

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randum mirabilia de lege sua: avertat ab eis omnes contrarias potestates: eripiat eos ab omni formidine et ab omni perturbatione, ac sanos in hoc tabernaculo custodire dignetur. Qui cum Patre et Spiritu Sancto vivit et regnat Deus in sæcula sæculorum. Amen.

consider the wonderful things out of his law. May he avert from them all adverse powers; may he deliver them from all fear and from all disquiet, and vouchsafe to keep them in health in this tabernacle. Who, with the Father and the Holy Ghost, liveth and reigneth God forever and ever. Amen.

Oremus.

Let us pray.

Exaudi nos, &c. (p. 181).

Hear us, O holy Lord, &c.

(*These prayers, if time will not permit, may be either wholly or in part omitted.*) *After which is said the* Confiteor, *&c., as at p.* 190, *except when the Sacrament of Extreme Unction is administered immediately after the receiving of the holy Viaticum.*

(*Before the Priest begins to anoint the sick person, he admonishes the bystanders to pray for him; and when it is convenient to do so, they recite for him the Penitential Psalms, with Litanies or other prayers, whilst the Priest is administering the Sacrament of Unction;*) *then he says:*

In nomine Patris ✠, et Filii ✠, et Spiritus ✠ Sancti, extinguatur in te omnis virtus diaboli, per impositionem manuum nostrarum et per invocationem omnium sanctorum Angelorum, Archangelorum, Patriarcharum, Prophetarum, Apostolorum, Martyrum, Confessorum, Virginum, atque omnium simul sanctorum. Amen.

In the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Ghost, may all the power of the devil be extinguished in thee, by the imposition of our hands, and by the invocation of all the holy Angels, Archangels, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, and all the Saints. Amen.

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Then dipping his thumb in the holy oil, he anoints the sick man in the form of a cross on the parts mentioned below, applying the words of the form as follows, and after each unction wiping the anointed parts.

On the eyes.

Per istam sanctam unctionem ✠ et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per visum deliquisti. Amen.

Through this holy unction ✠ and through his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by seeing. Amen.

On the ears.

Per istam sanctam unctionem ✠ et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per auditum deliquisti. Amen.

Through this holy unction ✠ and through his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by hearing. Amen.

On the nostrils.

Per istam sanctam unctionem ✠ et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per odoratum deliquisti. Amen.

Through this holy unction ✠ and through his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by smelling. Amen.

On the mouth, the lips being closed.

Par istam sanctam unctionem ✠ et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per gustum et locutionem deliquisti. Amen.

Through this holy unction ✠ and through his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by taste and speech. Amen.

On the hands.

Per istam sanctam unctionem ✠ et suam piissi-

Through this holy unction ✠ and through his

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mam misericordiam, indulgeat tibi Dominus quidquid per tactum deliquisti. Amen.

most tender mercy, may the Lord pardon thee whatever sins thou hast committed by touch. Amen.

On the feet.

Per istam sanctam unctionem ✠ et suam piissimam misericordiam, indulgeat tibi Dominus quidquid per gressum deliquisti. Amen.

Through this holy unction ✠ and through his most loving mercy, may the Lord pardon thee whatever sins thou hast committed by walking. Amen.

Which being done, the Priest says:

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Pater noster (*secreto*).

Our Father (*secretly*).

Et ne nos inducas in tentationem.

And lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

V. Salvum fac servum tuum, Domine.

V. O Lord, save thy servant.

R. Deus, meus, sperantem in te.

R. Who hopeth in thee, O my God.

V. Mitte ei, Domine, auxilium de sancto.

V. Send him help, O Lord, from the sanctuary.

R. Et de Sion tuere eum.

R. And defend him out of Sion.

V. Esto ei, Domine, turris fortitudinis.

V. Be unto him, O Lord, a tower of strength.

R. A facie inimici.

R. From the face of the enemy.

V. Nihil proficiat inimicus in eo.

V. Let not the enemy prevail against him.

R. Et filius iniquitatis non apponat nocere ei.

R. Nor the son of iniquity approach to hurt him.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

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R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Domine Deus omnipotens, qui per Apostolum tuum Jacobum locutus es, dicens: "Infirmatur quis in vobis, inducat presbyteros ecclesiæ, et orent super eum, ungentes eum oleo in nomine Domini, et oratio fidei salvabit infirmum, et alleviabit eum Dominus, et si in peccatis sit, remittentur ei:" cura quæsumus, Redemptor noster, gratia Sancti Spiritus languores istius infirmi, ejusque sana vulnera, et dimitte peccata, atque dolores cunctos mentis et corporis ab eo expelle, plenamque interius et exterius sanitatem misericorditer redde, ut ope misericordiæ tuæ restitutus, ad pristina reparetur officia. Qui cum Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum Amen.

R. And let my cry come unto thee.

V The Lord be with you.

R. And with thy spirit.

Let us pray.

Lord God Almighty, who hast spoken by thine Apostle James, saying: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him:" cure, we beseech thee, O our Redeemer, by the grace of the Holy Spirit, the languors of this sick man; heal his wounds, and forgive his sins: drive out from him all pains of body and mind, and mercifully restore to him full health, inwardly and outwardly, that, being recovered by the help of thy mercy, he may return to his former duties. Who, with the Father and the Holy Ghost, livest and reignest God, world without end. Amen

Oremus.

Respice, quæsumus, Domine, famulum tuum N.,

Let us pray.

Look down, O Lord, we beseech thee, upon thy

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infirmitate sui corporis fatiscentem, et animam refove quam creasti: ut castigationibus emendatus, se tua sentiat medicina salvatum. Per Christum Dominum nostrum. Amen.

servant N., fainting in the infirmity of his body, and refresh the soul which thou hast created, that, being amended by chastisements, he may feel himself saved by thy medicine. Through Christ our Lord. Amen.

Oremus.

Domine sancte, Pater omnipotens, æterne Deus, qui benedictionis tuæ gratiam ægris infundendo corporibus, facturam tuam multiplici pietate custodis: ad invocationem tui nominis benignus assiste, ut famulum tuum ab ægritudine liberatum et sanitate donatum dextera tua erigas, virtute confirmes potestate tuearis, atque ecclesiæ tuæ sanctæ cum omni desiderata prosperitate restituas. Per Christum Dominum nostrum. Amen.

Let us pray.

O holy Lord, almighty Father, eternal God, who, by pouring the grace of thy blessing upon sick bodies, dost preserve, by thy manifold goodness, the work of thy hands, graciously draw near at the invocation of thy name, that, delivering thy servant from sickness, and bestowing health upon him, thou mayst raise him up by thy right hand, strengthen him by thy might, defend him by thy power, and restore him to thy holy Church, with all desired prosperity. Through Christ our Lord. Amen.

Lastly, the Priest may add some short and salutary admonitions, according to the condition of the person, whereby the sick man may be confirmed to die in the Lord, and may be strengthened to put to flight all the temptations of devils.

Prayer after Extreme Unction.

Most merciful Jesus, I have now received this Sacred Unction, which thou didst institute for the consolation and benefit of the sick. I thank thee for this powerful remedy of my soul and my body. Enable me to enjoy

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the full benefits of this Holy Sacrament, upon which I place my hope and confidence. Amen.

The Last Sighs of the Dying.

I die in the Holy Roman Catholic Faith!
I believe all the Holy Church believes!
O my God, I believe in thee!
O my God, I hope in thee!
O my God, I love thee above all things!
O God, make haste to help me!
My God, my hope, my all!
O Jesus! into thy hands I commend my spirit!
O Jesus! be my Saviour and my deliverer!
Jesus! I wish to die that I may expiate my sins.
Jesus! I wish to die because thou hast died for me.
Jesus! I wish to die, that I may see thee and love thee eternally.
O Lord Jesus, in thee have I trusted, let me never be confounded!
O Mary! show thyself a mother to me.
O Mary! pray for me now, in the hour of my death!
O clement, O pious, O sweet Virgin Mary!
Jesus! Mary! Joseph! be always in my heart!
Jesus! Mary! Joseph! be always in my thoughts.
Jesus! Mary! Joseph! be always on my tongue.
Jesus! Mary! Joseph! my last thought, my last sigh.
Jesus! Mary! Joseph! I live for you.
Jesus! Mary! Joseph! I die for you.
Jesus! I believe in thee. Jesus! I hope in thee.
Jesus! I love thee above all things!
Jesus! be merciful to me a poor sinner!
Jesus! into thy hands I commend my spirit
Jesus! Jesus! Jesus!
Jesus! Mary! Joseph!

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The Last Blessing and Plenary Indulgence.

While the Priest is conferring the solemn Blessing, the following act of contrition may be repeated:

O my God, I once more renounce and detest all my sins. Have mercy on me, O God, according to thy great mercy. I cast myself into the arms of thy holy love, and I resign myself to thy blessed will. Receive me, I beseech thee, into the number of thy servants, that I may praise thee forever. Father, into thy hands I commend my spirit. Lord Jesus, receive my soul. Amen.

The Form of Conferring the Last Blessing and Plenary Indulgence.

On entering the dying man's room, the Priest says:

V. Pax huic domui.

R. Et omnibus habitantibus in ea.

V. Peace be to this house.

R. And to all who dwell therein.

Then is said the Asperges, *as at p.* 180, *after which the Priest says:*

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

The Antiphon.

Ne reminiscaris, Domine, delicta famuli tui neque vindictam sumas de peccatis ejus.

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster, &c.

V. Et ne nos inducas in tentationem.

Remember not, O Lord, the offences of thy servant and take not vengeance of his sins.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father, &c.

V. And lead us not into temptation.

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R. Sed libera nos a malo.

V. Salvum fac servum tuum.

R. Deus meus, sperantem in te

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

R. But deliver us from evil.

V. O Lord, save thy servant.

R. Who hopeth in thee, O my God.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Clementissime Deus, Pater misericordiarum, et Deus totius consolationis, qui neminem vis perire in te credentem atque sperantem, secundum multitudinem miserationum tuarum respice propitius famulum tuum N., quem tibi vera fides et spes Christiana commendant. Visita eum in salutari tuo, et per Unigeniti tui passionem et mortem, omnium ei delictorum suorum remissionem et veniam clementer indulge, ut ejus anima in hora exitus sui te judicem propitiatum inveniat, et in sanguine ejusdem Filii tui ab omni macula ablata, transire ad vitam mereatur perpetuam. Per eumdem Christum Dominum nostrum.

Let us pray.

O most gracious God, Father of mercies and God of all consolation, who wouldest that none should perish who believe and hope in thee; according to the multitude of thy mercies, look favorably upon thy servant N., whom a true Christian faith and hope commend unto thee. Visit him in thy salvation; and through the passion and death of thy Only-begotten, graciously grant unto him the pardon and remission of all his sins, that his soul at the hour of its departure may find in thee a most merciful judge; and, cleansed from every stain in the blood of thy same Son, may be worthy to pass to everlasting life. Through the same Christ, our Lord.

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Then the Confiteor *being repeated by one of the attendant Clerks, the Priest says,* Misereatur, *&c., as at p.* 190, *and then proceeds thus:*

Dominus noster Jesus Christus Filius Dei vivi, qui beato Petro Apostolo suo dedit potestatem ligandi atque solvendi, per suam piissimam misericordiam recipiat confessionem tuam, et restituat tibi stolam primam, quam in baptismate recepisti; et ego, facultate mihi ab Apostolica Sede tributa, indulgentiam plenariam et remissionem omnium peccatorum tibi concedo: In nomine Patris, et Filii, et Spiritus Sancti.

R. Amen.

Per Sacrosancta humanæ reparationis mysteria, remittat tibi omnipotens Deus præsentis et futuræ vitæ pœnas, paradisi portas aperiat, et ad gaudia sempiterna perducat. Amen.

Benedicat te omnipotens Deus; Pater, et Filius, et Spiritus Sanctus. Amen.

May our Lord Jesus Christ, Son of the living God, who gave to his blessed Apostle Peter the power of binding and loosing, in his most loving mercy receive thy confession, and restore to thee that first robe which thou didst receive in baptism; and by the faculty given to me by the Apostolic See, I grant to thee a plenary indulgence and remission of all thy sins. In the name of the Father, and the Son, and of the Holy Ghost.

R. Amen.

Through the most sacred mysteries of man's redemption, may God Almighty remit to thee the pains of the present and the future life, open to thee the gates of Paradise, and bring thee to everlasting joys. Amen.

May God Almighty bless thee; Father, and Son, and Holy Ghost. Amen.

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Order of the Recommendation of the Departing Soul

The Priest, in surplice and violet stole, with a clerk bearing a vessel of holy water, entering the room of the dying person, says:

Pax huic domui.	Peace to this house.
Et omnibus habitantibus in ea.	And all that dwell therein.

Then he sprinkles the sick person, his bed, and all present with holy water, saying:

Asperges me, Domine, hyssopo et mundabor, &c. (p. 180).	Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed.

Then giving a crucifix to the sick person to kiss, he exhorts him to a hope of everlasting salvation, and places the crucifix before him, that looking thereon he may conceive a hope of his salvation. Then lighting a candle, he kneels, with all present, and recites devoutly the following

Litany of the Dying.

Kyrie eleison.		Lord, have mercy.	
Christe eleison.		*Christ, have mercy.*	
Kyrie eleison.		Lord, have mercy.	
Sancta Maria, *Ora pro* eo.		Holy Mary, *Pray for* him.	
Omnes sancti Angeli et Archangeli, *Orate, &c.*		All ye holy Angels and Archangels,	
Sancte Abel,	*Ora pro* eo.	Holy Abel,	*Pray for* him.
Omnis chorus Justorum,		All ye choirs of the Just,	
Sancte Abraham,		Holy Abraham,	
Sancte Joannes Baptista,		St. John Baptist,	
Sancte Joseph,		St. Joseph,	
Omnes sancti Patriarchæ et Prophetæ, *Orate, &c.*		All ye holy Patriarchs and Prophets,	
Sancte Petre,	*Ora, &c.*	St. Peter,	
Sancte Paule,		St Paul,	
Sancte Andrea,		St. Andrew,	
Sancte Joannes,		St. John,	

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Omnes sancti Apostoli et Evangelistæ, *Orate, &c.*	All ye holy Apostles and Evangelists,	*Pray for* him.
Omnes sancti Discipuli Domini, *Orate, &c.*	All ye holy Disciples of our Lord,	
Omnes sancti Innocentes, *Orate, &c.*	All ye holy Innocents,	
Sancte Stephane, *Ora, &c.*	St. Stephen,	
Sancte Laurenti, *Ora, &c.*	St. Lawrence,	
Omnes sancti Martyres, *Orate, &c.*	All ye holy Martyrs,	
Sancte Silvester, *Ora, &c.*	St. Sylvester,	
Sancte Gregori, *Ora, &c.*	St. Gregory,	
Sancte Augustine, *Ora, &c.*	St. Augustin,	
Omnes sancti Pontifices et Confessores, *Orate, &c.*	All ye holy Bishops and Confessors,	
Sancte Benedicte, *Ora, &c.*	St. Benedict,	
Sancte Francisce, *Ora, &c.*	St. Francis,	
Omnes sancti Monachi et Eremitæ, *Orate, &c.*	All ye holy Monks and Hermits,	
Sancta Maria Magdalena, *Ora, &c.*	St. Mary Magdalen,	
Sancta Lucia, *Ora, &c.*	St. Lucy,	
Omnes sanctæ Virgines et Viduæ, *Orate, &c.*	All ye holy Virgins and Widows, *Pray, &c.*	
Omnes Sancti et Sanctæ Dei,	All ye men and women Saints of God,	
Intercedite pro eo.	*Intercede for* him.	
Propitius esto,	Be merciful,	
Parce ei, Domine.	*Spare* him, *O Lord.*	
Propitius esto,	Be merciful,	
Exaudi nos, Domine.	*Graciously hear us, O Lord.*	
Propitius esto,	Be merciful unto him,	*O Lord, deliver* him.
Libera eum, *Domine.*	*Deliver* him, *O Lord.*	
Ab ira tua,	From thy wrath,	
A periculo mortis,	From the peril of death,	
A mala morte,	From an evil death,	
A pœnis inferni,	From the pains of hell,	
Ab omni malo,	From all evil,	
A potestate diaboli,	From the power of the devil,	
Per Nativitatem tuam,	Through thy Nativity,	

Libere eum, *Domine.*

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Per Crucem et Passionem tuam,
Per Mortem et Sepulturam tuam
Per gloriosam Resurrectionem tuam,
Per admirabilem Ascensionem tuam.
Per gratiam Spiritus Sancti Paracliti,

Libera eum, Domine.

In die judicii,
Peccatores,
Te rogamus audi nos.
Ut ei parcas,
Te rogamus audi nos.
Kyrie eleison.
Christe eleison.
Kyrie eleison.

Through thy Cross and Passion,
Through thy Death and Burial,
Through thy glorious Resurrection,
Through thine admirable Ascension,
Through the grace of the Holy Ghost the Paraclete,

O Lord, deliver him.

In the day of judgment,
We sinners,
Beseech thee, hear us.
That thou spare him,
We beseech thee, hear us.
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Then while the soul is in the agony of its departure, he recites the followig prayers:

Proficiscere, anima christiana, de hoc mundo, in nomine Dei Patris omnipotentis, qui te creavit; in nomine Jesu Christi, Filii Dei vivi, qui pro te passus est; in nomine Spiritus Sancti, qui in te effusus est; in nomine Angelorum et Archangelorum; in nomine Thronorum et Dominationum; in nomine Principatuum et Potestatum; in nomine Cherubim et Seraphim; in nomine Patriarcharum et Prophetarum; in nomine sanctorum Apostolorum et Evangelistarum; in nomine sanctorum Martyrum et Confesso-

Go forth, O Christian soul, from this world, in the name of God the Father almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who was poured out upon thee; in the name of the Angels and Archangels; in the name of the Thrones and Dominations; in the name of the Principalities and Powers; in the name of the Cherubim and Seraphim; in the name of the Patriarchs and Prophets; in the name of the holy

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rum; in nomine sanctorum Monachorum et Eremitarum; in nomine sanctarum Virginum et omnium Sanctorum et Sanctarum Dei: hodie sit in pace locus tuus, et habitatio tua in sancta Sion. Per eumdem Christum Dominum nostrum. Amen.

Apostles and Evangelists; in the name of the holy Martyrs and Confessors; in the name of the holy Monks and Hermits; in the name of the holy Virgins and of all the Saints of God: may thy place be this day in peace, and thine abode in holy Sion. Through Christ our Lord. Amen.

Deus misericors, Deus clemens, Deus, qui secundum multitudinem miserationum tuarum peccata pœnitentium deles, et præteritorum criminum culpas venia remissionis evacuas; respice propitius super hunc famulum tuum, N., et remissionem omnium peccatorum suorum tota cordis confessione poscentem deprecatus exaudi. Renova in eo, piisime Pater, quidquid terrena fragilitate corruptum, vel quidquid diabolica fraude violatum est; et unitati corporis Ecclesiæ membrum redemptionis annecte. Miserere, Domine, gemituum, miserere lacrymarum ejus; et non habentem fiduciam, nisi in tua misericordia, ad tuæ sacramentum reconciliationis admitte. Per Christum Dominum nostrum. Amen.

O God most merciful, O God most loving kind, O God, who, according to the multitude of thy mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences; look favorably upon this thy servant, N., and in thy mercy hear *him* begging, with the whole confession of *his* heart, for the remission of all *his* sins. Renew in *him*, O most loving Father, whatsoever hath been corrupted through human frailty, or violated through the deceit of the devil; and associate him as a member of redemption, to the unity of the body of the Church. Have pity, Lord, on *his* sighs; have pity on *his* tears; and admit *him*, whose only hope is in thy mercy, to the sacrament of thy reconciliation. Through Christ our Lord. Amen.

Commendo te omnipo-

I commend thee to al-

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tenti Deo, charissime frater, et ei, cujus es creatura, committo; ut cum humanitatis debitum morte interveniente persolveris, ad Auctorem tuum, qui te de limo terræ formaverat, revertaris. Egredienti itaque animæ tuæ de corpore, splendidus Angelorum cœtus occurrat: judex Apostolorum tibi senatus adveniat; candidatorum tibi Martyrum triumphator exercitus obviet; liliata rutilantium te Confessorum turba circumdet; jubilantium te Virginum chorus excipiat; et beatæ quietis in sinu Patriarcharum te complexus astringat; mitis atque festivus Christi Jesu tibi aspectus appareat, qui te inter assistentes sibi jugiter interesse decernat. Ignores omne quod horret in tenebris, quod stridet in flammis, quod cruciat in tormentis. Cedat tibi teterrimus Satanas cum satellitibus suis: in adventu tuo te comitantibus Angelis contremiscat, atque in æternæ noctis chaos immane diffugiat. Exurgat Deus, et dissipentur inimici ejus; et fugiant qui oderunt eum, a facie ejus. Sicut deficit fumus, deficiant; sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei; et justi epu-

mighty God, dearest brother, and commit thee to him whose creature thou art; that, when thou shalt have paid the debt of humanity by death, thou mayest return to thy Maker, who formed thee of the dust of the earth. As thy soul goeth forth from the body, may the bright company of Angels meet thee; may the judicial senate of Apostles greet thee; may the triumphant army of white-robed Martyrs come out to welcome thee; may the band of glowing Confessors, crowned with lilies, encircle thee; may the choir of Virgins, singing jubilees, receive thee; and the embrace of a blessed repose fold thee in the bosom of the Patriarchs; mild and festive may the aspect of Jesus Christ appear to thee, and may he award thee a place among them that stand before him forever. Mayest thou never know what is terrifying in darkness, dismal in the roaring flames, or excruciating in torments. May foulest Satan, with his crew, give way before thee; may he tremble at thy coming among Angels that attend thee, and flee away into the vast chaos of eternal night. Let God arise,

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lentur, et exultent in conspectu Dei. Confundantur igitur et erubescant omnes tartareæ legiones, et ministri Satanæ iter tuum impedire non audeant. Liberet te a cruciatu Christus, qui pro te crucifixus est. Liberet te ab æterna morte Christus, qui pro te mori dignatus est. Constituat te Christus, Filius Dei vivi, intra paradisi sui semper amœna virentia, et inter oves suas te verus ille Pastor agnoscat. Ille ab omnibus peccatis tuis te absolvat; atque ad dexteram suam in electorum suorum te sorte constituat. Redemptorem tuum facie ad faciem videas, et præsens semper assistens, manifestissimam beatis oculis aspicias veritatem. Constitutus igitur inter agmina beatorum, contemplationis divinæ dulcedine potiaris in sæcula sæculorum. Amen.

and let his enemies be scattered; let them also that hate him flee before his face. Like as the smoke vanisheth, so let them fall away; and like as wax melteth before the fire, so let the wicked perish at the presence of God; but let the just feast and exult before him. May, then, all the legions of hell be confounded and put to shame, and the ministers of Satan never dare to stop thy way. May Christ, who was crucified for thee, deliver thee from torments. May Christ, who vouchsafed to die for thee, deliver thee from everlasting death. May Christ, the Son of the living God, place thee within the ever-verdant gardens of his paradise, and may he, the true Shepherd, acknowledge thee among his sheep. May he absolve thee from all thy sins, and place thee at his right hand in the lot of his elect. Mayest thou behold thy Redeemer face to face; and, standing always in his presence, gaze with blessed eyes on the open vision of truth. And set thus among the troops of the blessed, mayest thou enjoy the sweetness of divine contemplation forever and ever. Amen.

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Suscipe, Domine, servum tuum in locum sperandæ sibi salvationis a misericordia tua.

R. Amen.

Libera, Domine, animam servi tui ex omnibus periculis inferni, et de laqueis pœnarum, et ex omnibus tribulationibus.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Henoch et Eliam de communi morte mundi.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Noe de diluvio.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Abraham de Ur Chaldæorum.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Job de passionibus suis.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Isaac de hostia, et de manu patris sui Abrahæ.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Loth de Sodomis et de flamma ignis.

Receive, O Lord, thy servant into the place of salvation, of which *he* hath no hope but in thy mercy.

R. Amen.

Deliver, O Lord, the soul of thy servant from all the dangers of hell, and from the snares of torment, and from all tribulations.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah from the flood.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham from Ur of the Chaldeans.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his sufferings.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by the hand of his father Abraham.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom and from the flame of fire.

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R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Moysen de manu Pharaonis regis Ægyptiorum.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Danielem de lacu leonum.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti tres pueros de camino ignis ardentis, et de manu regis iniqui.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Susannam de falso crimine.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti David de manu regis Saul et de manu Goliæ.

R. Amen.

Libera, Domine, animam servi tui, sicut liberasti Petrum et Paulum de carceribus.

R. Amen.

Et sicut beatissimam Theclam Virginem et Martyrem tuam de tribus atrocissimis tormentis liberasti, sic liberare digneris animam hujus servi tui, et tecum facias in bo-

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, king of the Egyptians.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the den of lions.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the burning fiery furnace, and from the hands of the wicked king.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Susanna from false accusation.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hand of King Saul and from the hand of Goliah.

R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison.

R. Amen.

And like as thou deliveredst thy most blessed Virgin and Martyr, Thecla, from three most cruel torments, so vouchsafe to deliver the soul of this thy servant, and make it to re-

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nis congaudere cœlestibus.

R. Amen

Commendamus tibi, Domine, animam famuli tui, N., precamurque te, Domine Jesu Christe Salvator mundi, ut propter quam ad terram misericorditer descendisti, Patriarcharum tuorum sinibus insinuare non renuas. Agnosce, Domine, creaturam tuam, non a diis alienis creatam, sed a te solo Deo vivo et vero: quia non est alius Deus præter te et non est secundum opera tua. Lætifica, Domine, animam ejus in conspectu tuo, et ne memineris iniquitatum ejus antiquarum, et ebrietatum, quas suscitavit furor, sive fervor mali desiderii. Licet enim peccaverit, tamen Patrem, et Filium, et Spiritum Sanctum non negavit, sed credidit, et zelum Dei in se habuit, et Deum, qui fecit omnia, fideliter adoravit.

Delicta juventutis, et ignorantias ejus, quæsumus, ne memineris, Domine; sed secundum magnam misericordiam tuam

joice with thee in the delights of heaven.

R. Amen.

We commend to thee, O Lord, the soul of thy servant, N., and we beseech thee, O Lord Jesus Christ, Saviour of the world, that thou wouldst not refuse to receive into the bosom of thy Patriarchs, a soul for whose sake thou didst mercifully come down upon earth. Acknowledge, O Lord, thy creature, not made by strange gods, but by thee, the only living and true God: for there is no other God beside thee, and none that doeth according to thy works. Rejoice his soul, O Lord, with thy presence, and remember not the iniquities and excesses which, through the violence of anger, or the heat of evil passion, he hath at any time committed. For although he hath sinned, he hath not denied the Father, and the Son, and the Holy Ghost, but hath believed, and hath had a zeal for God, and hath faithfully adored the Creator of all things.

Remember not, O Lord, we beseech thee, the sins of his youth, and his ignorances; but, according to thy great mercy, be mind

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memor esto illius in gloria claritatis tuæ. Aperiantur ei cœli, collætentur illi Angeli. In regnum tuum, Domine, servum tuum suscipe. Suscipiat eum sanctus Michael, Archangelus Dei, qui militiæ cœlestis meruit principatum. Veniant illi obviam sancti Angeli Dei, et perducant eum in civitatem cœlestem Jerusalem. Suscipiat eum beatus Petrus Apostolus, cui a Deo claves regni cœlestis traditæ sunt. Adjuvet eum sanctus Paulus Apostolus, qui dignus fuit esse vas electionis. Intercedat pro eo sanctus Joannes electus Dei Apostolus, cui revelata sunt secreta cœlestia. Orent pro eo omnes sancti Apostoli, quibus a Domino data est potestas ligandi atque solvendi. Intercedant pro eo omnes Sancti et Electi Dei, qui pro Christi nomine tormenta in hoc sæculo sustinuerunt: ut vinculis carnis exutus, pervenire mereatur ad gloriam regni cœlestis, præstante Domino nostro Jesu Christo, qui, cum Patre et Spiritu Sancto, vivit et regnat in sæcula sæculorum. Amen.

ful of him in the brightness of thy glory. Let the heavens be opened to him, let the angels rejoice with him. Into thy kingdom, O Lord, receive thy servant. Let St. Michael, the Archangel of God, prince of the hosts of heaven, receive him. Let the holy angels of God come forth to meet him, and conduct him to the city of the heavenly Jerusalem. Let the blessed Peter the Apostle, to whom were given by God the keys of the kingdom of heaven, assist him. Let St. Paul the Apostle, who was counted worthy to be a vessel of election, assist him. Let St. John, the chosen Apostle of God, to whom were revealed the secrets of heaven, intercede for him. Let all the holy Apostles, to whom the Lord gave the power of binding and loosing, pray for him. Let all the Saints and Elect of God, who, in this world, have suffered torments for the name of Christ, intercede for him, that, loosed from the bonds of the flesh, he may attain unto the glory of the heavenly kingdom, through the grace of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth forever and ever Amen.

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The Last Agony.

When the soul is about to depart from the body, then more than ever ought they who are by to pray earnestly upon their knees around the sick man's bed; and if he be unable to speak, the name of Jesus should constantly be invoked, and such words as the following again and again repeated in his ear:

In manus tuas, Domine, commendo spiritum meum.

Domine Jesu Christe, suscipe spiritum meum.

Sancta Maria, ora pro me.

Maria, mater gratiæ, mater misericordiæ, tu me ab hoste protege, et hora mortis suscipe.

Into thy hands, O Lord, I commend my spirit.

O Lord Jesus Christ, receive my spirit.

Holy Mary, pray for me.

Holy Mary, mother of grace, mother of mercy, do thou defend me from the enemy, and receive me at the hour of death.

The soul being departed, the following Responsory may be said:

R. Subvenite Sancti Dei; occurrite Angeli Domini, suscipientes animam ejus, offerentes eam in conspectu Altissimi.

V. Suscipiat te Christus, qui vocavit te, et in sinum Abrahæ Angeli deducant te.

R. Suscipientes animam ejus, offerentes eam in conspectu Altissimi.

V. Requiem æternam dona ei, Domine, et lux perpetua luceat ei.

R. Offerentes eam in conspectu Altissimi.

R. Come to his assistance, ye Saints of God; come forth to meet him, ye Angels of the Lord, receiving his soul, offering it in the sight of the Most High.

V. May Christ receive thee, who hath called thee, and may the Angels conduct thee to Abraham's bosom.

R. Receiving his soul, offering it in the sight of the Most High.

V. Eternal rest give unto him, O Lord, and let perpetual light shine upon him.

R. Offering it in the sight of the Most High.

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V. Kyrie eleison.
R. Christe eleison.
V. Kyrie eleison.
Pater noster.
V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. Requiem æternam dona ei, Domine.
R. Et lux perpetua luceat ei.
V. A porta inferi.
R. Erue, Domine, animam ejus.
V. Requiescat in pace.
R. Amen.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

V. Lord, have mercy.
R. Christ, have mercy.
V. Lord, have mercy.
Our Father.
V. And lead us not into temptation.
R. But deliver us from evil.
V. Eternal rest give unto him, O Lord.
R. And let perpetual light shine upon him.
V. From the gate of hell.
R. Deliver his soul, O Lord.
V. May he rest in peace.
R. Amen.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

Oremus.

Tibi, Domine, commendamus animam famuli tui N., ut defunctus sæculo tibi vivat, et quæ per fragilitatem humanæ conversationis peccata commisit, tu venia misericordissimæ pietatis absterge. Per Christum Dominum nostrum. Amen.

Let us pray.

To thee, O Lord, we commend the soul of thy servant N., that being dead to the world he may live to thee; and the sins he hath committed, through the frailty of his mortal nature, do thou, in thy most merciful goodness, forgive and wash away. Amen.

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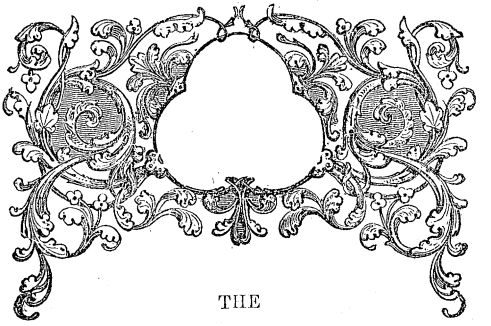

THE

Office of the Dead.

(Indulgence of fifty days when recited on days prescribed by rubrics. Greater indulgences if recited by one wearing indulgenced medal, cross, &c See Rosary.)

Vespers.

Ant. Placebo.

Ant. I will please.

PSALM cxiv.

Dilexi quoniam exaudiet Dominus: vocem orationis meæ.

Quia inclinavit aurem suam mihi: et in diebus meis invocabo.

Circumdederunt me dolores mortis: et pericula inferni invenerunt me.

Tribulationem et dolorem inveni: et nomen Domini invocavi.

O Domine, libera animam meam: misericors Dominus, et justus: et Deus noster miseretur.

I have loved, because the Lord will hear the voice of my prayer.

Because he hath inclined his ear upon me: and in my days I will call upon him.

The sorrows of death have compassed me: and the perils of hell have found me.

I met with trouble and sorrow: and I called upon the name of the Lord.

O Lord, deliver my soul. The Lord is merciful and just, and our God sheweth mercy.

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Custodiens parvulos Dominus: humiliatus sum, et liberavit me.

The Lord is the keeper of little ones: I was humbled, and he delivered me.

Convertere anima mea in requiem tuam: quia Dominus benefecit tibi.

Turn, O my soul, into thy rest: for the Lord hath been bountiful to thee.

Quia eripuit animam meam de morte: oculos meos a lacrymis, pedes meos a lapsu.

For he hath delivered my soul from death: my eyes from tears, my feet from falling.

Placebo Domino in regione vivorum.

I will please the Lord in the land of the living.

Requiem æternam dona eis Domine:

Grant them eternal rest, O Lord:

Et lux perpetua luceat eis.

And let perpetual light shine on them.

Ant. Placebo Domino in regione vivorum.

Ant. I will please the Lord in the land of the living.

Ant. Heu mihi, Domine.

Ant. Woe is me, O Lord.

PSALM cxix., p. 826.

Requiem æternam, &c.

Grant them eternal rest, &c.

Ant. Heu mihi, Domine, quia incolatus meus prolongatus est.

Ant. Woe is me, O Lord, that my sojourning is prolonged.

Ant. Dominus custodit te.

Ant. The Lord keepeth thee.

PSALM cxx., p. 827.

Requiem æternam, &c.

Grant them eternal rest, &c.

Ant. Dominus custodit te ab omni malo; custodiat animam tuum Dominus.

Ant. The Lord keepeth thee from all evil, may the Lord keep thy soul.

Ant. Si iniquitates.

Ant. If thou wilt mark iniquities, O Lord.

PSALM cxxix., p. 855.

Requiem æternam, &c.

Grant him eternal rest, &c.

Ant. Si iniquitates observaveris Domine; Domine quis sustinebit?

Ant. If thou wilt mark iniquities, Lord; Lord, who shall bear it?

Ant. Opera.

Ant. Despise not.

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PSALM CXXXVII.

Confitebor tibi Domine in toto corde meo; quoniam audisti verba oris mei.

In conspectu angelorum psallam tibi; adorabo ad templum sanctum tuum, et confitebor nomini tuo.

Super misericordia tua, et veritate tua; quoniam magnificasti super omne, nomen sanctum tuum.

In quacumque die invocavero te, exaudi me; multiplicabis in anima mea virtutem.

Confiteantur tibi, Domine, omnes reges terræ; quia audierunt omnia verba oris tui.

Et cantent in viis Domini; quoniam magna est gloria Domini.

Quoniam excelsus Dominus, et humilia respicit; et alta a longe cognoscit.

Si ambulavero in medio tribulationis vivificabis me; et super iram inimicorum meorum extendisti manum tuam, et salvum me fecit dextera tua.

Dominus retribuet pro me; Domine misericordia tua, in sæculum; opera manuum tuarum ne despicias.

Requiem æternam, &c.

Ant. Opera manuum tuarum Domine ne despicias.

V. Audivi vocem de cœlo dicentem mihi;

I will praise thee, O Lord, with my whole heart; for thou hast heard the words of my mouth.

I will sing praise to thee in the sight of the angels; I will worship towards thy holy temple, and I will give glory to thy name.

For thy mercy, and for thy truth; for thou hast magnified thy holy name above all.

In what day soever I shall call upon thee, hear me; thou shalt multiply strength in my soul.

May all the kings of the earth give glory to thee; for they have heard all the words of thy mouth.

And let them sing in the ways of the Lord; for great is the glory of the Lord.

For the Lord is high, and looketh on the low; and the high he knoweth afar off.

If I shall walk in the midst of tribulation, thou wilt quicken me; and thou hast stretched forth thy hand against the wrath of my enemies; and thy right hand hath saved me.

The Lord will repay for me; thy mercy, O Lord, endureth forever; O despise not the works of thy hands.

Grant them eternal rest, &c.

Ant. Despise not, O Lord, the works of thy hands.

V. I heard a voice from heaven saying to me;

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℟. Beati mortui qui in Domino moriuntur.

Ant. Omne quod dat mihi Pater ad me veniet, et eum qui venit ad me non ejiciam foras.

℟. Blessed are the dead that die in the Lord.

Ant. All that my Father gives me shall come to me, and him that comes to me I will not cast out.

MAGNIFICAT, (page 509).

PSALM cxlv.*

Lauda anima mea Dominum; laudabo Dominum in vita mea; psallam Deo meo quamdiu fuero.

Praise the Lord, O my soul, in my life I will praise the Lord; I will sing to my God as long as I shall be.

Nolite confidere in principibus; in filiis hominum, in quibus non est salus.

Put not your trust in princes; in the children of men, in whom there is no salvation.

Exhibit spiritus ejus, et revertetur in terram suam; in illa die peribunt omnes cogitationes eorum.

His spirit shall go forth, and he shall return into his earth; in that day all their thoughts shall perish.

Beatus cujus Deus Jacob adjutor ejus, spes ejus in Domino Deo ipsius; qui fecit cœlum et terram, mare, et omnia quæ in eis sunt.

Blessed is he who hath the God of Jacob for his helper; whose hope is in the Lord his God, who made heaven and earth, the sea, and all things that are in them.

Qui custodit veritatem in sæculum, facit judicium injuriam patientibus; dat escam esurientibus.

Who keepeth truth forever, who executeth judgment for them that suffer wrong; who giveth food to the hungry.

Dominus solvit compeditos; Dominus illuminat cæcos.

The Lord looseth them that are fettered; the Lord enlighteneth the blind.

Dominus erigit elisos; Dominus diligit justos.

The Lord lifteth up them that are cast down; the Lord loveth the just.

Dominus custodit advenas, pupillum et viduam suscipiet; et vias peccatorum disperdet.

The Lord keepeth the strangers, he will support the fatherless and the widow; and the ways of sinners he will destroy.

* This Psalm, and De Profundis, are not used on All-Souls, or on the Day of Burial.

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Règnabit Dominus in sæcula, Deus tuus Sion; in generationem et generationem.

The Lord shall reign forever, thy God, O Sion; unto generation and generation.

Requiem æternam, &c.

Grant them eternal rest, &c.

V. A porta inferi.

R. Erue Domine animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. From the gates of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

V. The Lord be with you.

R. And with thy spirit.

ORATIO.

Deus qui inter Apostolicos Sacerdotes, famulos tuos Pontificali seu sacerdotali fecisti dignitate vigere; præsta quæsumus ut eorum quoque perpetuo aggregentur consortio.

PRAYER.

O God, who, amongst apostolic priests, hast adorned thy servant N. with the pontifical (*or* sacerdotal) dignity, grant, we beseech thee, that he may also be associated with them in everlasting fellowship. Through Christ our Lord.

Deus veniæ largitor et humanæ salutis amator; quæsumus clementiam tuam, ut nostræ congregationis fratres, propinquos, et benefactores, qui ex hoc sæculo transierunt, beata Maria semper virgine intercedente, cum omnibus sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas.

O God, the giver of pardon, and lover of human salvation, we beseech thy clemency to grant that the brethren, relations, and benefactors of our congregation, who are departed this world, may, by the intercession of the blessed Mary, ever virgin, and of all thy saints, attain to the fellowship of eternal beatitude.

Fidelium Deus omnium conditor et redemptor, animabus famulorum famularumque tuarum remissio-

O God, the creator and redeemer of all the faithful, give to the souls of thy servants, men and women, the

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nem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

remission of all their sins; that by pious supplications they may obtain the pardon which they have always desired. Who liveth and reigneth forever and ever.

R. Amen.

On the Day of Burial.

Absolve, quæsumus, Domine, animam famuli tui N. uti defunctus sæculo tibi vivat; et quæ per fragilitatem carnis humana conversatione commisit, tu venia misericordissimæ pietatis absterge; per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum.

R. Amen.

Absolve, we beseech thee, O Lord, the soul of thy servant N., that being dead to the world he may live to thee; and whatever he has committed through human frailty, do thou wipe away by the pardon of thy most merciful goodness; through our Lord Jesus Christ thy Son, who livest and reignest with thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

On Anniversary Day.

Deus indulgentiarum Domine; da animabus famulorum, famularumque tuarum, quorum aniversarum depositionis diem commemoramus, refrigerii sedem, quietis beatitudinem et luminis claritatem. Per Dominum nostrum.

O God, the Lord of mercy, grant to the souls of thy servants, the anniversary of whose burial we commemorate, the abode of refreshment, the beatitude of quiet, and the glory of light. Through our Lord.

For a Bishop or Priest.

Deus qui, &c., *as above, using the singular and* Pontificali *or* Sacerdotali, *only, as the case may be.*

For a Father and Mother deceased.

Deus, qui nos patrem et matrem honorare præcipisti, miserere clementer anima-

O God, who hast commanded us to honor our father and mother, have com-

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bus patris et matris meæ, eorumque peccata dimitte, meque eos in æternæ claritatis gaudio fac videre; per Dominum nostrum, &c.

passion, in thy mercy, on the souls of my father and mother, and forgive them their sins, and grant that we may meet in the joy of eternal bliss: Through, &c.

For a Man deceased.

Inclina, Domine, aurem tuam ad preces nostras, quibus misericordiam tuam supplices deprecamur; ut animam famuli tui quam de hoc sæculo migrare jussisti, in pacis ac lucis regione constituas; et sanctorum tuorum jubeas esse consortem; per Dominum.

Incline, O Lord, thy ear to my prayers, in which we humbly beseech thy mercy; that thou wouldst place in the region of peace and light the soul of thy servant, which thou hast ordered to depart from this world, and admit him to the fellowship of thy saints: Through, &c

For a Woman deceased.

Quæsumus Domine pro tua pietate miserere animæ famulæ tuæ; et a contagiis mortalitatis exutam, in æternæ salvationis partem restitue. Per Dominum. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

Have mercy, we beseech thee, O Lord, according to thy goodness on the soul of thy servant, that being delivered from the corruptions of mortality, it may be restored to the inheritance of everlasting salvation. Through our Lord Jesus Christ. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end.

℟. Amen.
℣. Requiem æternam dona eis, Domine.
℟. Et lux perpetua luceat eis.
℣. Requiescant in pace.
℟. Amen.

℟. Amen.
℣. Grant them eternal rest, O Lord.
℟. And let perpetual light shine on them.
℣. May they rest in peace.
℟. Amen.

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At Matins.

The following Invitatory *is recited on* All-Souls Day, *and on the day of burial, and as often as the three* Nocturns *are said. At other times it is omitted, and the Office begins with the Anthem of the* Psalms *of the* Nocturn.

The Invitatory.

Regem cui omnia vivunt, venite adoremus.

Come, let us adore the King, to whom all things live.

Psalm xciv.

Venite exultemus Domino, jubilemus Deo salutari nostro; præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Come, let us rejoice in the Lord, let us make a joyful noise to God our Saviour; let us approach his presence in confession, and let us sing joyfully in psalms to him.

Regem cui omnia vivunt, venite adoremus.

Come, let us adore the King, to whom all things live.

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos; quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ; et altitudines montium ipse conspicit.

Because the Lord is a great God, and a great King above all gods; because the Lord repels not his people, for in his hands are all the bounds of the earth; and he beholds the heights of the mountains.

Venite adoremus.

Come, let us adore.

Quoniam ipsius est mare, et ipse fecit illud, et aridam fundaverunt manus ejus; Venite adoremus, et procidamus ante Deum; ploremus coram Domino, qui fecit nos, quia ipse est Dominus Deus noster; nos autem populus ejus, et oves pascuæ ejus.

Because the sea is his, and he made it, and his hands formed the dry land; come let us adore, and fall down before God; let us lament before the Lord that made us; because he is the Lord our God; and we are his people, and the sheep of his pasture.

Regem cui omnia vivunt, venite adoremus.

Come, let us adore the King, to whom all things live.

Hodie si vocem ejus audieritis, nolite obdurare corda vestra, sicut in exacerbatione secundum diem tenta-

To-day, if you will hear his voice harden not your hearts, as in the provocation, according to the day of

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tionis in deserto; ubi tentaverunt me patres vestri, probaverunt, et viderunt opera mea.

Venite adoremus.

Quadraginta annis proximus fui generationi huic, et dixi, semper hi errant corde; ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

Regem cui omnia vivunt, venite adoremus.

Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

Venite adoremus.

Regem cui omnia vivunt, venite adoremus.

temptation in the wilderness; where your fathers tempted me, they proved, and saw my works.

Come, let us adore.

Forty years was I nigh to this generation, and said, they always err in their hearts; and have not known my ways, to whom I swore in my wrath, that they should not enter into my rest.

Come, let us adore the King, to whom all things live.

Grant them eternal rest, O Lord, and let perpetual light shine on them.

Come, let us adore.

Come, let us adore the King, to whom all things live.

The First Nocturn.

On Monday and Thursday.

Ant. Dirige.

Ant. Direct.

PSALM V.

Verba mea auribus percipe, Domine; intellige clamorem meum.

Intende voci orationis meæ; Rex meus, et Deus meus.

Quoniam ad te orabo; Domine, mane exaudies vocem meam.

Mane astabo tibi et videbo; quoniam non Deus volens iniquitatem tu es.

Neque habitabit juxta te

Give ear, O Lord, to my words; understand my cry.

Hearken to the voice of my prayer; O my King and my God.

For to thee will I pray; O Lord, in the morning thou shalt hear my voice.

In the morning I will stand before thee and will see; that thou art not a God that willest iniquity.

Neither shall the wicked

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malignus; neque permanebunt injusti ante oculos tuos.

Odisti omnes qui operantur iniquitatem; perdes omnes, qui loquuntur mendacium.

Virum sanguinum, et dolosum abominabitur Dominus; ego autem in multitudine misericordiæ tuæ.

Introibo in domum tuam, adorabo ad templum sanctum tuum, in timore tuo.

Domine deduc me in justitia tua; propter inimicos meus dirige in conspectu tuo viam meam.

Quoniam non est in ore eorum veritas; eor eorum vanum est.

Sepulchrum patens est guttur eorum, linguis suis dolose agebant, judica illos Deus.

Decidant a cogitionibus suis, secundum multitudinem impietatum eorum expelle eos, quoniam irritaverunt te, Domine.

Et lætentur omnes qui sperant in te, æternum exultabunt; et habitabis in eis.

Et gloriabuntur in te omnes, qui diligunt nomen tuum, quoniam tu benedices justo.

Domine, ut scuto bonæ voluntatis tuæ, coronasti nos.

Requiem æternum, &c.

Ant. Dirige, Domine Deus meus, in conspectu tuo, viam meam.

Ant. Convertere.

dwell near thee; nor shall the unjust abide before thy eyes.

Thou hatest all the workers of iniquity; thou wilt destroy all that speak a lie.

The bloody and the deceitful man the Lord will abhor; but as for me in the multitude of thy mercy,

I will come into thy house; I will worship towards thy holy temple, in thy fear.

Conduct me, O Lord, in thy justice; because of my enemies, direct my way in thy sight.

For there is no truth in their mouth; their heart is vain.

Their throat is an open sepulchre; they dealt deceitfully with their tongues; judge them, O God.

Let them fall from their devices; according to the multitude of their wickedness cast them out; for they have provoked thee, O Lord.

But let all them be glad that hope in thee; they shall rejoice forever, and thou shalt dwell in them.

And all they that love thy name shall glory in thee; for thou wilt bless the just.

O Lord, thou hast crowned us as with a shield of thy good will.

Grant them eternal rest, &c.

Ant. Direct, O Lord my God, my steps in thy sight.

Ant. Turn.

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PSALM vi.

Domine, ne in furore tuo arguas me, neque in ira tua corripias me.

Miserere mei Domine, quoniam infirmus sum; sana me Domine quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde; sed tu Domine usquequo?

Convertere Domine, et eripe animam meam; salvum me fac propter misericordiam tuam.

Quoniam non est in morte, qui memor sit tui; in inferno autem quis confitebitur tibi?

Laboravi in gemitu meo, lavabo per singulas noctes lectum meum; lacrymis meis stratum meum rigabo.

Turbatus est à furore oculus meus; inveteravi inter omnes inimicos meos.

Discedite à me omnes qui operamini iniquitatem; quoniam exaudivit Dominus vocem fletus mei.

Exaudivit Dominus deprecationem meam, Dominus orationem meam suscepit.

Erubescant et conturbentur vehementer omnes inimici mei; convertantur et erubescant valde velociter.

Requiem æternam, &c.

Ant. Convertere Domine, et eripe animam meam; quoniam non est in morte, qui memor sit tui.

Ant. Nequando.

Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak; heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly; but thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul; O save me for thy mercy's sake.

For there is no one in death, that is mindful of thee; and who will confess thee in hell?

I have labored in my groanings, every night I will wash my bed; I will water my couch with my tears.

My eye is troubled through indignation; I have grown old among all enemies.

Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication; the Lord hath received my prayer.

Let all my enemies be ashamed and be very much troubled; let them be turned back and be ashamed very speedily.

Grant them eternal rest, &c.

Ant. Turn, O Lord, and deliver my soul; for there is none in death who will be mindful of thee.

Ant. Lest at any time.

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PSALM vii.

Domine Deus meus in te speravi; salvum me fac ex omnibus persequentibus me, et libera me.

Ne quando rapiat ut leo animam meam; dum non est qui redimat, neque qui salvum faciat.

Domine Deus meus si feci istud; si est iniquitas in manibus meis;

Si reddidi retribuentibus mihi mala; decidam merito ab inimicis meis inanis.

Persequatur inimicus animam meam, et comprehendat, et conculcet in terra vitam meam; et gloriam meam in pulverem deducat.

Exurge Domine in ira tua; et exaltare in finibus inimicorum meorum.

Et exurge Domine Deus meus in precepto quod mandasti; et synagoga populorum circumdabit te.

Et propter hanc in altum regredere; Dominus judicat populos.

Judica me Domine secundum justitiam meam; et secundum innocentiam meam super me.

Consumetur nequitia peccatorum, et diriges justum; scrutans corda et renes, Deus.

Justum adjutorium meum à Domino; qui salvos facit rectos corde.

O Lord my God, in thee have I put my trust; save me from all them that persecute me, and deliver me.

Lest at any time he seize upon my soul like a lion, while there is no one to redeem me nor to save.

O Lord my God, if I have done this thing, if there be iniquity in my hands:

If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies.

Let the enemy pursue my soul, and take it, and tread down my life on the earth, and bring down my glory to the dust.

Rise up, O Lord, in thy anger; and be thou exalted in the borders of my enemies.

And arise, O Lord my God, in the precept which thou hast commanded; and a congregation of people shall surround thee.

And for their sakes return thou on high; the Lord judgeth the people.

Judge me, O Lord, according to my justice, and according to my innocence in me.

The wickedness of sinners shall be brought to nought; and thou shalt direct the just; the searcher of hearts and reins is God.

Just is my help from the Lord; who saveth the upright of heart.

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Deus judex justus, fortis, et patiens; numquid irascitur per singulos dies?

Nisi conversi fueritis, gladium suum vibrabit; arcum suum tetendit, et paravit illum.

Et in eo paravit vasa mortis; sagittas suas ardentibus effecit.

God is a just judge, strong and patient; is he angry every day?

Except you will be converted, he will brandish his sword; he hath bent his bow, and made it ready.

And in it he hath prepared the instruments of death, he hath made ready his arrows for them that burn.

Ecce parturiit injustitiam; concepit dolorem, et peperit iniquitatem.

Behold he hath been in labor with injustice; he hath conceived sorrow, and brought forth iniquity.

Lacum aperuit et effodit eum; et incidit in foveam quam fecit.

He hath opened a pit and dug it; and he is fallen into the hole he made.

Convertetur dolor ejus in caput ejus; et in verticem ipsius iniquitas ejus decendet.

His sorrow shall be turned on his own head; and his iniquity shall come down upon his crown.

Confitebor Domino secundum justitiam ejus; et psallam nomini Domini altissimi.

I will give glory to the Lord according to his justice; and will sing to the name of the Lord most high.

Requiem eternam.

Grant them eternal rest.

Ant. Ne quando rapiat ut leo animam meam, dum non est qui redimat, neque qui salvum faciat

Ant. Lest at any time the enemy snatch my soul as a lion, whilst there is none to redeem, nor to save it.

V. A porta inferi.

V. From the gates of hell.

R. Erue Domine animas eorum.

R. Deliver my soul, O Lord.

Pater noster, &c. (*secreto.*)

Our Father, &c. (*in secret.*)

THE FIRST LESSON. Job vii.

Parce mihi Domine, nihil enim sunt dies mei. Quid est homo, quia magnificas eum? aut quid apponis erga eum cor tuum? Visitas eum diluculo, et subito probas illum. Usquequo non par-

Spare me, O Lord, for my days are nothing. What is a man that thou shouldst magnify him? or why dost thou set thy heart upon him? Thou visitest him early in the morning, and

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cis mihi, nec dimittis me ut glutiam salivam meam? Peccavi; quid faciam tibi, O custos hominum? Quare posuisti me contrarium tibi, et factus sum mihimetipsi gravis? Cur non tollis peccatum meum? et quare non aufers iniquitatem meam? Ecce nunc in pulvere dormiam, et si mane me quæsieris, non subsistam.

thou provest him suddenly. How long dost thou not spare me, nor suffer me to swallow down my spittle? I have sinned, what shall I do to thee, O keeper of men? why hast thou set me opposite to thee, and I am become burdensome to myself? Why dost thou not remove my sin, and why dost thou not take away my iniquity? Behold, I now shall sleep in the dust; and if thou seek me in the morning, I shall not be.

R. Credo quod Redemptor meus vivit; et in novissimo die de terra surrecturus sum; et in carne mea videbo Deum salvatorem meum.

R. I believe my Redeemer liveth, and that in the last day I shall rise from the earth, and in my flesh I shall see God my Saviour.

V. Quem visurus sum ego ipse, et non alius, et oculi mei conspecturi sunt. Et in carne.

V. Whom I myself shall see, and not another, and my eyes shall behold. And in my flesh.

THE SECOND LESSON. Job x.

Tædet animam meam vitæ meæ, dimittam adversum me eloquium meum, loquar in amaritudine animæ meæ. Dicam Deo; noli me condemnare; indica mihi, cur me ita judices. Numquid bonum tibi videtur, si calumnieris me, et opprimas me opus manuum tuarum, et consilium impiorum adjuves? Numquid oculi carnei tibi sunt; aut sicut videt homo, et tu videbis? Numquid sicut dies hominis dies tui; et anni tui sicut humana sunt tempora, ut quæras

My soul is weary of my life, I will let go my speech against myself, I will speak in the bitterness of my soul. I will say to God: Do not condemn me: tell me why thou judgest me so. Doth it seem good to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked? Hast thou eyes of flesh: or shalt thou see as man seeth? Are thy days as the days of man, and are thy years as the times of

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iniquitatem meam, et peccatum meum scruteris? Et scias quia nihil impium fecerim, cum sit nemo qui de manu tua possit eruere.

men: that thou shouldst inquire after my iniquity, and search after my sin? And shouldst know that I have done no wicked thing; whereas there is no man that can deliver out of thy hand.

R. Qui Lazarum resuscitasti a monumento fœtidum. Tu eis Domine dona requiem, et locum indulgentiæ.

R. Thou didst raise Lazarus fetid from the grave. Thou, O Lord, give them rest, and a place of pardon.

V. Qui venturus es judicare vivos et mortuos, et sæculum per ignem. Tu eis, Domine.

V. Who art to come to judge the living and the dead, and the world by fire. Thou, O Lord.

The Third Lesson.

Manus tuæ fecerunt me, et plasmaverunt me totum in circuitu; et sic repente præcipitas me? Memento quæso quod sicut lutum feceris me, et in pulverem reduces me. Nonne sicut lac mulsisti me, et sicut caseum me coagulasti? Pelle et carnibus vestisti me; ossibus, et nervis compegisti me. Vitam et misericordiam tribuisti mihi, et visitatio tua custodivit spiritum meum.

Thy hands have made me and fashioned me wholly round about; and dost thou thus cast me down headlong on a sudden? Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust again. Hast thou not milked me as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh; thou hast put me together with bones and sinews; thou hast granted me life and mercy, and thy visitation hath preserved my spirit.

R. Domine, quando veneris judicare terram, ubi me abscondam a vultu iræ tuæ? Quia peccavi nimis in vita mea.

R. O Lord, when thou shalt come to judge the earth, where shall I hide myself from the face of thy wrath. For I have sinned exceedingly in my life.

V. Commissa mea pavesco, et ante te erubesco; dum

V. I dread my misdeeds, and blush before thee; do

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veneris judicare, noli me condemnare. Quia peccavi.

V. Requiem æternam dona eis, Domine, et lux perpetua luceat eis. Quia peccavi.

not condemn me, when thou shalt come to judge. For I have sinned.

V. Grant them eternal rest, O Lord, and let perpetual light shine on them. For I have sinned.

Here the Lauds *are recited when the first Nocturn only is said*

The Second Nocturn.

On Tuesday and Friday.

Ant. In loco pascuæ.

Ant. He hath set me.

PSALM XXII.

Dominus regit me, et nihil mihi deerit; in loco pascuæ, ibi me collocavit.

Super aquam refectionis educavit me; animam meam convertit.

Deduxit me super semitas justitiæ, propter nomen suum.

Nam, et si ambulavero in medio umbræ mortis, non timebo mala; quoniam tu mecum es.

Virga tua, et baculus tuus; ipsa me consolata sunt.

Parasti in conspectu meo mensam; adversus eos qui tribulant me.

Impinguasti in oleo caput meum; et calix meus inebrians quam præclaras est.

Et misericordia tua subse-

The Lord ruleth me: and I shall want nothing. He hath set me in a place of pasture.

He hath brought me up, on the water of refreshment; he hath converted my soul.

He hath led me on the paths of justice, for his own name's sake.

For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.

Thy rod and thy staff they have comforted me.

Thou hast prepared a table before me; against them that afflict me.

Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it!

And thy mercy will fol-

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quatur me; omnibus diebus vitæ meæ.

Et ut inhabitem in domo Domini; in longitudinem dierum.

Requiem æternam, &c.

Ant. In loco pascuæ ibi me collocavit.

Ant. Delicta.

low me all the days of my life.

And that I may dwell in the house of the Lord unto length of days.

Grant them eternal rest, &c.

Ant. He hath set me in a place of pasture

Ant. The sins.

PSALM XXIV.

Ad te Domine levavi animam meam; Deus meus in te confido, non erubescam.

Neque irrideant me inimici mei; etenim universi, qui sustinent te, non confundentur.

Confundantur omnes iniqua agentes; supervacue.

Vias tuas, Domine, demonstra mihi; et semitas tuas edoce me.

Dirige me in veritate tua, et doce me; quia tu es Deus Salvator meus et te sustinui tota die.

Reminiscere miserationum tuarum Domine; et misericordiarum tuarum quæ a sæculo sunt.

Delicta juventutis meæ; et ignorantias meas ne memineris.

Secundum misericordiam tuam, memento mei tu; propter bonitatem tuam, Domine.

Dulcis et rectus Dominus; propter hoc legem dabit delinquentibus in via.

To thee, O Lord, I have lifted up my soul; in thee, O my God, I put my trust, let me not be ashamed.

Neither let my enemies laugh at me; for none of them that wait on thee shall be confounded.

Let all them be confounded that act unjust things without cause.

Show, O Lord, thy ways to me; and teach me thy paths.

Direct me in thy truth, and teach me; for thou art God my Saviour, and on thee have I waited all the day.

Remember, O Lord, the bowels of thy compassion; and thy mercies that are from the beginning of the world.

The sins of my youth; and my ignorances, do not remember.

According to thy mercy remember thou me; for thy goodness' sake, O Lord.

The Lord is sweet and righteous; therefore he will give a law to sinners in the way.

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Diriget mansuetos in judicio; docebit mites vias suas.

Universæ viæ Domini misericordia et veritas, requirentibus testamentum ejus et testimonia ejus.

Propter nomen tuum, Domine, propitiaberis peccato meo; multum est enim.

Quis est homo qui timet Dominum? Legem statuit et in via, quam elegit.

Anima ejus in bonis demorabitur; et semen ejus hæreditabit terram.

Firmamentum est Dominus timentibus eum; testamentum ipsius ut manifestetur illis.

Oculi mei semper ad Dominum; quoniam ipse evellet de laqueo pedes meos.

Respice in me, et miserere mei; quia unicus et pauper sum ego.

Tribulationes cordis mei multiplicatæ sunt; de necessitatibus meis erue me.

Vide humilitatem meam et laborem meum; et dimitte universa delicta mea.

Respice inimicos meos, quoniam multiplicati sunt; et odio iniquo oderunt me.

Custodi animam meam, et erue me; non erubescam quoniam speravi in te.

Innocentes et recti adhæserunt mihi; quia sustinui te.

Libera Deus Israel; ex omnibus tribulationibus suis.

He will guide the mild in judgment; he will teach the meek his ways.

All the ways of the Lord are mercy and truth; to them that seek his covenant and testimonies.

For thy name's sake, O Lord, thou wilt pardon my sin; for it is great.

Who is the man that feareth the Lord? He hath appointed him a law in the way he hath chosen.

His soul shall dwell in good things; and his seed shall inherit the land.

The Lord is a firmament to them that fear him; and his covenant shall be made manifest to them.

My eyes are ever towards the Lord; for he shall pluck my feet out of the snare.

Look thou upon me, and have mercy on me; for I am alone and poor.

The troubles of my heart are multiplied; deliver me from my necessities.

See my abjection and my labor; and forgive me all my sins.

Consider my enemies, for they are multiplied; and have hated me with an unjust hatred.

Keep thou my soul, and deliver me; I shall not be ashamed, for I have hoped in thee.

The innocent and upright have adhered to me; because I have waited on thee.

Deliver Israel, O God, from all his tribulations.

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Requiem æternam.

Ant. Delicta juventutis meæ, et ignorantias meas, ne memineris Domine.

Ant. Credo videre.

Grant them eternal rest.

Ant The sins of my youth, and my ignorances, do not remember, O Lord

Ant. I believe to see.

Psalm xxvi.

Dominus illuminatio mea, et salus mea; quem timebo?

The Lord is my light and my salvation, whom shall I fear?

Dominus protector vitæ meæ; a quo trepidabo.

The Lord is the protector of my life; of whom shall I be afraid?

Dum appropriant super me nocentes; ut edant carnes meas.

Whilst the wicked draw near against me, to eat my flesh.

Qui tribulant me inimici mei; ipsi infirmati sunt, et ceciderunt.

My enemies that trouble me, have themselves been weakened, and have fallen.

Si consistant adversum me castra; non timebit cor meum.

If armies in camp should stand together against me, my heart shall not fear.

Si exurgat adversum me prælium; in hoc ego sperabo.

If a battle should rise up against me, in this will I be confident.

Unam petii a Domino, hanc requiram; ut inhabitem in domo Domini omnibus diebus vitæ meæ.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Ut videam voluptatem Domini; et visitem templum ejus.

That I may see the delight of the Lord, and visit his temple.

Quoniam abscondit me in tabernaculo suo; in die malorum protexit me in absondito tabernaculi sui.

For he hath hidden me in his tabernacle; in the day of evils he hath protected me in the secret place of his tabernacle.

In petra exaltavit me; et nunc exaltavit caput meum super inimicos meos.

He hath exalted me upon a rock; and now he hath lifted up my head above my enemies.

Circuivi, et immolavi in tabernaculo ejus hostiam vocifera ionis; cantabo et

I have gone round, and have offered up in his tabernacle a sacrifice of jubilation,

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psalmum dicam Domino.

I will sing, and recite a psalm to the Lord.

Exaudi Domine vocem meam, qua clamavi ad te; miserere mei, et exaudi me.

Hear, O Lord, my voice, with which I have cried to thee; have mercy on me and hear me.

Tibi dixit cor meum, exquisivit te facies mea; faciem tuam Domine requiram.

My heart hath said to thee: My face hath sought thee; thy face, O Lord, will I still seek.

Ne avertas faciem tuam a me; ne declines in ira a servo tuo.

Turn not away thy face from me; decline not in thy wrath from thy servant.

Adjutor meus esto; ne derelinquas me, neque despicias me, Deus salutaris meus.

Be thou my helper, forsake me not; do not thou despise me, O God my Saviour.

Quoniam pater meus et mater mea dereliquerunt me; Dominus autem assumpsit me.

For my father and my mother have left me; but the Lord hath taken me up.

Legem pone mihi Domine in via tua; et dirige me in semitam rectam propter inimicos meos.

Set me, O Lord, a law in thy way, and guide me in the right path, because of my enemies.

Ne tradideris me in animas tribulantium me; quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

Deliver me not over to the will of them that trouble me; for unjust witnesses have risen up against me; and iniquity hath lied to itself.

Credo videre bona Domini in terra viventium.

I believe to see the good things of the Lord in the land of the living.

Expecta Dominum, viriliter age; et confortetur cor tuum, et sustine Dominum.

Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

Requiem æternam.

Grant them eternal rest.

Ant. Credo videre bona Domini in terra viventium.

Ant. I believe to see the good things of the Lord in the land of the living.

V. Collocet eos Dominus cum principibus.

V. May the Lord place them with the princes.

R. Cum principibus populi sui.

R. With the princes of his people.

Pater noster (*secreto*).

Our Father, &c. (*in secret*).

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The Fourth Lesson. Job xiii.

Responde mihi; quantas habeo iniquitates, et peccata; scelera mea, atque delicta ostende mihi. Cur faciem tuam abscondis, et arbitraris me inimicum tuum? Contra folium, quod vento rapitur, ostendis potentiam tuam, et stipulam siccam persequeris. Scribis enim contra me amaritudines, et consumere me vis peccatis adolescentiæ meæ. Posuisti in nervo pedem meum, et observasti omnes semitas meas, et vestigia pedum meorum considerasti. Qui quasi putredo consumendus sum, et quasi vestimentum quod comeditur a tinea.

Do thou answer me. How many are my iniquities and sins? make me know my crimes and offences. Why hidest thou thy face, and thinkest me thy enemy? Against a leaf, that is carried away with the wind, thou showest thy power, and thou pursuest a dry straw. For thou writest bitter things against me, and wilt consume me for the sins of my youth. Thou hast put my feet in the stocks, and hast observed all my paths, and hast considered the steps of my feet: who am to be consumed as rottenness, and as a garment that is moth-eaten?

R. Memento mei, Deus, quia ventus est vita mea; nec aspiciat me visus hominis.

R. Remember me, O God, because my life is but wind; nor may the sight of man behold me.

V. De profundis clamavi ad te, Domine; Domine, exaudi vocem meam. Nec aspiciat.

V. From the depths I have cried to thee, O Lord: Lord, hear my voice. Nor may.

The Fifth Lesson. Job xiv.

Homo natus de muliere, brevi vivens tempore, repletur multis miseriis. Qui quasi flos egreditur, et fugit velut umbra, et nunquam in eodem statu permanet. Et dignum ducis super hujuscemodi aperire oculos tuos, et adducere eum tecum in judicium? Quis potest facere mundum de immundo conceptum semine? Non-

Man born of a woman, living for a short time, is filled with many miseries. Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state. And dost thou think it meet to open thy eyes upon such an one, and to bring him into judgment with thee? Who can make him

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ne tu qui solus es? Breves dies hominis sunt, numerus mensium ejus apud te est. Constituisti terminos ejus, qui præteriri non poterunt. Recede paullulum ad eo, ut quiescat, donec optata veniat, sicut mercenarii dies ejus.

clean that is conceived of unclean seed? is it not thou who only art? The days of man are short, and the number of his months is with thee; thou hast appointed his bounds which cannot be passed. Depart a little from him, that he may rest, until his wished-for day come, as that of the hireling.

R. Hei mihi, Domine, quia peccavi nimis in vita mea; quid faciam, miser ubi fugiam, nisi ad te, Deus meus? Miserere mei dum veneris in novissimo die.

R. Woe is me, O Lord, because I have sinned exceedingly in my life; O wretch, what shall I do, whither shall I fly to thee, my God? Have mercy on me when thou comest at the latter day.

V. Anima mea turbata est valde; sed tu, Domine, succurre ei. Miserere.

V. My soul is greatly troubled; but thou, O Lord, succor it. Have mercy.

THE SIXTH LESSON. Job xiv.

Quis mihi hoc tribuat, ut in inferno protegas me, et abscondas, me, donec pertranseat furor tuus, et constituas mihi tempus, in quo recorderis mei? Putasne mortuus homo rursum vivat? Cunctis diebus, quibus nunc milito; expecto donec venit immutatio mea. Vocabis me, et ego respondebo tibi; operi manuum tuarum porriges dexteram. Tu quidem gressus meos dinumerasti, sed parce peccatis meis.

Who will grant me this, that thou mayst protect me in hell, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me? Shall man that is dead, thinkest thou, live again? all the days in which I am now in warfare, I expect until my change come. Thou shalt call me, and I will answer thee: to the work of thy hands thou shalt reach out thy right hand. Thou indeed hast numbered my steps, but spare my sins.

R. Ne recorderis peccata mea, Domine, dum veneris judicare sæculum per ignem.

R. Remember not my sins, O Lord, when thou shalt come to judge the world by fire.

V. Dirige, Domine Deus

V. Direct, O Lord my

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meus, in conspectu tuo viam meam. Dum veneris judicare sæculum per ignem.

V. Requiem æternam dona eis Domine, et lux perpetua luceat eis: Dum veneris.

God, my way in thy sight. When thou shalt come to judge the world by fire.

V. Grant them eternal rest, O Lord, and let perpetual light shine on them: When.

Here the Lauds *are recited, when the second Nocturn only is said.*

The Third Nocturn.

On Wednesdays and Saturdays.

Ant. Complaceat.

Ant. Be pleased.

PSALM XXXIX.

Expectans expectavi Dominum; et intendit mihi.

Et exaudivit preces meas; et eduxit me de lacu miseriæ, et de luto fæcis.

Et statuit supra petram pedes meos; et direxit gressus meos.

Et immisit in os meum canticum novum; carmen Deo nostro.

Videbunt multi, et timebunt; et sperabunt in Domino.

Beatus vir, cujus est nomen Domini spes ejus; et non respexit in vanitates, et insanias falsas.

Multa fecisti tu, Domine, Deus meus, mirabilia tua; et cogitationibus tuis non est qui similis sit tibi.

Annuntiavi, et locutus

With expectation I have waited for the Lord, and he was attentive to me.

And he heard my prayers, and brought me out of the pit of misery and the mire of dregs.

And he set my feet upon a rock, and directed my steps.

And he put a new canticle into my mouth, a song to our God.

Many shall see, and shall fear: and they shall hope in the Lord.

Blessed is the man whose trust is in the name of the Lord: and who hath not had regard to vanities and lying follies.

Thou hast multiplied thy wonderful works, O Lord my God: and in thy thoughts there is no one like to thee.

I have declared and I have

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sum; multiplicati sunt super numerum.

Sacrificium, et oblationem noluisti; aures autem perfecisti mihi.

Holocaustum, et pro peccato non postulasti; tunc dixi; ecce venio.

In capite libri scriptum est de me, ut facerem voluntatem tuam; Deus meus, volui, et legem tuam in medio cordis mei.

Annuntiavi justitiam tuam in ecclesia magna; ecce labia mea non prohibebo, Domine, tu scisti.

Justitiam tuam non abscondi in corde meo: veritatem tuam et salutare tuum dixi.

Non abscondi misericordiam tuam et veritatem tuam; a concilio multo.

Tu autem, Domine, ne longe facias miserationes tuas a me; misericordia tua, et veritas tua semper susceperunt me.

Quoniam circumdederunt me mala, quorum non est numerus; comprehenderunt me iniquitates meæ, et non potui ut viderem.

Multiplicatæ sunt super capillos capitis mei; et cor meum dereliquit me.

Complaceat, tibi Domine, ut eruas me; Domine ad adjuvandum me respice.

Confundantur et reverentur simul, qui quærunt animam meam, ut auferant eam.

Convertantur retrorsum,

spoken: they are multiplied above number.

Sacrifice and oblation thou didst not desire; but thou hast pierced ears for me.

Burnt-offering and sin-offering thou didst not require: then said I, behold I come.

In the head of the book it is written of me that I should do thy will: O my God, I have desired it, and thy law in the midst of my heart.

I have declared thy justice in a great church, lo, I will not restrain my lips; O Lord, thou knowest it.

I have not hid thy justice within my heart: I have declared thy truth and thy salvation.

I have not concealed thy mercy and thy truth from a great council.

Withhold not thou, O Lord, thy tender mercies from me: thy mercy and thy truth have always upheld me.

For evils without number have surrounded me; my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head: and my heart hath forsaken me.

Be pleased, O Lord, to deliver me: look down, O Lord, to help me.

Let them be confounded and ashamed together, that seek after my soul to take it away.

Let them be turned back-

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et revereantur; qui volunt mihi mala.

Ferant confestim confusionem suam; qui dicunt mihi: Euge, Euge.

Exultent, et lætentur super te omnes quærentes te; et dicant semper; magnificetur Dominus, qui diligunt salutare tuum.

Ego autem mendicus sum, et pauper; Dominus sollicitus est mei.

Adjutor meus et protector meus tu es; Deus meus ne tardaveris.

Requiem æternam.

Ant. Complaceat tibi Domine, ut eripias me; Domine ad adjuvandum me respice.

Ant. Sana Domine.

ward and be ashamed that desire evils to me.

Let them immediately bear their confusion, that say to me: 'Tis well, 'tis well.

Let all that seek thee rejoice and be glad in thee; and let such as love thy salvation say always: The Lord be magnified.

But I am a beggar and poor: the Lord is careful for me.

Thou art my helper and my protector: O my God, be not slack.

Grant them eternal rest.

Ant. Be pleased, O Lord, to deliver me; look down, O Lord, to help me.

Ant. Heal my soul.

Psalm xl.

Beatus qui intelligit super egenum, et pauperem; in die mala liberabit eum Dominus.

Dominus conservet eum, et vivificet eum, et beatum, faciat eum in terra; et non tradat eum in animam inimicorum ejus.

Dominus opem ferat illi super lectum doloris ejus; universum stratum ejus versasti in infirmitate ejus.

Ego dixi; Domine, miserere mei; sana animam meam; quia peccavi tibi.

Inimici mei dixerunt mala mihi; quando morietur et peribit nomen ejus.

Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

The Lord preserve him and give him life and make him blessed upon the earth; and deliver him not up to the will of his enemies.

The Lord help him on his bed of sorrow; thou hast turned all his couch in his sickness.

I said: O Lord, be thou merciful to me; heal my soul, for I have sinned against thee.

My enemies have spoken evils against me; when shall he die and his name perish?

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Et si ingrediebatur, ut videret, vana loquebatur; cor ejus congregavit iniquitatem sibi.

And if he came in to see me, he spoke vain things; his heart gathered together iniquity to itself.

Egrediebatur foras; et loquebatur in idipsum.

He went out and spoke to the same purpose.

Adversum me susurrabant omnes inimici mei; adversum me cogitabant mala mihi.

All my enemies whispered together against me; they devised evils to me.

Verbum iniquum constituerunt adversum me; numquid qui dormit, non adjicet ut resurgat?

They determined against me an unjust word; shall he that sleepeth rise no more again?

Etenim homo pacis meæ, in quo speravi; qui edebat panes meos, magnificavit super me supplantationem.

For even the man of my peace, in whom I trusted, who ate my bread, hath greatly supplanted me.

Tu autem, Domine, miserere mei, et resuscita me; et retribuam eis.

But thou, O Lord, have mercy on me, and raise me up again, and I will requite them.

In hoc cognovi quoniam voluisti me; quoniam non gaudebit inimicus meus super me.

By this I know that thou hast had a good will for me; because my enemy shall not rejoice over me.

Me autem propter innocentiam suscepisti; et confirmasti me in conspectu tuo in æternum.

But thou hast upheld me by reason of my innocence, and hast established me in thy sight forever.

Benedictus Dominus Deus Israel a sæculo, et usque in sæculum; fiat, fiat.

Blessed be the Lord, the God of Israel from eternity to eternity; so be it, so be it.

Requiem æternam.

Grant them eternal rest.

Ant. Sana, Domine, animam meam; quia peccavi tibi.

Ant. Heal my soul, O Lord, for I have sinned against thee.

Ant. Sitivit.

Ant. My soul.

PSALM xli.

Quemadmodum desiderat cervus ad fontes aquarum; ita desiderat anima mea ad te, Deus.

As the hart panteth after the fountains of water, so my soul panteth after thee, O God.

Sitivit anima mea ad Deum fortem vivum;—

My soul hath thirsted after the strong living God

quando veniam, et apparebo ante faciem Dei.

when shall I come and appear before the face of God.

Fuerunt mihi lacrymæ meæ panes die ac nocte; dum dicitur mihi quotidie; ubi est Deus tuus:

My tears have been my bread day and night; whilst it is said to me daily, where is thy God?

Hæc recordatus sum, et effudi in me animam meam; quoniam transibo in locum tabernaculi admirabilis, usque ad domum Dei.

These things I remembered, and poured out my soul in me; for I shall go over into the place of the wonderful tabernacle, even to the house of God.

In voce exultationis, et confessionis; sonus epulantis.

With the voice of joy and praise; the noise of one feasting.

Quare tristis es anima mea; et quare conturbas me?

Why art thou sad, O my soul; and why dost thou trouble me?

Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.

Hope in God, for I will still give praise to him; the salvation of my countenance and my God.

Ad meipsum anima mea conturbata est; propterea memor ero tui de terra Jordanis, et Hermoniim a monte modico.

My soul is troubled within myself, therefore will I remember thee, from the land of Jordan and Hermoniim, from the little hill.

Abyssus abyssum invocat; in voce cataractarum tuarum.

Deep calleth on deep at the voice of thy floodgates.

Omnia excelsa tua et fluctus tui; super me transierunt.

All thy heights and thy billows have passed over me.

In die mandavit Dominus misericordiam suam; et nocte canticum ejus.

In the daytime the Lord hath commanded his mercy; and a canticle to him in the night.

Apud me oratio Deo vitæ meæ; dicam Deo, susceptor meus es.

With me is prayer to the God of my life; I will say to God: Thou art my support.

Quare oblitus es mei, et quare contristatus incedo; dum affligit me inimicus.

Why hast thou forgotten me? and why go I mourning, whilst my enemy afflicteth me.

Dum confringuntur ossa mea; exprobaverunt mihi,

Whilst my bones are broken; my enemies who

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qui tribulant me inimici mei.

Dum dicunt mihi per singulos dies; ubi est Deus tuus? Quare tristis es anima mea, et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei et Deus meus.

Requiem æternam.

Ant. Sitivit anima mea ad Deum vivum; quando veniam, et apparebo ante faciem Domini?

V. Ne tradas bestiis animas confitentes tibi.

R. Et animas pauperum tuorum ne obliviscaris in finem.

Pater noster, &c.

Totum secreto.

trouble me have reproached me.

Whilst they say to me day by day: Where is thy God? Why art thou cast down, O my soul? and why dost thou disquiet me?

Hope thou in God, for I will still give praise to him: the salvation of my countenance, and my God.

Grant them eternal rest.

Ant. My soul has thirsted after the living God; when shall I come and appear before the face of the Lord?

V. Deliver not to beasts the souls that confess thee.

R. And the souls of thy poor forget not to the end.

Our Father, &c.

All in secret.

The Seventh Lesson. Job xvii.

Spiritus meus attenuabitur, dies mei breviabuntur, et solum mihi superest sepulchrum. Non peccavi; et in amaritudinibus moratur oculus meus. Libera me, Domine, et pone me juxta te, cujusvis manus pugnet contra me. Dies mei transierunt, cogitationes meæ dissipatæ sunt, torquentes cor meum. Noctem verterunt in diem, et rursum post tenebras spero lucem. Si sustinuero infernus domus mea est, et in tenebris stravi lectulum meum. Putredini dixi; pater meus es; mater mea, et soror mea vermibus. Ubi est ergo nunc præstola-

My spirit shall be wasted, my days shall be shortened, and only the grave remaineth for me. I have not sinned, and my eye abideth in bitterness. Deliver me, O Lord, and set me beside thee, and let any man's hand fight against me. My days have passed away, my thoughts are dissipated, tormenting my heart. They have turned night into day, and after darkness I hope for light again. If I wait, hell is my house, and I have made my bed in darkness. I have said to rottenness: Thou art my father; to worms, my mother and my

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tio mea, et patientiam meam, quis considerat?

R. Peccantem me quotidie, et non me pœnitentem timor mortis conturbat me: quia in inferno nulla est redemptio, miserere mei Deus, et salva me.

V. Deus, in nomine tuo salvum me fac, et in virtute tua libera me; quia in inferno.

sister. Where is now then my expectation, and who considereth my patience?

R. The fear of death troubles me; sinning daily and not repenting; because in hell there is no redemption, have mercy on me, O God, and save me.

V. O God, in thy name save me, and in thy strength deliver me; because in hell

THE EIGHTH LESSON. Job xix.

Pelli meæ consumptis carnibus, adhæsit os meum; et derelicta sunt tantummodo labia circa dentes meos. Miseremini mei, miseremini mei, saltem vos amici mei, quia manus Domini tetigit me. Quare persequimini me sicut Deus, et carnibus meis saturamini? Quis mihi tribuat, ut scribantur sermones mei? Quis mihi det, ut exarentur in libro stylo ferreo, ut plumbi lamina, vel celte sculpantur in silice? Scio enim quia redemptor meus vivit, et in novissimo die de terra surrecturus sum; et rursum circumdabor pelle mea, et in carne mea videbo Deum salvatorem meum; quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius; reposita est hæc spes mea in sinu meo.

The flesh being consumed, my bone hath cleaved to my skin, and nothing but lips are left about my teeth. Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me. Why do you persecute me as God, and glut yourselves with my flesh? Who will grant me that my words may be written? who will grant me that they may be marked down in a book. With an iron pen and in a plate of lead, or else be graven with an instrument in flint-stone? For I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom.

R. Domine, secundum actum meum noli me judi-

R. Judge me not, O Lord, according to my deeds, for I

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care; nihil dignum in conspectu tuo egi; ideo deprecor majestatem tuam, ut tu, Deus, deleas iniquitatem meam.

V. Amplius lava me, Domine ab injustitia mea; et a dilecto meo munda me. Ut, tu, Deus.

have done nothing worthy in thy sight; therefore I beseech thy majesty, that thou, O God, mayest blot out my iniquity.

V. Wash me, O Lord, yet more from my injustice, and cleanse me from my sin. That thou, O God.

THE NINTH LESSON. Job x.

Quare de vulva eduxisti me? qui utinam consumptus essem; ne oculus me videret. Fuissem quasi non essem, de utero translatus ad tumulum. Numquid non paucitas dierum meorum finietur brevi? Dimitte ergo me, ut plangam paululum dolorem meum; antequam vadam, et non revertar, ad terram tenebrosam, et opertam mortis caligne; terram miseriæ et tenebrarum, ubi umbra mortis, et nullus ordo, sed sempiternus horror inhabitat.

R. Libera me, Domine, de viis inferni, qui portas æreas confregisti; et visitasti infernum, et dedisti eis lumen, ut viderunt te qui erant in poenis tenebrarum.

V. Clamantes et dicentes; advenisti Redemptor noster. Qui erant.

V. Requiem æternam dona eis Domine, et lux perpetua luceat eis. Qui erant.

Why didst thou bring me forth out of the womb? O that I had been consumed, that eye might not see me. I should have been as if I had not been, carried from the womb to the grave. Shall not the fewness of my days be ended shortly? suffer me, therefore, that I may lament my sorrow a little; before I go, and return no more, to a land that is dark and covered with the mist of death; a land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth.

R. Deliver me, O Lord, from the ways of hell, who hast broken the brazen gates, and hast visited hell, and hast given light to them, that they may behold thee who were in the pains of darkness.

V. Crying, and saying, thou art come, O our Redeemer. Who were.

V. Grant them eternal rest, O Lord, and let perpetual light shine on them. Who were.

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This is always said in the Week Day Office. But the following Responsory *is said only on* All-Souls Day, *and when the three* Nocturns *are said together.*

R. Libera me, Domine, de morte æterna, in die illa tremenda, quando cœli movendi sunt et terra; dum veneris judicare sæculum per ignem.

R. Deliver me, O Lord, from eternal death, in that dreadful day when the heavens and earth are to be moved, when thou shalt come to judge the world by fire.

V. Tremens factus sum ego, et timeo, dum discussio venerit atque ventura ira. Quando cœli movendi sunt et terra; dum veneris judicare.

V. I tremble and do fear when the examination is to be, and thy wrath to come. When the heavens and earth are to be moved; when thou.

V. Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde. Dum veneris judicare.

V. That day is the day of anger, of calamity, and of misery, a great day and very bitter. When thou.

V. Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

V. Grant them eternal rest, O Lord, and let perpetual light shine on them.

R. Libera me, Domine, de morte æterna, in die illa tremenda, quando cœli movendi sunt et terra, cum veneris judicare.

R. Deliver me, O Lord, from eternal death, in that dreadful day, when the heavens and earth are to be moved, when thou

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At Lauds.

Ant. Exultabunt Domino ossa humiliata.

Ant. The humbled bones shall rejoice in our Lord.

PSALM I. (p. 1077.)

Requiem æternam, &c.

Grant them eternal rest, &c.

Ant. Exultabunt Domine ossa humiliata.

Ant. The humbled bones shall rejoice in the Lord.

Ant. Exaudi.

Ant. Hear.

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PSALM lxiv.

Te decet hymnus Deus in Sion; et tibi reddetur votum in Jerusalem.

A hymn, O God, becometh thee in Sion; and a vow shall be paid to thee in Jerusalem.

Exaudi orationem meam; ad te omnia caro veniet.

O hear my prayer; all flesh shall come to thee.

Verbe iniquorum prævaluerunt super nos; et impietatibus nostris tu propitiaberis.

The words of the wicked have prevailed over us; and thou wilt pardon our transgressions.

Beatus, quem elegisti, et assumpsisti; inhabitabit in atriis tuis.

Blessed is he whom thou hast chosen, and taken to thee; he shall dwell in thy courts.

Replebimur in bonis domus tuæ; sanctum est templum tuum, mirabile æquitate.

We shall be filled with the good things of thy house; holy is thy temple, wonderful in justice.

Exaudi nos Deus, salutaris noster; spes omnium finium terræ, et in mari longe.

Hear us, O God our saviour, who art the hope of all the ends of the earth, and in the sea afar off.

Præparans montes in virtute tua, accinctus potentia, qui conturbas profundum maris, sonum fluctuum ejus.

Thou who preparest the mountains by thy strength, being girded with power; who troublest the depth of the sea, the noise of its waves.

Turbabuntur gentes, et timebunt qui habitant terminos a signis tuis; exitus matutini, et vespere delectabis.

The Gentiles shall be troubled, and they that dwell in the uttermost borders shall be afraid at thy signs; thou shalt make the outgoings of the morning and of the evening to be joyful.

Visitasti terram, et inebriasti eam; multiplicasti locupletare eam.

Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it.

Flumen Dei repletum est aquis, parasti cibum illorum; quoniam ita est præparatio ejus.

The river of God is filled with water, thou hast prepared their food; for so is its preparation.

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Rivos ejus inebria, multiplica genimina ejus; in stillicidiis ejus lætabitur germinans.

Fill up plentifully the streams thereof, multiply its fruits; it shall spring up and rejoice in its showers.

Benedices coronæ anni benignitatis tuæ; et campi tui replebuntur ubertate.

Thou shalt bless the crown of the year of thy goodness; and thy fields shall be filled with plenty.

Pinguescent speciosa deserti; et exultatione colles accingentur.

The beautiful places of the wilderness shall grow fat; and the hills shall be girded about with joy.

Induti sunt arietes ovium, et valles abundabunt frumento; clamabunt, etenim hymnum dicent.

The rams of the flock are clothed, and the vales shall abound with corn; they shall shout, yea they shall sing a hymn.

Requiem æternam.

Grant them eternal rest, O Lord.

Ant. Exaudi, Domine, orationem meam; ad te omnis caro veniet.

Ant. Hear my prayer, O Lord; all flesh shall come to thee.

Ant. Me suscepit.

Ant. Thy right hand.

PSALM lxii.

Deus, Deus meus.

O God, my God (p. 798).

PSALM lxvi.

Deus misereatur.

May God, &c. (p. 799).

Requiem æternam.

Grant them eternal rest.

Ant. Me suscepit dextera tua, Domine.

Ant. Thy right hand, O Lord, has received me.

Ant. A porta inferi.

Ant. From the gate.

THE SONG OF EZECHIAS. Isaias xxxviii.

Ego dixi, in dimidio dierum meorum vadam ad portas inferi.

I said: In the midst of my days I shall go to the gates of hell.

Quæsivi residuum annorum meorum; dixi, non videbo Dominum Deum in terra viventium.

I sought for the residue of my years. I said: I shall not see the Lord God in the land of the living.

Non aspiciam hominem ultra; et habitatorem quietis.

I shall behold man no more, nor the inhabitant of rest.

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Generatio mea ablata est, et convoluta est a me; quasi tabernaculum pastorum.

Præcisa est velut a texente, vita mea; dum adhuc ordirer, succidit me; de mane usque ad vesperam finies me.

Sperabam usque ad mane; quasi leo sic contrivit omnia ossa mea.

De mane usque ad vesperam finies me; sicut pullus hirundinis sic clamabo, meditabor ut columba.

Attenuati sunt oculi mei; suspicientes in excelsum.

Domine, vim patior, responde pro me; quid dicam, aut quid respondebit mihi, cum ipse fecerit?

Recogitabo tibi omnes annos meos; in amaritudine animæ meæ.

Domine, si sic vivitur, et in talibus vita spiritus mei, corripies me, et vivificabis me; ecce in pace amaritudo mea amarissima.

Tu autem eruisti animam meam, ut non periret; projecisti post tergum tuum omnia peccata mea.

Quia non infernus confitebitur tibi, neque mors laudabit te; non expectabunt, qui descendunt in lacum veritatem tuam.

Vivens, vivens ipse confitebitur tibi, sicut et ego hodie; pater filiis notam

My generation is at an end, and it is rolled away from me, as a shepherd's tent.

My life is cut off, as by a weaver; whilst I was yet but beginning, he cut me off; from morning even to night thou wilt make an end of me.

I hoped till morning; as a lion so hath he broken all my bones.

From morning even to night thou wilt make an end of me; I will cry like a young swallow, I will meditate like a dove.

My eyes are weakened looking upward.

Lord, I suffer violence, answer thou for me; what shall I say, or what shall he answer for me, whereas he himself hath done it?

I will recount to thee, all my years in the bitterness of my soul.

O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me, and make me to live; behold in peace is my bitterness most bitter.

But thou hast delivered my soul that it should not perish, thou hast cast all my sins behind thy back.

For hell shall not confess to thee, neither shall death praise thee; nor shall they that go down into the pit look for thy truth.

The living, the living, he shall give praise to thee, as I do this day; the father

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faciet veritatem tuam.

shall make thy truth known to the children.

Domine, salvum me fac; et psalmos nostros cantabimus cunctis diebus vitæ nostræ, in domo Domini.

O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

Requiem, æternam.

Grant him eternal rest.

Ant. A porta inferi, erue, Domine, animam meam.

Ant. From the gate of hell, deliver my soul, O Lord.

Ant. Omnis spiritus.

Ant. Let every spirit.

PSALM cxlviii.

Laudate Dominum.

Praise ye the Lord (p. 808).

PSALM cxlix.

Cantate Domino canticum novum.

Sing ye to the Lord a new canticle (p. 804).

PSALM cl.

Laudate Dominum in sanctis ejus.

Praise ye the Lord in his holy places (p. 808).

Requiem æternam, &c.

Grant them eternal rest.

Ant. Omnis spiritus laudet Dominum.

Ant. Let every spirit praise the Lord.

V. Audivi vocem de cœlo dicentem mihi.

V. I heard a voice from heaven saying to me;

R. Beati mortui qui in Domini moriuntur.

R. Blessed are the dead that die in the Lord.

Ant. Ego sum resurrectio.

Ant. I am the resurrection.

BENEDICTUS, OR CANTICLE OF ZACHARY.

Benedictus Dominus.

Blessed be the Lord (p. 808).

Requiem æternam.

Grant them eternal rest.

Ant. Ego sum resurrectio, et vita; qui credit in me, etiam si mortuus fuerit, vivet; et omnis qui vivit, et credit in me, non morietur in æternum.

Ant. I am the resurrection and the life; he that believes in me, though he be dead, shall live; and every one that lives, and believes in me, shall never die.

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The following Prayers are said kneeling, when the Office is not a Double.

Pater noster (*secreto*).

V. Et ne nos inducas in tentationem.

Our Father, &c. (*in secret*).

V. And lead us not into temptation.

PSALM cxxix.

De profundis, &c.

R. Sed libera nos a malo.

V. A porta inferi.

R. Erue Domine animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

From the depths, &c. (p. 855).

R. But deliver us from evil.

V. From the gates of hell.

R. Deliver their souls, O Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

(*For the Prayers, see p.* 1044).

V. Requiem.

V. Requiescant.

R. Amen.

V. Grant them.

V. And let perpetual.

R. Amen.

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Funeral Service.

The sacred ceremonies and rites which from most ancient times the Catholic Church has used in the burial of her children, commend themselves to the faithful as really mysteries of religion, signs of Christian piety, and most saving suffrages for the faithful departed.

The faithful can be interred only in consecrated ground, and frequent prayers are offered for those there interred, besides those used at the funeral.

None, therefore, should view so solemn a service as a mere pomp: it is at once an honor to the body, which has been a recipient of the sacraments of the Church, and which will one day arise, and a service of prayer for the soul that it may be freed from any temporal punishment deserved by it.

The Priest, in a surplice and black stole, attended by acolytes with tapers, sprinkles the body with holy water, and intones the Antiphon.

Ant. If thou, O Lord.

Ant. Si iniquitates.

PSALM CXXIX. *De profundis* (see p. 855).

Ant. Si iniquitates observaveris, Domine; Domine, quis sustinebit?

Ant. If thou, O Lord, shalt mark iniquities; Lord, who shall stand it?

(*Where the funeral proceeds from the house, the preceding is all said by the Priest before the body comes forth*), *and then he intones the following:*

Ant. Exultabunt Domino ossa humiliata.

Ant. The bones that were humbled shall rejoice in the Lord.

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PSALM l.

Miserere mei, Deus; secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum; dele iniquitatem meam.

Amplius lava me ab iniquitate mea: et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestati mihi.

Asperges me hyssopo et mundabor: lavabis me et super nivem dealbabor.

Auditu meo dabis gaudium et lætitiam: et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

Cor mundum crea in me, Deus: et spiritum rectum innova in visceribus meis.

Ne projicias me a facie

Have mercy on me, O God according to thy great mercy.

And according to the multitude of thy tender mercies blot out my iniquities.

Wash me yet more from my iniquity; and cleanse me from my sin.

For I know my iniquity and my sin is always before me.

To thee only have I sinned, and have done evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities; and in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Cast me not away from

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tua: et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiam salutaris tui: et spiritu principali confirma me.

Docebo iniquos vias tuas: et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ: et exultabit lingua mea justitiam tuam.

Domine, labia mea aperies: et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: cor contritum et humilitatum, Deus, non despicies.

Benigne fac Domine in bona voluntate tua Sion: ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

Requiem æternam, &c.

thy face; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways; and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit; a contrite and humbled heart, O God, thou wilt not despise.

Deal favorably, O Lord, in thy good will with Sion, that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon thy altar.

Eternal rest, &c.

As they enter the Church, the chanters intone:

Ant. Exultabunt Domino ossa humiliata.

Subvenite, Sancti Dei; occurrite, Angeli Domini, suscipientes animam ejus, offerentes eam in conspectu Altissimi.

Ant. The bones that were humbled shall rejoice in the Lord.

Come to his assistance, ye Saints of God; come forth to meet him, ye Angels of the Lord, receiving his soul, offering it in the sight of the Most High.

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V. Suscipiat te Christus, qui vocavit te, et in sinum Abrahæ Angeli deducant te.

R. Suscipientes animam ejus, offerentes eam in conspectu Altissimi.

Requiem æternam dona ei, Domine; et lux perpetua luceat ei.

Offerentes eam in conspectu Altissimi.

V. May Christ receive thee, who called thee; and may the Angels conduct thee to Abraham's bosom.

R. Receiving his soul, offering it in the sight of the Most High.

Eternal rest give unto him, O Lord; and let perpetual light shine upon him.

Offering it in the sight of the Most High.

The corpse is placed in the middle of the Church, with the head to the altar if the deceased be an ecclesiastical person, or the feet to the altar if a layman. Tapers are lighted around the corpse, and then, if time permits, are said Matins and Lauds, of the Office for the Dead; *otherwise the Priest proceeds:*

Pater Noster.

Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. A porta inferi.

R. Erue, Domine, animam ejus.

V. Requiescat in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Our Father.

And lead us not into temptation.

R. But deliver us from evil.

V. From the gate of hell.

R. Deliver his soul, O Lord.

V. May he rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Absolve, quæsumus, Domine, animam famuli tui N. ab omni vinculo delictorum, ut in resurrectionis gloria inter sanctos et electos tuos resuscitatus respiret.

R. Amen.

Let us pray.

Absolve, we beseech thee, O Lord, the soul of thy servant N. from all the bonds of his sins, that, rising again in the glory of the resurrection, he may enjoy repose among thy saints and elect.

R. Amen.

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(Here, in solemn funerals, Mass is celebrated.)

Where solemn high Mass is said, the body being present, the reader may follow the ordinary of the Mass (p. 187), or the Introit, Collect, &c. (on p. 491), or the prayers at Mass for the Dead (p. 291).

After the Mass, the Priest takes off his chasuble and maniple, and the clergy, led by the subdeacon bearing the cross, proceed to the coffin, the Priest and Deacon closing the procession. The subdeacon stands at the head of the corpse, with an acolyte holding a taper on each side, and the Priest at the foot with acolytes bearing a censer and holy water. Then the Priest continues:

Non intres in judicium cum servo tuo, Domine, quia nullus apud te justificabitur homo, nisi per te omnium peccatorum ei tribuatur remissio. Non ergo eum, quæsumus, tua judicialis sententia premat, quem tibi vera supplicatio fidei Christianæ commendat: sed gratia tua illi succurrente, mereatur evadere judicium ultionis, qui, dum vixerit, insignitus est signaculo Sanctæ Trinitatis; qui vivis et regnas in sæcula sæculorum.

R. Amen.

Enter not into judgment with thy servant, O Lord, for in thy sight shall no man be justified, unless through thee remission of all his sins be granted unto him. Let not, therefore, we beseech thee, the sentence of thy judgment weigh upon him, whom the true supplication of Christian faith doth commend unto thee: but by the succor of thy grace, may he merit to escape the judgment of vengeance, who, while he lived, was marked with the seal of the Holy Trinity: who livest and reignest forever and ever.

R. Amen.

Then, a chorister beginning, the clergy standing round chant the following Response:

Libera me, Domine, de morte æterna, in die illa tremenda: Quando cœli movendi sunt et terra: Dum veneris judicare sæculum per ignem.

V. Tremens factus sum

Deliver me, O Lord, from eternal death, in that tremendous day: When the heavens shall be moved, and the earth: when thou shalt come to judge the world by fire.

V. I am in fear and trem-

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ego, et timeo, dum discussio venerit, atque ventura ira.

R. Quando cœli movendi sunt et terra: Dum veneris judicare sæculum per ignem.

V. Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde:

R. Dum veneris judicare sæculum per ignem. Requiem æternam dona ei, Domine, et lux perpetua luceat ei.

V. Libera me, Domine, de morte æterna, in die illa tremenda: Quando cœli movendi sunt et terra: Dum veneris judicare sæculum per ignem.

bling, until the trial cometh, and the wrath to come.

R. When the heavens shall be moved, and the earth: when thou shalt come to judge the world by fire.

V. That day, a day of wrath, calamity, and misery; a day great and very bitter:

R. When thou shalt come to judge the world by fire. Eternal rest give unto him, O Lord, and let perpetual light shine upon him.

V. Deliver me, O Lord, from eternal death, in that tremendous day: When the heavens shall be moved, and the earth: When thou shalt come to judge the world by fire.

Whilst the above Responsory is chanted, the Priest puts incense in the censer; and, the Responsory being ended, a chorister with the first choir says, Kyrie eleison; *and the second choir answers,* Christe eleison. *Then they all say together,* Kyrie eleison.

Next, the Priest says in a loud voice, Pater noster, *which is said secretly by all: meanwhile he receives from the assistant the vessel of holy water; and having made a profound inclination to the Crucifix opposite him, he goes round the bier and sprinkles the body of the deceased: then, returning to his place, he receives the censer from the assistant, and in like manner goes round the bier, and incenses the corpse in the same way as he sprinkled it; then returning the thurible to the assistant he says:*

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. A porta inferi.

R. Erue, Domine, animam ejus.

V. Requiescat in pace.

R. Amen.

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gate of hell.

R. Deliver his soul, O Lord.

V. May he rest in peace.

R. Amen.

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V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. O Lord, hear my prayer.
R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

Oremus.

Deus, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui N., quam hodie de hoc sæculo migrare jussisti: ut non tradas eam in manus inimici, neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi, et ad patriam Paradisi perduci; ut, quia in te speravit et credidit, non pœnas inferni sustineat, sed gaudia sempiterna possideat.

R. Amen.

Let us pray.

O God, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant N., which thou hast this day commanded to depart out of this world: that thou deliver it not into the hands of the enemy, nor forget it unto the end; but command it to be received by the holy Angels and conducted into Paradise, our true country; that, as it trusted and believed in thee, it may not suffer the pains of hell, but attain unto everlasting joys.
R. Amen.

The prayer being ended, the body is borne out, the choir chanting:

In Paradisum deducant te Angeli, in tuo adventu suscipiant te Martyres, et perducant te in civitatem sanctam Jerusalem. Chorus Angelorum te suscipiat, et cum Lazaro quondam paupere æternam habeas requiem.

May the angels conduct thee into Paradise; at thy coming may the Martyrs receive thee, and lead thee to Jerusalem, the holy city. May the Angelic choir receive thee, and with Lazarus, once a beggar, mayest thou have eternal rest.

Arriving at the grave, the Priest, if it has not previously been blessed, says:

Oremus.

Deus, cujus miseratione animæ fidelium requiescunt, hunc tumulum benedicere ✠

Let us pray.

O God, by whose compassion the souls of the faithful find rest, vouchsafe to bless ✠

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dignare, eique Angelum tuum sanctum deputa custodem; et quorum corpora hic sepeliuntur, animas eorum ab omnibus absolve vinculis delictorum, ut in te semper cum Sanctis tuis sine fine lætentur. Per Christum Dominum nostrum.

R. Amen.

this grave, and assign there to thy holy Angel for a guard; and absolve from all the bonds of sin the souls of those whose bodies are here buried, that with thy Saints they may ever rejoice in thee to all eternity. Through Jesus Christ our Lord.

R. Amen.

The prayer being said, the Priest sprinkles with holy water, and afterwards incenses, the body of the deceased and the grave. Then he intones:

Ant. Ego sum.

Ant. I am.

CANTICLE OF ZACHARY.

Benedictus.

Requiem æternam.

Ant. Ego sum resurrectio et vita: qui credit in me, etiam si mortuus fuerit vivet; et omnis qui vivit, et credit in me, non morietur in æternum.

Blessed (p. 808).

Eternal rest.

Ant. I am the resurrection and the life: he that believeth in me, although he be dead, shall live; and every one that liveth and believeth in me shall not die forever.

Then the Priest says:

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster, &c.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Our Father, &c.

Sprinkling the corpse:

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. A porta inferi.

R. Erue, Domine, animam ejus.

V. Requiescat in pace.

R. Amen.

V. Domine, exaudi orationem meam.

V. And lead us not into temptation.

R. But deliver us from evil.

V. From the gate of hell.

R. Deliver his soul, O Lord.

V. May he rest in peace.

R. Amen.

V. O Lord, hear my prayer.

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R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

R. And let my cry come unto thee.
V. The Lord be with you.
R. And with thy spirit.

Oremus.

Fac, quæsumus, Domine, hanc cum servo tuo defuncto misericordiam, ut factorum suorum in pœnis non recipiat vicem, qui tuam in votis tenuit voluntatem; ut sicut hic cum vera fides junxit fidelium turmis, ita illic eum tua miseratio societ angelicis choris. Per Christum Dominum nostrum.

R. Amen.
V. Requiem æternam dona ei, Domine.
R. Et lux perpetua luceat ei.
V. Requiescat in pace.
R. Amen.
V. Anima ejus, et animæ omnium fidelium defunctorum, per misericordiam Dei requiescant in pace.
R. Amen.

Let us pray.

Grant, O Lord, we beseech thee, this mercy unto thy servant deceased, that, having in intention kept thy will, he may not suffer in requital of his deeds; but that, as here a true faith joined him unto the company of the faithful, so there thy compassion may associate him with the choirs of Angels. Through Christ our Lord.
R. Amen.
V. Eternal rest give unto him, O Lord.
R. And let perpetual light shine upon him.
V. May he rest in peace.
R. Amen.
V. May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.
R. Amen.

On returning from the burial is said the Psalm De profundis (*p.* 855), *with its antiphon* Si iniquitates.

The Order of the Burial of Infants.

The Priest, vested in a surplice and white stole, first sprinkles the corpse with holy water, then he says:

Ant. Sit nomen Domini.

Ant. Blessed be the name of the Lord.

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PSALM cxii. *Laudate pueri* (Praise the Lord, ye children), p. 503.

Gloria Patri, &c.
Ant. Sit nomen Domini benedictum; ex hoc nunc, et usque in sæculum.

Glory be to the Father, &c.
Ant. Blessed be the name of the Lord; from this time forth for evermore.

Then, while the body is carried to the church, is said:

PSALM cxviii.

Beati immaculati in via, qui ambulant in lege Domini.

Blessed are the undefiled in the way, who walk in the law of the Lord.

Beati qui scrutantur testimonia ejus; in toto corde exquirunt eum.

Blessed are they that search his testimonies; that seek him with their whole heart.

Non enim qui operantur iniquitatem, in viis ejus ambulaverunt.

For they that work iniquity, have not walked in his ways.

Tu mandasti mandata tua custodiri nimis.

Thou hast commanded thy commandments to be kept most diligently.

Utinam dirigantur viæ meæ, ad custodiendas justificationes tuas.

O! that my ways may be directed to keep thy justifications.

Tunc non confundar, cum perspexero in omnibus mandatis tuis.

Then shall I not be confounded, when I shall look into all thy commandments.

Confitebor tibi in directione cordis: in eo quod didici judicia justitiæ tuæ.

I will praise thee with uprightness of heart, when I shall have learned the judgments of thy justice.

Justificationes tuas custodiam: non me derelinquas usquequaque.

I will keep thy justifications: O! do not thou utterly forsake me.

In quo corrigit adolescentior viam suam? in custodiendo sermones tuos.

By what doth a young man correct his way? by observing thy words.

In toto corde meo exquisivi te ne repellas me a mandatis tuis.

With my whole heart have I sought after thee; let me not stray from thy commandments.

In corde meo abscondi eloquia tua: ut non peccem tibi.

Thy words have I hidden in my heart, that I may not sin against thee.

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Benedictus es, Domine: doce me justificationes tuas.

Blessed art thou, O Lord, teach me thy justifications.

In labiis meis pronuntiavi omnia judicia oris tui.

With my lips I have pronounced all the judgments of thy mouth.

In via testimoniorum tuorum delectatus sum, sicut in omnibus divitiis.

I have been delighted in the way of thy testimonies, as in all riches.

In mandatis tuis exercebor; et considerabo vias tuas.

I will meditate on thy commandments; and I will consider thy ways.

In justificationibus tuis meditabor; non obliviscar sermones tuos.

I will think of thy justifications; I will not forget thy words.

Gloria Patri.

Glory be to the Father.

Retribue servo tuo, vivifica me; et custodiam sermones tuos.

Give bountifully to thy servant; enliven me, and I shall keep thy words.

Revela oculos meos; et considerabo mirabilia de lege tua.

Open thou my eyes; and I will consider the wondrous things of thy law.

Incola ego sum in terra: non abscondas a me mandata tua.

I am a sojourner on the earth; hide not thy commandments from me.

Concupivit anima mea desiderare justificationes tuas, in omni tempore.

My soul hath coveted to long for thy justifications, at all times.

Increpasti superbos; maledicti qui declinant a mandatis tuis.

Thou hast rebuked the proud; they are cursed who decline from thy commandments.

Aufer a me opprobrium, et contemptum; quia testimonia tua exquisivi.

Remove from me reproach and contempt; because I have sought after thy testimonies.

Etenim sederunt principes, et adversum me loquebantur; servus autem tuus exercebatur in justificationibus tuis.

For princes sat, and spoke against me; but thy servant was employed in thy justifications.

Nam et testimonia tua meditatio mea est; et consilium meum justificationes tuæ.

For thy testimonies are my meditation; and thy justifications my counsel.

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Adhæsit pavimento anima mea; vivifica me secundum verbum tuum.

My soul hath cleaved to the pavement; quicken thou me according to thy word.

Vias meas enuntiavi, et exaudisti me; doce me justificationes tuas.

I have declared my ways and thou hast heard me; teach me thy justifications.

Viam justificationum tuarum instrue me; et exercebor in mirabilibus tuis.

Make me to understand the way of thy justifications; and I shall be exercised in thy wondrous works.

Dormitavit anima mea præ tædio: confirma me in verbis tuis.

My soul hath slumbered through heaviness; strengthen thou me in thy words.

Viam iniquitatis amove a me; et de lege tua miserere mei.

Remove from me the way of iniquity, and out of thy law have mercy on me.

Viam veritatis elegi; judicia tua non sum oblitus.

I have chosen the way of truth; thy judgments I have not forgotten.

Adhæsi testimoniis tuis Domine; noli me confundere.

I have stuck to thy testimonies, O Lord, put me not to shame.

Viam mandatorum tuorum cucurri, cum dilatasti cor meum.

I have run the way of thy commandments, when thou didst enlarge my heart.

Gloria Patri.

Glory be to the Father.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster, &c. (*secreto*).

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Our Father, &c. (*secretly*).

Meanwhile he sprinkles the corpse.

V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.

V. And lead us not into temptation.
R. But deliver us from evil.

V. Me autem propter innocentiam suscepisti.

V. But me hast thou received, because of my innocence.

R. Et confirmasti me in conspectu tuo in æternum.

R. And hast confirmed me in thy sight forever.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with thy spirit.

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Oremus.

Omnipotens et mitissime Deus, qui omnibus parvulis renatis fonte baptismatis, dum migrant a sæculo, sine ullis eorum meritis vitam illico largiris æternam, sicut animæ hujus parvuli hodie credimus te fecisse; fac nos, quæsumus, Domine, per intercessionem beatæ Mariæ semper Virginis, et omnium Sanctorum tuorum, hic purificatis tibi mentibus famulari, et in Paradiso cum beatis parvulis perenniter sociari. Per Christum Dominum nostrum.

R. Amen.

Let us pray.

Almighty and most merciful God, who, unto all little children born again in the fountain of baptism, dost immediately, without any merits of theirs, give eternal life, when they depart out of this world, even as we believe thou hast done to the soul of this little child this day; grant unto us, we beseech thee, O Lord, through the intercession of the blessed Mary, ever Virgin, and all thy Saints, that we may serve thee here with pure minds, and be companions of the blessed little ones in Paradise forever. Through Christ our Lord.

R. Amen.

While it is carried to the grave:

Ant. Juvenes et virgines.

Ant. Young men and maidens.

PSALM cxlviii.

Laudate Dominum de cœlis.

Praise ye the Lord from the heavens, &c. (p. 803).

Gloria Patri, &c.

Ant. Juvenes et virgines, senes cum junioribus, laudent nomen Domini.

Glory be to the Father.

Ant. Young men and maidens, old men and children, let them praise the name of the Lord.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster, &c.

V. Et ne nos inducas in tentationem.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Our Father, &c.

V. And lead us not into temptation.

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R. Sed libera nos a malo.

V. Sinite parvulos venire ad me.

R. Talium est enim regnum cœlorum.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

R. But deliver us from evil.

V. Suffer little children to come unto me.

R. For of such is the kingdom of heaven.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Omnipotens sempiterne Deus, sanctæ puritatis amator, qui animam hujus parvuli ad cœlorum regnum hodie misericorditer vocare dignatus es; digneris etiam, Domine, ita nobiscum misericorditer agere, ut meritis tuæ sanctissimæ Passionis, et intercessione beatæ Mariæ semper Virginis et omnium Sanctorum tuorum, in eodem regno nos cum omnibus Sanctis et Electis tuis semper facias congaudere. Qui vivis et regnas, cum Deo Patre, in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

R. Amen.

Let us pray.

Almighty, everlasting God, lover of holy purity, who hast this day mercifully vouchsafed to call the soul of this little one unto the kingdom of heaven; vouchsafe, also, O Lord, to deal so mercifully with us, that by the merits of thy most holy Passion, and by the intercession of blessed Mary ever Virgin, and all thy Saints, we also may evermore rejoice in the same kingdom with all thy Saints and Elect. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God forever and ever.

R. Amen.

Then the Priest sprinkles the corpse, as also the grave, with holy water, and incenses it; after which it is buried.

Lastly, when he returns from the burial to the church, he says the Canticle of the Three Children, Benedicite omnia opera, p. 800, *with the* Gloria Patri *at the end, and the Antiphon:*

Benedicite Dominum, omnes electi ejus, agite dies lætitia et confitemini illi.

Bless the Lord, all ye his elect, keep days of rejoicing, and give praise unto him.

Then the Priest says before the altar:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. The Lord be with you.

R. And with thy spirit.

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Oremus.

Deus, qui miro ordine Angelorum ministeria hominumque dispensas; concede propitius, ut a quibus tibi ministrantibus in cœlo semper assistitur, ab his in terra vita nostra muniatur. Per Christum Dominum nostrum.

R. Amen.

Let us pray.

God, who dost dispense the services of Angels and men in a wonderful order; mercifully grant, that they who ever stand ministering before thee in heaven, may defend our life on earth. Through Christ our Lord

R. Amen.

Devout Prayers for the Faithful Departed.

O Eternal Father, whose nature is goodness, and whose work is mercy, cast thy compassionate eyes on the poor soul of this our departed brother or sister (or on the poor soul's sufferings in Purgatory), and remembering it to be thy own creature, redress its miseries, remit its punishment, release it from its imprisonment. Receive, O gracious Sovereign, the superabundant sufferings of thy Son Jesus for a full satisfaction of thy divine justice, and for his dear sake pardon this, thy poor servant's past impieties, forget his frailties, cancel all his omissions, commissions, and ingratitudes. I humbly acknowledge, great Lord of heaven and earth, that if thou lookest only on his deserts he must needs be a long time the object of thy anger and rigor, but if in mercy thou wilt be pleased to look on Jesus, his Redeemer, and apply to him the merits of his bitter death and Passion, thou wilt soon free him from all his miseries, and bring him to the enjoyment of thy eternal felicity. O my God! that I were capable of satisfying thy divine justice in behalf of this poor soul for whom I now petition thy mercy; how willingly would I enact in my person that which causes his delay in Purgatory, and though my unworthiness may hinder this desired effect, yet such is thy goodness, O my gracious Sovereign! that I may hope to have my will accepted, my petition granted, and this poor soul pardoned, and speedily admitted to praise, love, and honor thy Sacred Majesty, with the rest of thy celestial citizens, for evermore. O Jesus, the saviour of our souls! whose inclination to do good to poor mankind is so great that thou often pressest him to ask,

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and promisest to grant his petitions, receive, I beseech thee, this prayer, which I most humbly present to thy throne of mercy, in behalf of my departed brother or sister (the souls suffering in Purgatory); remember, O most compassionate Redeemer, that it is a soul bought with thy blood, designed to thy glory, intended to be a co-heir with thee in thy heavenly kingdom; look on it, sweet Jesus! as the noble conquest of thy cross, and the sacred trophy by thy power taken from the devil, and, as such, afford it some solace in its sufferings, free it from those flames, fetters, and prisons which hinder it from enjoying that glory to which thy mercy has predestined it, which thy sacred Passion has purchased, and which thy goodness has prepared for it. If the tears of Mary and Martha did so pierce thy tender heart that they obtained the raising of their dead brother Lazarus, be not less favorable and flexible, O my dear Saviour, to these my sighs, tears, and prayers, which I now pour forth before thee, for the soul of N. (or souls, &c). Speak only the word, O all-powerful Redeemer! "Come forth out of those flames," and Purgatory will render thee a most prompt obedience, and the delivered soul will eternally magnify thy mercies.

Glorious Mother of Jesus! I most humbly salute thee great queen of heaven and earth, powerful advocate of mankind, and compassionate comforter of the afflicted: these blessed titles embolden me, thy unworthy servant, to beg thy prayers for the poor soul of N. (or souls) suffering in Purgatory; I petition thee, that thou wilt be pleased to employ the power, the privileges, and the friendship thou hast with thy divine Son, my Saviour, in his behalf, his release, comfort, and pardon. O great and glorious Virgin Mother! consider this suffering soul, as by thy Son redeemed, and by thyself beloved, and since thou hast interest in the salvation and joy of the souls purchased with the price of thy Son's precious blood, take pity on this soul, longing to behold thy Son and thyself in glory, and to sing forth divine praises with the blessed Saints, for all eternity. Amen.

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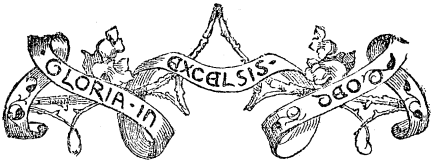

Manner of receiving Profession from a Convert.

The Priest, in surplice and violet stole, and the convert holding in his hand a lighted taper, kneels before the altar, or a crucifix, and two tapers being lighted, and at least two witnesses being present; before the profession, is said:

HYMN.

Veni Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quæ tu creasti pectora.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus;
Ductore sic te prævio
Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sæculorum sæcula. Amen.

(*The same in English.*)

Come, O Creator, Spirit blest!
And in our souls take up thy rest;
Come, with thy grace, and heavenly aid,
To fill the hearts which thou hast made.

Great Paraclete! to thee we cry,
O highest gift of God most high!
O fount of life! O fire of love!
And sweet anointing from above.

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Thou in thy sevenfold gifts art known :
The finger of God's hand we own !
The promise of the Father thou !
Who dost the tongue with power endow.

Kindle our senses from above,
And make our hearts o'erflow with love ;
With patience firm, and virtue high,
The weakness of our flesh supply.

Far from us drive the foe we dread,
And grant us thy true peace instead ;
So shall we not, with thee for guide,
Turn from the path of life aside.

Oh, may thy grace on us bestow,
The Father and the Son to know,
And thee through endless times confessed,
Of both the eternal Spirit blest.

All glory while the ages run
Be to the Father, and the Son,
Who rose from death, the same to thee,
O Holy Ghost, eternally. Amen.

V. Emitte Spiritum tuum, et creabuntur.

R. Et renovabis faciem terræ.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Send forth thy Spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Domi-

Let us pray.

O God, who hast taught the hearts of the faithful by the light of thy Holy Spirit, grant us, by the same Spirit, to have a right judgment in all things,

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num nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus sancti, Deus per omnia sæcula sæculorum. Amen.

and evermore to rejoice in his consolation. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God forever and ever. Amen.

Then the Priest sits down at the Epistle side (if the Blessed Sacrament is in the tabernacle, otherwise at the middle of the altar), and the person about to profess kneels before him and pronounces the profession of faith as at p. 22 (or if he cannot read, the Priest reads it slowly, that the convert may repeat it with him).

At the words, "I promise, vow, and swear," he lays the three fingers of his hand on the book of the Gospels, at the beginning of St. John's Gospel.

Then the Priest kneeling, proceeds:

PSALM 1.

Miserere mei, Deus.

Have mercy on me, O Lord (p. 1077).

Gloria Patri, &c.
Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster (*secreto*).

Glory be to the Father.
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Our Father (*secretly*).

V. Et ne nos inducas in tentationem.

V. And lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

V. Salvum fac servum tuum.

V. O Lord, save thy servant.

R. Deus meus, sperantem in te.

R. Who hopeth in thee, O my God.

V. Esto ei turris fortitudinis.

V. Be unto him a tower of strength.

R. A facie inimici.

R. From the face of the enemy.

V. Nihil proficiat inimicus in eo.

V. Let not the enemy prevail against him.

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R. Et filius iniquitatis non apponat nocere ei.

V. Mitte ei Domine auxilium de sancto.

R. Et de Sion tuere eum.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Deus, cui proprium est misereri semper et parcere, suscipe deprecationem nostram ut hunc famulum tuum, quem excommunicationis sententia constringit, miseratio tuæ pietatis clementer absolvat. Per Christum Dominum nostrum.

R. Nor the son of iniquity approach to hurt him.

V. Send him aid, O Lord, from thy holy place.

R. And from Sion protect him.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O Lord, whose property is always to have mercy and to spare, receive our supplication, that this thy servant, whom the sentence of excommunication doth bind, the compassion of thy goodness may mercifully absolve. Through Christ our Lord.

Then the Priest, turning to the professing convert, absolves him from his heresy in the following form:

V. Misereatur tui omnipotens Deus, et dimissis peccatis tuis perducat te ad vitam æternam.

R. Amen.

V. Indulgentiam, absolutionem et remissionem peccatorum tuorum tribuat tibi omnipotens et misericoris Dominus.

R. Amen.

Ego auctoritate omnipotentis Dei et beatorum

V. May Almighty God have mercy on thee, forgive you thy sins, and bring thee to everlasting life.

R. Amen.

V. May the Almighty and merciful Lord give thee pardon, absolution, and remission of thy sins.

R. Amen.

I, by the authority of Almighty God, and of his

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Apostolorum ejus Petri et Pauli, et sanctissimi Domini nostri Papæ N., in hac parte mihi commissa absolvo te a vinculo excommunicationis, quam incurristi per hæresim professam; admitto te in gremium sanctæ matris Ecclesiæ. et in Sacramentarum eum ejus participationem; communioni et unitati Fidelium te restituo: in nomine Patris ✠, et Filii, et Spiritus Sancti. Amen.

blessed Apostles Peter and Paul, and of our most holy Lord N. Pope, for this purpose confided to me, do absolve thee from the bond of excommunication, which thou hast incurred by professed heresy; I admit thee to the bosom of holy mother Church, and to the participation of her sacraments; I restore thee to the communion and unity of the faithful: in the name of the Father ✠, and of the Son, and of the Holy Ghost. Amen.

Then the Priest says the

Te Deum (p. 790).

V. Dominus vobiscum.

R. Et cum spiritu tuo.

We praise thee, O Lord.

V. The Lord be with thee.

R. And with thy spirit.

Oremus.

Da quæsumus, Ecclesiæ tuæ misericors Deus, ut Spiritu Sancto congregata, hostili mullatenus incursione turbetur. Omnipotens sempiterne Deus, qui salvas omnes, et neminem vio perire, respice ad animas diabolica fraude deceptas; ut omni hæretica pravitate deposita, errantium corda resipiscant, et adveritatis tuæ redeant unitatem. Per Dominum nostrum Jesum Christum, &c. Amen.

Let us pray.

Grant to thy Church, we beseech thee, O merciful God, that assembled in thy Holy Ghost, it may be disturbed by no hostile attack. Almighty, everlasting God, who savest all, and wishest no man to perish, look upon the souls deceived by the wiles of the devil; that all wilful heresy being laid aside, the hearts of the erring may be converted and return to the unity of thy truth. Through our Lord Jesus Christ, &c. Amen.

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Litanies.

Litany of the Saints.

This is the only Litany which forms part of the regular and appointed Offices of the Church, and is used on occasions of public humiliation, &c.

Ne reminiscaris, Domine, delicta nostra, vel parentum nostrorum; neque vindictam sumas de peccatis nostris.		Remember not, O Lord, our offences, nor those of our fathers; neither take thou vengeance of our sins.	
Kyrie eleison.		Lord, have mercy.	
Kyrie eleison.		*Lord, have mercy.*	
Christe eleison.		Christ, have mercy.	
Christe eleison.		*Christ, have mercy.*	
Kyrie eleison.		Lord, have mercy.	
Kyrie eleison.		*Lord, have mercy.*	
Christe audi nos.		Christ, hear us.	
Christe exaudi nos.		*Christ, graciously hear us*	
Pater de cœlis Deus,	*Miserere nobis.*	God the Father of heaven,	*Have mercy, &c.*
Fili Redemptor mundi Deus,		God the Son, Redeemer of the world,	
Spiritus Sancte Deus,		God the Holy Ghost,	
Sancta Trinitas, unus Deus,		Holy Trinity, one God,	
Sancta Maria,	*Ora pro nobis.*	Holy Mary,	*Pray for us*
Sancta Dei Genitrix,		Holy Mother of God,	
Sancta Virgo virginum,		Holy Virgin of virgins,	
Sancte Michael,		St. Michael,	
Sancte Gabriel,		St. Gabriel,	
Sancte Raphael,		St. Raphael,	

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Omnes sancti Angeli et Archangeli, *Orate, &c.*		All ye holy Angels and Archangels,
Omnes sancti beatorum Spirituum ordines, *Orate, &c.*		All ye holy orders of blessed Spirits,
Sancte Joannes Baptista, *Ora, &c.*		St. John Baptist,
Sancte Joseph, *Ora, &c.*		St. Joseph,
Omnes sancti Patriarchæ et Prophetæ, *Orate, &c.*		All ye holy Patriarchs and Prophets,
Sancte Petre,	*Ora pro nobis.*	St. Peter,
Sancte Paule,		St. Paul,
Sancte Andrea.		St. Andrew,
Sancte Jacobe,		St. James,
Sancte Joannes,		St. John,
Sancte Thoma,		St. Thomas,
Sancte Jacobe,		St. James,
Sancte Philippe,		St. Philip,
Sancte Bartholomæe,		St. Bartholomew,
Sancte Matthæe,		St. Matthew,
Sancte Simon,		St. Simon,
Sancte Thaddæe,		St. Thaddeus,
Sancte Matthia,		St. Matthias,
Sancte Barnaba,		St. Barnabas,
Sancte Luca,		St. Luke,
Sancte Marce,		St. Mark,
Omnes sancti Apostoli et Evangelistæ, *Orate, &c.*		All ye holy Apostles and Evangelists,
Omnes sancti Discipuli Domini, *Orate, &c.*		All ye holy Disciples of our Lord,
Omnes sancti Innocentes, *Orate, &c.*		All ye holy Innocents,
Sancte Stephane, *Ora, &c.*		St. Stephen,
Sancte Laurenti, *Ora, &c.*		St. Lawrence,
Sancte Vincenti, *Ora, &c.*		St. Vincent,
Sancti Fabiane et Sebastiane,	*Orate, &c.*	SS. Fabian and Sebastian,
Sancti Joannes et Paule,		SS. John and Paul,
Sancti Cosma et Damiane,		SS. Cosmas and Damian,
Sancti Gervasi et Protasi,		SS. Gervase and Protase,
Omnes sancti Martyres,		All ye holy Martyrs,

Pray for us.

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Sancte Sylvester,	*Ora, &c.*	St. Sylvester,	*Pray for us.*
Sancte Gregori,		St. Gregory,	
Sancte Ambrosi,		St. Ambrose,	
Sancte Augustine,		St. Augustine,	
Sancte Hieronyme,		St. Jerome,	
Sancte Martine,		St. Martin,	
Sancte Nicolae,		St. Nicholas,	
Omnes sancti Pontifices et Confessores, *Orate, &c.*		All ye holy Bishops and Confessors,	
Omnes sancti Doctores, *Orate, &c.*		All ye holy Doctors,	
Sancte Antoni,	*Ora, &c.*	St. Anthony,	
Sancte Benedicte,		St. Benedict,	
Sancte Bernarde,		St. Bernard,	
Sancte Dominice,		St. Dominic,	
Sancte Francisce,		St. Francis,	
Omnes sancti sacerdotes et Levitæ, *Orate, &c.*		All ye holy Priests and Levites,	
Omnes sancti Monachi et Eremitæ, *Orate &c.*		All ye holy Monks and Hermits,	
Sancta Maria Magdalena,	*Ora pro nobis.*	St. Mary Magdalene,	
Sancta Agatha,		St. Agatha,	
Sancta Lucia,		St. Lucy,	
Sancta Agnes,		St. Agnes,	
Sancta Cæcilia,		St. Cecilia,	
Sancta Catharina,		St. Catharine,	
Sancta Anastasia,		St. Anastasia,	
Omnes sanctæ Virgines et Viduæ, *Orate, &c.*		All ye holy Virgins and Widows,	
Omnes Sancti et Sanctæ Dei,		All ye holy men and women, Saints of God,	
Intercedite pro nobis		*Make intercession for us.*	
Propitius esto,	*Libera, &c.*	Be merciful,	*O Lord, &c.*
Parce nobis, Domine.		*Spare us, O Lord.*	
Propitius esto,		Be merciful,	
Exaudi nos, Domine.		*Graciously hear us, O Lord.*	
Ab omni malo,		From all evil,	
Ab omni peccato,		From all sin,	
Ab ira tua,		From thy wrath,	
A subitanea et improvisa morte,		From sudden and unlooked for death,	
Ab insidiis diaboli,		From the snares of the devil,	

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Ab ira, et odio, et omni mala voluntate,
A spiritu fornicationis,

A fulgure et tempestate,

A morte perpetua,
Per mysterium sanctæ Incarnationis tuæ,
Per Adventum tuum,
Per Nativitatem tuam,
Per Baptismum et sanctum Jejunium tuum,
Per Crucem et Passionem tuam,
Per Mortem et Sepulturam tuam,
Per sanctam Resurrectionem tuam,
Per admirabilem Ascensionem tuam,
Per adventum Spiritus Sancti Paracliti,

Libera nos, Domine.

In die judicii,
Peccatores,
Te rogamus audi nos.
Ut nobis parcas,

Ut nobis indulgeas,

Ut ad veram pœnitentiam nos perducere digneris,
Ut Ecclesiam tuam sanctam regere et conservare digneris,

Te rogamus audi nos.

Ut Domnum Apostolicum, et omnes ecclesiasticos ordines in sancta religione con-

From anger, and hatred, and all ill-will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Through the mystery of the holy Incarnation,
Through thy Coming,
Through thy Nativity,
Through thy Baptism and holy Fasting,
Through thy Cross and Passion,
Through thy Death and Burial,
Through thy holy Resurrection,
Through thy admirable Ascension,
Through the coming of the Holy Ghost the Paraclete,

O Lord, deliver us.

In the day of judgment,
We sinners,
Beseech thee, hear us.
That thou wouldst spare us,
That thou wouldst pardon us,
That thou wouldst bring us to true penance,

That thou wouldst vouchsafe to govern and preserve thy holy Church,
That thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the

We beseech thee, hear us.

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servare digneris,

Ut inimicos sanctæ Ecclesiæ humiliare digneris,

Ut regibus et principibus Christianis pacem et veram concordiam donare digneris,

Ut cuncto populo Christiano pacem et unitatem largiri digneris,

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,

Ut mentes nostras ad cœlestia desideria erigas,

Ut omnibus benefactoribus nostris sempiterna bona retribuas,

Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab æterna damnatione eripias,

Ut fructus terræ dare et conservare digneris,

Ut omnibus fidelibus defunctis requiem æternam donare digneris,

Ut nos exaudire digneris,

Te rogamus audi nos.

Church in holy religion,

That thou wouldst vouchsafe to humble the enemies of holy Church,

That thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,

That thou wouldst vouchsafe to grant peace and unity to all Christian people,

That thou wouldst vouchsafe to confirm and preserve us in thy holy service,

That thou wouldst lift up our minds to heavenly desires,

That thou wouldst render eternal blessings to all our benefactors,

That thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,

That thou wouldst vouchsafe to give and preserve the fruits of the earth,

That thou wouldst vouchsafe to grant eternal rest to all the faithful departed,

That thou wouldst vouchsafe graciously to hear us.

We beseech thee, hear us.

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Fili Dei,
Agnus Dei, qui tollis peccati mundi,

Parce nobis, Domine,
Agnus Dei, qui tollis peccata mundi,

Exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi,

Miserere nobis.
Christe audi nos.
Christe exaudi nos.
Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster (*secreto*).
V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.

Son of God,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Our Father (*secretly*).
V. And lead us not into temptation.
R. But deliver us from evil.

PSALM lxix. *Deus in adjutorium.*

Deus in adjutorium meum intende: Domine, ad adjuvandum me festina.

Confundantur et reverentur: qui quærunt animam meam:

Avertantur retrorsum, et erubescant: qui volunt mihi mala.

Avertantur statim erubescentes, qui dicunt mihi: Euge, euge.

Exultent et lætentur in te omnes qui quærunt te: et dicant semper Magnifi-

O God, come to my assistance: O Lord, make haste to help me.

Let them be confounded and ashamed: that seek my soul.

Let them be turned backward, and blush for shame: that desire evils unto me.

Let them be presently turned away blushing for shame, that say unto me: 'Tis well, 'tis well.

Let all that seek thee rejoice and be glad in thee and let such as love thy

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ætur Dominus; qui diligunt salutare tuum.

Ego vero egenus, et pauper sum: Deus, adjuva me.

Adjutor meus et liberator meus es tu: Domine, ne moreris.

Gloria Patri, &c.

V. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

V. Esto nobis, Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro Pontifice nostro, N.

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra; et non tradat eum in animam inimicorum ejus.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum vitam æternam. Amen.

V. Oremus pro fidelibus defunctis.

salvation say always, The Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

Glory be, &c.

V. Save thy servants.

R. Who hope in thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity approach to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither requite us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, N.

R. The Lord preserve him and give him life, and make him blessed upon the earth; and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all them that do us good. Amen.

V. Let us pray for the faithful departed.

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R. Requiem æternam dona eis, Domine; et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro fratribus nostris absentibus.

R. Salvos fac servos tuos, Deus meus, sperantes in te.

V. Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

R. Eternal rest give unto them, O Lord and let perpetual light shine upon them.

V. Let them rest in peace.

R. Amen.

V. For our absent brethren.

R. Save thy servants, who hope in thee, O my God.

V. Send them help, O Lord, from thy holy place.

R. And defend them out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Oremus.

Deus, cui proprium es misereri semper, et parcere: suscipe deprecationem nostram; ut nos, et omnes famulos tuos, quos delictorum catena constringit, miseratio tuæ pietatis clementer absolvat.

Exaudi, quæsumus, Domine, supplicum preces, et confitentium tibi parce peccatis; ut pariter nobis indulgentiam tribuas benignus et pacem.

Ineffabilem nobis, Domine, misericordiam tuam

Let us pray.

O God, whose property is always to have mercy and to spare, receive our humble petition; that we, and all thy servants who are bound by the chain of sins, may, by the compassion of thy goodness, mercifully be absolved.

Graciously hear, we beseech thee, O Lord, the prayers of thy suppliants, and forgive the sins of them that confess to thee; that, in thy bounty, thou mayest grant us both pardon and peace.

Show forth upon us, O Lord, in thy mercy, thy

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clementer ostende: ut simul nos et a peccatis omnibus exuas, et a pœnis, quas pro his meremur, eripias.

unspeakable loving-kindness; that thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for them.

Deus, qui culpa offenderis, pœnitentia placaris: preces populi tui supplicantis propitius respice; et flagella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thine anger, which we deserve for our sins.

Omnipotens sempiterne Deus, miserere famulo tuo Pontifici nostro N., et dirige eum secundum tuam clementiam in viam salutis æternæ; ut te donante tibi placita cupiat, et tota virtute perficiat.

Almighty, everlasting God, have mercy upon thy servant N., our Sovereign Pontiff, and direct him, according to thy clemency, into the way of everlasting salvation; that by thy grace he may both desire those things that are pleasing to thee, and perform them with all his strength.

Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla.

O God, from whom all holy desires, all right counsels, and all just works do come, give unto thy servants that peace which the world cannot give; that both our hearts being devoted to the keeping of thy commandments, and the fear of enemies being taken away, the times may, by thy protection, be peaceful.

Ure igne Sancti Spiritus renes nostros et cor nostrum, Domine: ut tibi

Inflame, O Lord, our reins and hearts with the fire of the Holy Ghost

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casto corpore serviamus, et mundo corde placeamus.

that we may serve thee with a chaste body, and please thee with a clean heart.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

Actiones nostras, quæsumus, Domine, aspirando præveni, et adjuvando prosequere: ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur.

Prevent, we beseech thee, O Lord, our actions by thy inspirations, and further them with thy continual help; that every prayer and work of ours may always begin from thee, and through thee be likwise ended.

Omnipotens sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse prænoscis: te supplices exoramus; ut pro quibus effundere preces decrevimus, quosque vel præsens sæculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuæ clementia omnium delictorum suorum veniam consequantur. Per Dominum nostrum.

Almighty, everlasting God, who hast dominion over the living and the dead, and art merciful to all, who thou foreknowest will be thine by faith and works; we humbly beseech thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them stripped of their mortal bodies, may, by the grace of thy loving-kindness, and by the intercession of all the Saints, obtain the remission of all their sins. Through thy

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R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Exaudiat nos omnipotens et misericors Dominus.

R. Amen.

V. Et fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

Son Jesus Christ, our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, God, forever and ever.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. May the Almighty and merciful Lord graciously hear us

R. Amen.

V. And may the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

Litany of Faith.

By Pope Pius VI.

Lord, have mercy upon me.
Christ, have mercy upon me.
Lord, have mercy upon me.
O God the Father of heaven,
O God the Son, Redeemer of the world,
O God the Holy Ghost,
O Holy Trinity, one God,
Thou, who being eternal truth, canst not deceive,
Thou, who being infallible wisdom canst not be deceived,
Thou, who hast built thy church on an immovable rock,
Thou, who hast promised continual succor to thy church, *have mercy, &c.*

Have mercy on me.

That thou art the one true God, who rewardeth the good and punishest evil,
That thou art one in essence and three in person,
That thy divine Son became man and died for the salvation of the world,
All that thou hast revealed in Holy Scripture; all that Jesus Christ has taught us in his Holy Gospel; all that the holy

I believe, humbly, O my God.

Apostles have preached; all that the General Councils have declared truths of faith; all that the Catholic Church orders me to believe,
All articles of faith, written and unwritten,
Without any hesitation or doubt; with an entire submission of my mind; with a perfect consent of my will; with an interior and exterior confession,
On account of thy supreme majesty; on account of thy infallible word; on account of thy veracity and infallibility,
Even if it becomes for me a cause of persecution; even if I must lose all I possess; even if it costs me my life,
In union with the lively faith of all the just; in union with the constant faith of all the martyrs; in union with the most perfect faith of the Blessed Virgin Mary,
Our Father.

I believe firmly, O my God.

Let us pray.

O God, who, in the superabundance of thy goodness, hast called me to the true Catholic faith, give me the grace to persevere constantly to the end of my life. Cast, too, a look of mercy on the heretics and unbelievers for whom thy divine Son shed his precious blood; enlighten and fortify them by thy supernatural grace, in order that they may acknowledge the true church in which alone men can be saved, and may courageously enter that church, without human fear, temporal motives, and vain subterfuges, and that thus by a true and active confession of faith they may attain everlasting salvation. Amen.

Litany of Hope.

By Pope Pius VI.

Lord, have mercy upon me.
Christ, have mercy upon me.
Lord, have mercy upon me.
O God the Father of heaven, *Have mercy upon me.*
O God the Son, Redeemer of the world, *Have mercy upon me.*
O God the Holy Ghost, *Have mercy upon me.*
O Holy Trinity, one God, *Have mercy upon me.*
Thou that art able to help me at all times and in all things,
Thou who canst aid me in all things,
Thou who hast so often promised to come to my assistance,
All necessary graces, natural and supernatural, health of body, daily food, thy support in all my

Have mercy, &c.

actions, thy protection against all misfortunes and dangers,
Thy powerful aid in temptation and the allurement of sin,
Courage and patience in all miseries and adversities,
Pardon of my sins, the serious amendment of my life, progress in all virtues, increase in thy grace, perseverance in good,
A death full of merits and virtues,
Eternal joy and felicity with thee in heaven,
All this, without servile fear, without pusillanimity and distrust, without wavering, when thy aid is deferred,
Should all misfortunes overtake me, should the whole world conspire against me,
Shouldst thou seem to forsake me, *I hope in thee, O my God.*

I hope for, from thee, O my God.

Not in myself, nor in my strength, not in the favor or aid of man, not in the wisdom, prudence, and power of the world, but in thee alone,
In thy omnipotence, thy providence thy goodness; in thy infallible fidelity in keeping thy promises; in thy grace, which thou never refusest to them that invoke thee; in thy aid,
In the intercession of all the Saints,
In union with that firm confidence and that unshaken hope which all the just of the old law put in thee; in union with that filial confidence and that hope which all the just of the new law have put in thee; in union with that most perfect confidence and hope which the holy and blessed Virgin has put in thee, *I hope in thee, O my God.*

I hope, O my God.

I hope, O my God.

Our Father.

Let us pray.

O God, who dost not abandon nor confound any of them that hope in thee, I implore thee, by thy paternal goodness, and by Jesus Christ, thy dear Son, to give me a filial confidence in thee, and a continual distrust of myself, in order that in all necessities, wants, and dangers, I may have recourse to thee alone, for thou alone canst aid me, and thou knowest what is useful for me. To thee and thy most loving providence I abandon myself entirely; grant only, O my God, that I may never displease thee, but that I may ever remain faithful to thee, till I arrive where thou completely fulfillest the hope of thy elect. Amen.

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Litany of Charity.

By Pope Pius VI.

Lord, have mercy on me.
Christ, have mercy on me.
Lord, have mercy on me.
Christ, hear me.
Christ, graciously hear me.
Heavenly Father, true God, have mercy on me.
Son, Redeemer of the world, true God, have mercy on me.
Holy Ghost, true God, have mercy on me.
Holy Trinity, one God, have mercy on me.
Thou who art infinite love,
Thou who hast anticipated me by thy love,
Thou who commandest me to love thee,
Thou, who for love of me, hast given thy only Son,

Have mercy on me.

With all my heart *I love thee, O my God,*
With all my soul, with all my mind, with all my strength,
Above all goods and honors, above all joys and pleasure,
More than myself and all that is mine, more than kindred and friends, more than all men and angels,
Above all created things in heaven and on earth, solely for thyself; because thou art the sovereign good; because thou art infinitely worthy to be loved; because thou art infinitely perfect,

I love thee, O my God.

Even hadst thou not promised me heaven,
Even hadst thou not threatened me with hell,
Even shouldst thou try me by miseries and adversity,
In plenty and want, in prosperity and adversity, in honor and dishonor, in pleasure and suffering,
In health and in sickness, in life and in death, in time and eternity,
In union with that love, with which all the Saints and angels love thee in heaven; in union with that love with which the Blessed Virgin loves thee; in union with that infinite love with which thou lovest thyself and wilt love thyself eternally,
Our Father.

I love thee, O my God.

Let us pray.

O God! who possessest in incomprehensible abundance all that can ever be perfect and worthy of love, extinguish in me all culpable, sensual and disorderly love for creatures, and enkindle in my heart the most pure fire of thy sincere, powerful and continual love, in order that I may love nothing but thee

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alone, or for thee, until consumed by thy most holy love I may begin to live where I shall perfectly possess thee, with all thy elect, and love thee without end. Amen.

Litany of Thanksgiving.

By Pope Pius VI.

Lord, have mercy on me.
Christ, have mercy on me.
Lord, have mercy on me.
God, the Father of heaven, have mercy on me.
God the Son, Redeemer of the world, have mercy on me.
Holy Ghost, true God, have mercy on me.
Holy Trinity, one God, have mercy on me.
Thou who hast from all eternity decreed the good which thou hast done me,
Thou who for my individual benefit hast displayed thy omnipotence, wisdom, and goodness,
Thou, who each instant loadest me with new favors,
Thou, who even when I offended thee, didst not withdraw from me thy liberal hand,

Have mercy on me.

For creating me in preference to so many others, and making me to thy image, I thank thee, O God.
For raising me to a supernatural end, and giving me an immortal soul,

I thank thee, &c.

For making me capable of knowing, loving, and possessing thee forever.
For providing me with a healthy body, undeformed limbs, and undisturbed senses,
For appointing so many creatures to serve me,
For giving me an angel as my guide and protector,
For having preserved and nourished me, like a good father, to this day,
For having redeemed me from hell by the passion and death of thy Son,
For having called me to the Catholic Church; for having instituted seven sacraments for my salvation, and for having afforded me so many other means of salvation,
For not having yet rejected nor condemned me after my committing so many offences,
For having preserved me from innumerable evils, both spiritual and corporal, for having given such abundant blessing

I thank thee, O my God.

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to my affairs, my labors, and undertakings,
For all thy graces and all thy benefits, natural and supernatural,
For the pains, exterior and interior, by which thou hast tried me, for the paternal chastisements and corrections by which thou hast warned me,
For all the benefits which I have not yet well considered; for all the graces which I have, alas! abused; for all the graces and benefits which thou wouldst have granted me had not my malice prevented thee,
For all the graces and all the benefits which thou hast granted to the holy angels and all thy elect, for all the graces and all the benefits which thou hast granted to all other men, thy creatures,
In union with the thanksgivingwhich the Church militant on earth has rendered thee and will render thee hereafter,
In union with the thanksgivingwhich the Church triumphant in heaven has rendered thee and will render thee eternally,

I thank thee, O my God.

I thank, &c.

Let us pray.

O God, who hast vouchsafed to display in me, the most unworthy of thy creatures, thy admirable liberality, I pray thee, by thy tender goodness, to add to thy numberless benefits this grace, that I may in future be truly grateful for them, and employ them for my salvation and my neighbor's good, in order that by their good use, and by a grateful and reciprocal love I may deserve to arrive where, with all thy Saints, I shall enjoy thy love, and praise thee forever. Amen.

Litany of Repentance through Love.

By Pope Pius VI.

Lord, have mercy on me.
Christ, have mercy on me.
Lord, have mercy on me.
Heavenly Father, true God, have mercy on me.
Son, Redeemer of the world, true God, have mercy on me.
Holy Ghost, true God, have mercy on me.
Holy Trinity, one only God, have mercy on me.
O thou, who by thy longanimity, and by the delay of thy chastisements, displayest thy omnipotence and goodness,
O thou who so patiently awaitest the conversion of sinners,

Have, &c.

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O thou, who so lovingly invitest sinners to repentance,
O thou, who rejoicest so much on the conversion of sinners,

Have, &c.

For having sinned,
For having so often and so grievously sinned; for having sinned in thought, word, and deed; for having sinned so deliberately and malignantly; for having sinned by numberless negligences and omissions, *I repent with all my heart, O my God.*

I repent with all my heart, O my God.

For having so audaciously violated thy holy laws; for not having feared thy omnipotence; for having despised thy love; for having despised thy goodness and longanimity; for having renewed the wounds and sorrows of thy divine Son,
For having rendered myself worthy of thy just chastisement in this world and the next,
On account of all these actions, but much more and especially on account of thyself,
Because I have offended and displeased thee,
Because I revere thee above all things,
In union with that loving repentance, which all the penitent saints have had,
In union with that extreme horror for the slightest sin, which the Blessed Virgin Mary ever had,
In union with that incomprehensible grief, which thy divine Son experienced on the Mount of Olives, on account of my sins, and those of all the world,
Our Father, &c.

I repent, &c.

Let us pray.

O God! who by an excess of goodness peculiar to thee, art ever ready to have mercy and spare, consider not the multitude and enormity of my sins, but the greatness of thy mercy. Despise not a contrite and humble heart. By thy grace I am resolved to amend my life, avoid dangers and occasions of sin; and henceforth I prefer to die, rather than commit a single sin. Chastise me as thou wilt. I deserve all, O my God and my Lord, whom I have so often and so grievously offended; this grace alone I ask of thee through thy most dear Son, who died for sinners. Do not reject me forever from thy face! do not deprive me of grace to produce yet in this life fruits worthy of penance, in order that I may praise thy infinite mercy for all eternity. Amen.

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Litany of a Pure Intention.

By Pope Pius VI.

Lord, have mercy on me.
Christ, have mercy on me.
Lord, have mercy on me.
Heavenly Father, true God, have mercy on me.
Son, Redeemer of the world, have mercy on me.
Holy Ghost, true God, have mercy on me.
Holy Trinity, one only God, have mercy on me.
O thou, who in thyself art worthy of all homage and adoration,
O thou, who yieldest to no other the honor due to thee,
O thou, who orderest and rulest all things for thy glory,
O thou, who canst not be sufficiently glorified by any creature,

Have mercy on me.

All my thoughts, words, and actions,
All the operations of my senses and powers of my soul,
To adore thy supreme and divine majesty, to glorify and praise thy most holy name, to rejoice in thy infinite perfections and glory,
In submission to thy supreme and boundless power,
In thanksgiving for the gifts and benefits I have received of thee,

I offer them to thee, O my God.

In satisfaction for the sins I have committed, in atonement for all my faults and negligences in thy service,
In fulfilment of my duties and obligations,
To overcome all evil inclinations, irregular movements, and temptations,
To exercise all Christian virtues suited to my state,
To obtain all the efficacious graces which are necessary to me, to gain all the indulgences of which I am capable, to participate in all the good works done in Christendom,
To receive worthily all the holy mysteries during life, and on my death-bed, and to prepare for a happy death on leaving this world,
To obtain thy assistance, grace, and consolation in favor of all those for whom I am bound to pray. Solely for thy love, in a sincere desire of pleasing thee, in a just desire of exalting thy glory,
In union with that pure intention which all the saints and just have had,
In union with that most perfect intention by

I offer them to thee, O my God.

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which the Blessed Virgin consecrated all to thee,
In union with the sublime intention with which thy divine Son, when on earth, offered and gave thee all,
Our Father, &c.

I offer, &c.

Let us pray.

Receive favorably, O Lord, this offering which I lay with confidence in the loving heart of Jesus Christ, my Saviour; and in consideration of his infinite merits, I most humbly beg thee to vouchsafe to accept all I offer thee. Enkindle in me an insatiable zeal to seek thy greater glory, and propagate it in all parts, that I may at last arrive where thy elect bless and praise thee for all eternity. Amen.

Litany of Divine Providence.

Lord, have mercy on us.
Christ, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father, whose holy Providence governs all things,
God the Son, Redeemer of mankind,
God the Holy Ghost,
Holy Trinity one God, unchangeable Providence,
Divine Providence, that governs all things in heaven and on earth,
Divine Providence, that gives, preserves, and governs our lives,
Divine Providence, the eternal love of man below, and angels above,
Divine Providence, ever conformable to the influence of the tender Heart of Jesus,
Divine Providence, that created, directs, and governs all things,

Have mercy on us.

Divine Providence, our hope, life, and salvation,
Divine Providence, defence and comfort of the afflicted,
Divine Providence, guide and support of souls in all dangers,
Divine Providence, that providest us with all natural and supernatural gifts,
Divine Providence, inexhaustible treasury of the riches of heaven,
Divine Providence, protection and defence of the just,
Divine Providence, safe retreat and sanctuary of the miserable,
Divine Providence, our resource in all our wants,
Divine Providence, our anchor in storms,
Divine Providence, our security in danger, our guide, and safe haven,

Have mercy on us.

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Divine Providence, remedy in all evils, food to the hungry, and fountain of refreshing water to the thirsty,
Divine Providence, raiment of the naked, strength of the weak, protector of the widow, and mother of the orphan,
Divine Providence, refuge of sinners,
Providence of God, which rulest all things, infinitely deserving of our homage and adoration, spare us, O Lord!
Providence of God, which protectest and preservest all things, infinitely worthy of our homage and adoration, hear us, O Lord!
Providence of God, which hast created us, and knowest our weakness, have mercy on us, O Lord!

Have mercy on us.

V. We praise and adore thee, Divine Providence.
R. We resign ourselves to thy just and holy designs.

Let us pray.

Eternal God! whose eyes are over all thy works, especially intent on thy servants, vouchsafe to turn away from us whatever is hurtful, and grant us whatever is advantageous, that through thy favor, and under the benign influence of thy special Providence, we may securely pass through the transitory dangers and difficulties of this life, and happily arrive at the eternal joys of the other: through Jesus Christ our Lord. Amen.

Litany to Honor the Will of God.

Lord, have mercy on us, &c.
Eternal Father! may thy will be done on earth as it is in heaven.
Eternal Word! may thy will be done on earth as it is in heaven,
Holy Spirit! may thy will be done on earth as it is in heaven.
Adorable Trinity! may thy will be done on earth as it is in heaven.
Will of God, which art sovereignly amiable,
Will of God, which art infinitely just,
Will of God, impenetrable in thy ordinances,
Will of God, sovereignly adorable,
Will of God, which art all-powerful,
Will of God, which arrangest all things with wisdom, weight, and measure,
Will of God, which wast the food of Christ on earth,
Will of God, which the Angelic Spirits are ever occupied in executing,
Will of God, the only

Reign, &c.

Reign over us forever.

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standard of the merit and value of our actions,
Will of God, the joy and the life of our hearts,
Will of God, our strength, our shield, and our security,
Will of God, our consolation, our repose, and the term of our existence,
Will of God, delicious manna of the saints,
Will of God, antidote against the miseries of life,
Will of God, shortest and most secure road to sanctity,
Will of God, our salvation and our happiness, &c.

Reign over us forever.

Let us pray.

O God! do in us, by us, with us, and all our concerns and interests, at all periods and in places, in time and eternity, whatever it shall please thee. We submit, for thy love, to all thou shalt ordain, most fervently praying "that thy will may be done by us on earth, as thy saints and angels fulfil it in heaven." Amen.

Litany of the Most Holy Trinity.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Blessed Trinity, hear us.
Adorable Unity, graciously hear us.
God, the Father of heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Father, from whom are all things,
Son, through whom are all things,
Holy Ghost, in whom are all things,
Holy and undivided Trinity,

Have mercy on us.

Father everlasting,
Only-begotten Son of the Father,
Spirit, who proceedest from the Father and the Son,
Co-eternal Majesty of Three Divine Persons,
Father the Creator,
Son the Redeemer,
Holy Ghost the Comforter,
Holy, holy, holy Lord God of hosts,
Who art, who wast, and who art to come,
God, Most High, who inhabitest eternity,
To whom alone are due all honor and glory,
Who alone doest great wonders,
Power infinite,
Wisdom incomprehensible,

Have mercy on us.

Love unspeakable,
Be merciful.
Spare us, O Holy Trinity.
Be merciful.
Graciously hear us, O Holy Trinity.
From all evil,
From all sin,
From all pride,
From all love of riches,
From all uncleanness,
From all sloth,
From all inordinate affection,
From all envy and malice,
From all anger and impatience,
From every thought, word, and deed, contrary to thy holy law,
From thy everlasting malediction,
Through thy almighty power,
Through thy plenteous loving kindness,
Through the exceeding treasures of thy goodness and love,
Through the depths of thy wisdom and knowledge,
Through all thy unspeakable perfections,
We sinners,
Beseech thee, hear us.
That we may ever serve thee alone,
That we may worship thee in spirit and in truth,
That we may love thee with all our heart, with all our soul, and with all our strength,
That, for thy sake, we may love our neighbor as ourselves,

Deliver us, O Holy Trinity.

We beseech thee, &c.

That we may faithfully keep thy holy commandments,
That we may never defile our bodies and our souls with sin,
That we may go from grace to grace, and from virtue to virtue,
That we may finally enjoy the sight of thee in glory,
That thou wouldst vouchsafe to hear us,
O blessed Trinity,
We beseech thee, deliver us
O blessed Trinity,
We beseech thee, save us.
O blessed Trinity,
Have mercy on us.
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

We beseech, &c.

V. Blessed art thou, O Lord, in the firmament of heaven.

R. And worthy to be praised, and glorious, and highly exalted forever.

Let us pray.

Almighty and everlasting God, who hast given to thy servants, in the confession of the true faith, to acknowledge the glory of the Eternal Trinity, and in the power of Majesty to adore the Unity; grant, we beseech thee, that, by steadfastness in this faith, we may ever be defended from all adversities. Through our Lord Jesus Christ. Amen.

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Litany of the Holy Ghost.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Holy Ghost, hear us.
Holy Ghost, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Ghost, who proceedest from the Father and the Son,
Holy Ghost, co-equal with the Father and the Son,
Promise of the Father, most loving and most bounteous,
Gift of the most high God,
Ray of heavenly light,
Author of all good,
Source of living water,
Consuming Fire,
Burning Love,
Spiritual Unction,
Spirit of truth and of power,
Spirit of wisdom and of understanding,
Spirit of counsel and of fortitude,
Spirit of knowledge and of piety,
Spirit of the fear of the Lord,
Spirit of compunction and of penance,
Spirit of grace and of prayer,
Spirit of charity, peace, and joy,
Spirit of patience, longanimity, and goodness,
Spirit of benignity, mildness, and fidelity,
Spirit of modesty, continence, and chastity,
Spirit of adoption of the sons of God,
Holy Ghost, the Comforter,
Holy Ghost, the Sanctifier,
Who in the beginning didst move over the waters,
By whose inspiration spake the holy men of God,
Who didst overshadow Mary,
Who didst co-operate in the miraculous conception of the Son of God,
Who didst descend upon Him at his baptism,
Who, on the day of Pentecost, didst appear in fiery tongues upon the disciples of the Lord,
By whom we also are born again,
Who dwellest in us,
Who governest the Church,
Who fillest the whole world,
Have mercy on us.
Holy Ghost, *We beseech thee, hear us.*
That thou wouldst renew the face of the earth,
That thou wouldst shed

Have mercy on us.

Have mercy on us.

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abroad thy light in our hearts,
That thou wouldst write thy law in our hearts,
That thou wouldst inflame them with the fire of thy love,
That thou wouldst open to us the treasures of thy grace,
That thou wouldst teach us to ask for them according to thy will,
That thou wouldst enlighten us with thy heavenly inspirations,
That thou wouldst keep us to thyself by thy powerful attractions,
That thou wouldst grant to us the knowledge alone necessary,
That thou wouldst help us to love and bear with each other,
That thou wouldst lead us in the way of thy commandments,
That thou wouldst make us obedient to thy inspirations,
That thou wouldst teach us to pray, and thyself pray within us,
That thou wouldst clothe us with love and compassion towards our brethren,
That thou wouldst inspire us with a horror of evil,
That thou wouldst direct us in the practice of good,

We beseech thee, hear us.

That thou wouldst give us the grace of all virtues,
That thou wouldst cause us to persevere in justice,
That thou wouldst be thyself our everlasting reward,
Lamb of God, who takest away the sins of the world,
Grant us thy Spirit.
Lamb of God, who takest away the sins of the world,
Pour down thy Holy Spirit upon us.
Lamb of God, who takest away the sins of the world,
Give unto us the Spirit of peace.
Holy Ghost, hear us.
Holy Ghost, graciously hear us.
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

We beseech, &c.

V. Create in us a clean heart, O God.
R. And renew a right spirit within us.

Let us pray.

Grant, O merciful Father, that thy divine Spirit may enlighten, inflame, and cleanse our hearts; that he may penetrate us with his heavenly dew, and make us fruitful in good works. Through Jesus Christ our Lord. Amen.

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Litany of the Infant Jesus.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Infant Jesus, hear us.
Infant Jesus, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Infant Jesus,
Infant, true God,
Infant, Son of the living God,
Infant, Son of the Virgin Mary,
Infant, begotten before the day-star,
Infant, Word made flesh,
Infant, Wisdom of thy Father,
Infant, Purity of thy Mother,
Infant, only Son of thy Father,
Infant, First-Born of thy Mother,
Infant, Image of thy Father,
Infant, Creator of thy Mother,
Infant, Splendor of thy Father,
Infant, Honor of thy Mother,
Infant, equal to thy Father,
Infant, subject to thy Mother,

Have mercy on us.

Infant, Joy of thy Father,
Infant, Riches of thy Mother,
Infant, Gift of thy Father,
Infant, Offering of thy Mother,
Infant, precious Fruit of a Virgin,
Infant, Creator of man,
Infant, Power of God,
Infant, our God,
Infant, our Brother,
Infant, perfect Man from thy Conception,
Infant, ancient in wisdom from thy Childhood,
Infant, Father of ages,
Infant of days,
Infant, giving life, and nourished at the breast,
Infant, Eternal Word, and making thyself dumb,
Infant, weeping in the crib,
Infant, thundering in the heavens,
Infant, Terror of hell,
Infant, Joy of Paradise,
Infant, dreaded by tyrants,
Infant, desired by the Magi,
Infant, exiled from thy people,
Infant, King in exile,
Infant, Destroyer of idols,
Infant, Vindicator of the glory of God,
Infant, strong in weakness,
Infant, powerful in abasement,
Infant, Treasure of grace,

Have mercy on us.

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Infant, Fountain of love,
Infant, Author of the blessings of heaven,
Infant, Repairer of the evils of earth,
Infant, Head of the Angels,
Infant, Stem of the Patriarchs,
Infant, Word of the Prophets,
Infant, Expectation of nations,
Infant, Joy of the shepherds,
Infant, Light of the Magi,
Infant, Salvation of children,
Infant, Hope of the just,
Infant, Teacher of Doctors,
Infant, First-fruits of the Saints,
Be merciful.
Spare us, O Infant Jesus.
Be merciful.
Graciously hear us, O Infant Jesus.
From the bondage of the children of Adam,
From the slavery of the devil,
From the corruption of the world,
From the lust of the flesh,
From the pride of life,
From an immoderate desire of knowledge,
From blindness of mind,
From perversity of will,
From our sins,
Through thy most pure Conception,
Through thy most humble Birth,
Through thy Tears

Have mercy on us.

Infant Jesus, deliver us.

Through thy most painful Circumcision,
Through thy most glorious Epiphany,
Through thy most devout Presentation,
Through thy most innocent Conversation in the world,
Through thy most holy Life,
Through thy Poverty,
Through thy Sorrows,
Through thy Labors and Travails,
Lamb of God, who takest away the sins of the world,
Spare us, O Infant Jesus.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Infant Jesus.
Lamb of God, who takest away the sins of the world,
Have mercy on us, O Infant Jesus.
Infant Jesus, hear us.
Infant Jesus, graciously hear us.

Infant Jesus, deliver us.

Let us pray.

O Lord Jesus, who didst vouchsafe so to annihilate the greatness of thy Incarnate Divinity and most Sacred Humanity, as to be born in time, and become a little child; grant that we may acknowledge Infinite Wisdom in the silence of a child, Power in weakness, Majesty in abasement; so that, adoring thy humilia-

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tions on earth, we may contemplate thy glories in heaven. Who, with the Father and the Holy Ghost, livest and reignest, God, forever and ever. Amen.

Litany of the Life of Jesus Christ.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven.
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, sent into the world by the Father,
Jesus, conceived by the Holy Ghost,
Jesus, who didst put on the form of a servant,
Jesus, born of the Virgin Mary,
Jesus, adored by thy Mother,
Jesus, wrapped in swaddling clothes,
Jesus, cradled in a manger,
Jesus, nourished at a virgin's breast,
Jesus, manifesting thyself to shepherds,
Jesus, submitting to the law of circumcision,
Jesus, adored by the Magi,
Jesus, presented in the Temple,
Jesus, received into the arms of the just Simeon,
Jesus, exiled into Egypt,
Jesus, persecuted by Herod,
Jesus, brought up at Nazareth,
Jesus, found in the Temple in the midst of the Doctors,
Jesus, subject to thy Parents,
Jesus, baptized by John,
Jesus, tempted in the desert,
Jesus, choosing for thy disciples the poor and ignorant,
Jesus, assisting the afflicted,
Jesus, transfigured on the mountain,
Jesus, weeping over Jerusalem,
Jesus, entering Jerusalem as King of peace,
Jesus, driving the buyers and sellers from the Temple,
Jesus, washing thy disciples' feet,
Jesus, eating the Pasch with thy disciples,
Jesus, giving thy Body for food, and thy Blood for drink,
Jesus, praying in the Garden of Olives,
Jesus, betrayed by Judas,
Jesus, hated and despitefully treated,

Have mercy on us.

Have mercy on us.

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Jesus, scourged and crowned with thorns,
Jesus, going up to Calvary,
Jesus, crucified between two thieves,
Jesus, made the scorn of men,
Jesus, dying upon the cross,
Jesus, after thy death, going down into hell,
Jesus, rising again for our justification,
Jesus, ascending into heaven,
Jesus, sitting down at the right hand of the Father,
Jesus, crowned with glory and honor,
Jesus, sending down on thy disciples the Holy Ghost, the Paraclete,
Jesus, preparing for the just an eternal kingdom.
Lamb of God, who takest away the sins of the world,
Spare us, O Lord Jesus.

Have mercy on us.

Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord Jesus.
Lamb of God, who takest away the sins of the world,
Have mercy on us, O Lord Jesus.
Christ, hear us.
Christ, graciously hear us.

Let us pray.

O God, who willest not the death, but the conversion of sinners; look favorably on thy people, who, honoring the humiliations and the glories of thy holy life, fly to thy refuge with a contrite heart; and in thy merciful kindness turn from us war, famine, pestilence, and all the other scourges of thine anger. Who livest and reignest forever and ever. Amen.

Litany of the Passion.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,

Have mercy on us.

Holy Trinity, one God,
Jesus, the Eternal Wisdom,
Jesus, conversing with men,
Jesus, hated by the world,
Jesus, sold for thirty pieces of silver,
Jesus, prostrate on the ground in prayer,
Jesus, strengthened by an angel,

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Jesus, in thine agony, bathed in a bloody sweat,
Jesus, betrayed by Judas with a kiss,
Jesus, bound by the soldiers,
Jesus, forsaken by thy disciples,
Jesus, brought before Annas and Caiaphas,
Jesus, struck by a servant on the face,
Jesus, accused by false witnesses,
Jesus, declared worthy of death,
Jesus, spit upon in the face,
Jesus, blindfolded,
Jesus, smitten on the cheek,
Jesus, thrice denied by Peter,
Jesus, delivered up to Pilate,
Jesus, despised and mocked by Herod,
Jesus, clothed in a white garment,
Jesus, rejected for Barabbas,
Jesus, torn with scourges,
Jesus, bruised for our sins,
Jesus, esteemed as a leper,
Jesus, covered with a purple robe,
Jesus, crowned with thorns,
Jesus, struck with a reed upon the head,
Jesus, demanded for crucifixion by the Jews,
Jesus, condemned to an ignominious death,
Jesus, given up to the will of thine enemies,

Have mercy on us.

Jesus, loaded with the heavy weight of the cross,
Jesus, led like a sheep to the slaughter,
Jesus, stripped of thy garments,
Jesus, fastened with nails to the cross,
Jesus, wounded for our iniquities,
Jesus, praying to thy Father for thy murderers,
Jesus, reputed with the wicked,
Jesus, blasphemed and scoffed at on the cross,
Jesus, reviled by the malefactor,
Jesus, promising Paradise to the penitent thief,
Jesus, commending St. John to thy Mother as her son,
Jesus, declaring thyself forsaken by thy Father,
Jesus, in thy thirst given gall and vinegar to drink,
Jesus, testifying that all things written concerning thee were accomplished,
Jesus, commending thy spirit into the hands of thy Father,
Jesus, obedient even to the death of the cross,
Jesus, pierced with a lance,
Jesus, made a propitiation for us,
Jesus, taken down from the cross,
Jesus, laid in the sepulchre,

Have mercy on us.

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Jesus, rising gloriously from the dead,
Jesus, ascending into heaven,
Jesus, our Advocate with the Father,
Jesus, sending down on thy disciples the Holy Ghost, the Paraclete,
Jesus, exalting thy Mother above the choirs of Angels,
Jesus, who shalt come to judge the living and the dead,
Be merciful.
Spare us, O Lord.
Be merciful.
Graciously hear us, O Lord.
From all evil,
From all sin,
From anger, hatred, and every evil will,
From war, famine, and pestilence,
From all dangers of mind and body,
From everlasting death,
Through thy most pure Conception,
Through thy miraculous Nativity,
Through thy humble Circumcision,
Through thy Baptism and holy Fasting,
Through thy Labors and Watchings,
Through thy cruel Scourging and Crowning,
Through thy Thirst, and Tears, and Nakedness,
Through thy precious Death and Cross,
Through thy glorious Resurrection and Ascension,
Through thy sending forth the Holy Ghost, the Paraclete,
In the day of Judgment,
We sinners,
Beseech thee, hear us.
That thou wouldst spare us,
That thou wouldst pardon us,
That thou wouldst vouchsafe to bring us to true penance,
That thou wouldst vouchsafe mercifully to pour into our hearts the grace of the Holy Spirit,
That thou wouldst vouchsafe to defend and propagate thy holy Church,
That thou wouldst vouchsafe to preserve and increase all societies assembled in thy Holy Name,
That thou wouldst vouchsafe to bestow upon us true peace, humility, and charity,
That thou wouldst vouchsafe to give us perseverance in grace and in thy holy service,
That thou wouldst vouchsafe to deliver us from unclean thoughts, the temptations of the devil, and everlasting damnation,
That thou wouldst vouchsafe to unite us to the company of thy Saints,
That thou wouldst vouchsafe graciously to hear us,

Have mercy on us.
Lord Jesus, deliver us.
Lord Jesus, &c.
We beseech thee, hear us.

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Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

V. We adore thee, O Christ, and we bless thee.
R. Because through thy holy Cross thou hast redeemed the world.

Let us pray.
O God, who for the redemption of the world, &c. (p. 745).

Litany of the Holy Cross.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Cross, whereon the Lamb of God was offered for the sins of the world,
Deliver and save us.
Hope of Christians,
Pledge of the resurrection from the dead,
Shelter of persecuted innocence,
Guide of the blind,
Way of those who have gone astray,
Staff of the lame,
Consolation of the poor,

Have mercy, &c.

Save us, O Holy Cross.

Restraint of the powerful,
Destruction of the proud,
Refuge of sinners,
Trophy of victory over hell,
Terror of demons,
Mistress of youth,
Succor of the distressed,
Hope of the hopeless,
Star of the mariner,
Harbor of the wrecked,
Rampart of the besieged,
Father of orphans,
Defence of widows,
Counsel of the just,
Judge of the wicked,
Rest of the afflicted,
Safeguard of childhood,
Strength of manhood,
Last hope of the aged,
Light of those who sit in darkness,
Splendor of kings,
Civilizer of the world,
Buckler impenetrable,
Wisdom of the foolish,
Liberty of slaves,

Save us, O Holy Cross.

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Knowledge of the ignorant,
Sure rule of life,
Heralded by prophets,
Preached by apostles,
Glory of martyrs,
Study of anchorites,
Chastity of virgins,
Joy of priests,
Foundation of the Church,
Salvation of the world,
Destruction of idolatry,
Stumbling-block of the Jews,
Condemnation of the ungodly,
Support of the weak,
Medicine of the sick,
Health of the leprous,
Strength of the paralytic,
Bread of the hungry,
Fountain of these that thirst,
Clothing of the naked,
Lamb of God, who wast offered on the cross for the sins of the world,
Spare us, O Lord.
Lamb of God, who wast offered on the cross for the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who wast offered on the cross for the sins of the world,
Have mercy on us.
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
V. We adore thee, O Christ, and we bless thee.
R. Because through thy holy Cross thou hast redeemed the world.

Spare us, O Holy Cross.

Let us pray.

O God, who, for the redemption of the world, wast pleased to be born in a stable, and to die upon a cross; O Lord Jesus Christ, by thy holy Sufferings, which we, thy unworthy servants, devoutly call to mind, by thy holy Cross, and by thy Death, deliver us from the paths of hell, and vouchsafe to conduct us whither thou didst conduct the thief who was crucified with thee. Who livest and reignest eternally in heaven. Amen.

Litany of the Blessed Sacrament.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
Have mercy on us.
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Living Bread, that camest down from heaven,
Hidden God and Saviour,
Wheat of the elect,
Wine, producing virgins,

Have mercy on us.

Bread of fatness, and delight of kings,
Perpetual Sacrifice,
Clean Oblation,
Lamb without spot,
Most pure Feast,
Food of Angels,
Hidden Manna,
Memorial of the wonders of God,
Super-substantial Bread,
Word made flesh, dwelling in us,
Sacred Host,
Chalice of benediction,
Mystery of faith,
Most high and adorable Sacrament,
Most holy of all sacrifices,
True Propitiation for the living and the dead,
Heavenly Antidote against the poison of sin,
Most wonderful of all miracles,
Most holy Commemoration of the Passion of Christ,
Gift transcending all fulness,
Special Memorial of divine love,
Affluence of divine bounty,
Most august and holy Mystery,
Medicine of Immortality,
Tremendous and life-giving Sacrament,
Bread made flesh by the omnipotence of the Word,
Unbloody Sacrifice,
Our Food and our Guest,

Have mercy on us.

Sweetest Banquet, at which Angels minister,
Sacrament of piety,
Bond of charity,
Priest and Victim,
Spiritual Sweetness, tasted in its proper source,
Refreshment of holy souls,
Viaticum of such as die in the Lord,
Pledge of future glory,
Be merciful.
Spare us, O Lord.
Be merciful.
Graciously hear us, O Lord.
From an unworthy reception of thy Body and Blood,
O Lord, deliver us.
From the concupiscence of the flesh,
From the concupiscence of the eyes,
From the pride of life,
From every occasion of sin,
Through the desire, wherewith thou didst desire to eat this Passover with thy disciples,
Through that profound humility, wherewith thou didst wash their feet,
Through that ardent charity, whereby thou didst institute this divine Sacrament,
Through thy precious Blood, which thou hast left us on our altars,
Through the Five Wounds of this thy most holy Body, which thou didst receive for us.
We sinners,
Beseech thee, hear us.

O Lord, deliver us.

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That thou wouldst vouchsafe to preserve and increase our faith, reverence, and devotion towards this admirable Sacrament,
That thou wouldst vouchsafe to conduct us, through a true confession of our sins, to a frequent reception of the holy Eucharist,
That thou wouldst vouchsafe to deliver us from all heresy, perfidy, and blindness of heart,
That thou wouldst vouchsafe to impart to us the precious and heavenly fruits of this most holy Sacrament,
That at the hour of death thou wouldst strengthen and defend us by this heavenly Viaticum,
Son of God,
Lamb of God who takest away the sins of the world,
Spare us, O Lord.

We beseech thee, hear us.

Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.

V. Thou didst give them Bread from heaven. Alleluia.
R. Containing in itself all sweetness. Alleluia.

Let us pray.

O God, who in this wonderful Sacrament hast left us a memorial of thy Passion; grant, we beseech thee, that we may so worthily reverence the sacred mysteries of thy Body and Blood, that we may continually find in our souls the fruit of thy redemption. Who livest and reignest, God, forever and ever. Amen.

Litany of the Sacred Heart of Jesus.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus,
Heart of Jesus, hypostatically united with the Word of God,
Heart of Jesus, Sanctuary of the Divinity,
Heart of Jesus, Temple of the Holy Trinity,
Heart of Jesus, Abyss of wisdom,

Have mercy on us.

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Heart of Jesus, Ocean of goodness,
Heart of Jesus, Throne of mercy,
Heart of Jesus, Treasure inexhaustible,
Heart of Jesus, of whose fulness we have all received,
Heart of Jesus, our Peace and our Atonement,
Heart of Jesus, Model of all virtues,
Heart of Jesus, infinitely loving, and infinitely worthy of love,
Heart of Jesus, Fountain of water springing up into everlasting life,
Heart of Jesus, in which the Father is well pleased,
Heart of Jesus, the Propitiation for our sins,
Heart of Jesus, filled with bitterness for our sakes,
Heart of Jesus, sorrowful in the Garden even unto death,
Heart of Jesus, saturated with revilings,
Heart of Jesus, wounded with love,
Heart of Jesus, pierced with a lance,
Heart of Jesus, drained of thy blood upon the Cross,
Heart of Jesus, bruised for our sins,
Heart of Jesus, still outraged by ungrateful men in the most holy Sacrament of love,
Heart of Jesus, Refuge of sinners,
Heart of Jesus, Strength of the weak,
Heart of Jesus, Comfort of the afflicted,
Heart of Jesus, Perseverance of the just,
Heart of Jesus, Salvation of them that hope in thee,
Heart of Jesus, Hope of them that die in thee,
Heart of Jesus, sweet Support of those who worship thee,
Heart of Jesus, our Helper in our many and great tribulations.
Heart of Jesus, delight of all the Saints,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.

V. Jesus who art meek and humble of heart.

R. Make our heart like unto thy heart.

Have mercy on us.

Let us pray.

Grant, we beseech thee, Almighty God, that, as in worshipping the most sacred Heart of thy well-beloved Son, we call to mind the special benefits which his love hath bestowed upon

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us, so we may ever enjoy the fruits which flow therefrom. Through the same Christ our Lord. Amen.

Litany of the Sacred Heart of Mary.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, *Have, &c.*
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Heart of Mary,
Heart of Mary, according to the Heart of God,
Heart of Mary, united to the Heart of Jesus,
Heart of Mary, Organ of the Holy Ghost,
Heart of Mary, sanctuary of the Divine Trinity,
Heart of Mary, tabernacle of God incarnate,
Heart of Mary, immaculate from thy creation, *Pray for us.*
Heart of Mary, full of grace,
Heart of Mary, blessed among all hearts,
Heart of Mary, throne of glory,
Heart of Mary, abyss of humility,
Heart of Mary, holocaust of divine love,
Heart of Mary, fastened to the cross with Jesus crucified,
Heart of Mary, comfort of the afflicted,
Heart of Mary, refuge of sinners, *Pray for us.*
Heart of Mary, hope of the agonizing,
Heart of Mary, seat of mercy,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.
V. Immaculate Mary, meek and humble of heart.
R. Make our heart according to the Heart of Jesus.

Let us pray.

O most merciful God, who, for the salvation of sinners and the refuge of the miserable, wast pleased that the immaculate Heart of the blessed Virgin Mary should be most like in charity and pity to the Divine Heart of thy Son Jesus

Christ; grant that we, who commemorate this most sweet and loving Heart, may, by the merits and intercession of the same blessed Virgin, merit to be found according to the Heart of Jesus. Through the same Christ our Lord. Amen

Litany of the Immaculate Conception.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father, Source of all sanctity,
Have mercy on us.
God the Son, increated Sanctity,
God the Holy Ghost, Spirit of Sanctity,
Most sacred Trinity, one God,
Have, &c.
Holy Mary, immaculate,
Virgin of virgins, immaculate,
Holy Virgin, by predestination immaculate,
Holy Virgin, in thy conception immaculate,
Holy Virgin, after thy conception immaculate,
Daughter of the Father, immaculate,
Mother of the Son, immaculate,
Spouse of the Holy Ghost, immaculate,
Seat of the most Holy Trinity, immaculate,
Image of the Wisdom of God, immaculate,
Pray for us.
Dawn of the Sun of Justice, immaculate,
Living Ark of the body of Christ, immaculate,
Daughter of David, immaculate,
Guide to Jesus, immaculate,
Virgin, triumphing over original sin, immaculate,
Virgin, crushing the head of the serpent, immaculate,
Queen of heaven, and earth, immaculate,
Gate of the heavenly Jerusalem, immaculate,
Dispenser of graces, immaculate,
Spouse of St. Joseph, immaculate,
Star of the world, immaculate,
Impregnable tower of the Church militant, immaculate,
Rose amid thorns, immaculate,
Olive of the fields, immaculate,
Model of all perfection, immaculate,
Cause of our hope, immaculate,
Pillar of our faith, immaculate,
Pray for us.

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Source of divine love, immaculate,
Sure sign of our salvation, immaculate,
Rule of perfect obedience, immaculate,
Pattern of holy poverty, immaculate,
School of devotion, immaculate,
Abode of chaste modesty, immaculate,
Anchor of our salvation, immaculate,
Light of Angels, immaculate,
Crown of Patriarchs, immaculate,
Glory of Prophets, immaculate,
Lady and Mistress of Apostles, immaculate,
Support of Martyrs, immaculate,
Strength of Confessors, immaculate,
Diadem of Virgins, immaculate,
Splendor of all Saints, immaculate,
Sanctity of all Christians, immaculate,
Companion of devout souls, immaculate,
Joy of those who hope in thee, immaculate,
Health of the sick, immaculate,
Advocate of sinners, immaculate,
Terror of heretics, immaculate,
Protectress of all mankind, immaculate,
Patroness of those who honor thee, immaculate,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.

Pray for us.

V. In thy conception, O Virgin Mary, thou wast immaculate.

R. Pray for us to the Father, whose Son Jesus, conceived of the Holy Ghost, thou didst bring forth.*

Let us pray.

O Almighty and Eternal God, who didst prepare for thy Son a worthy habitation, by the immaculate conception of the blessed Virgin Mary; we beseech thee, that, as thou didst preserve her from every stain of sin, through the merits of the preordained atonement of Jesus Christ, so thou wouldst grant that we also may come without spot to thee. Through the same Jesus Christ our Lord. Amen.

* Pope Pius VI. granted an indulgence of one hundred days, to be gained each time the above versicle is recited with devotion and contrition.

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Litany of the Holy Name of Mary.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Son of Mary, hear us.
Son of Mary, graciously hear us.

Have mercy, &c.

Heavenly Father, of whom Mary is the Daughter,
Eternal Word, of whom Mary is the Mother,
Holy Spirit, of whom Mary is the Spouse,
Divine Trinity, of whom Mary is the Handmaid,
Mary, Mother of the living God,
Mary, Daughter of the Light Eternal,
Mary, our light,
Mary, our sister,
Mary, flower of Jesse,
Mary, issue of kings,
Mary, chief work of God,
Mary, the beloved of God.
Mary, immaculate virgin,
Mary, all fair,
Mary, light in darkness,
Mary, our sure rest,
Mary, house of God,
Mary, sanctuary of the Lord,
Mary altar of tne Divinity,
Mary, Virgin Mother,
Mary, embracing the Infant God,
Mary, reposing with Eternal Wisdom,
Mary, ocean of bitterness,
Mary, suffering with thy only Son,

Pray for us.

Mary, pierced with a sword of sorrow,
Mary, torn with a cruel wound,
Mary, sorrowful even to death,
Mary, bereft of all consolation,
Mary, submissive to the law of God,
Mary, standing by the cross of Jesus,
Mary, our lady,
Mary, our queen,
Mary, queen of glory,
Mary, glory of the Church triumphant,
Mary, blessed queen,
Mary, advocate of the Church militant,
Mary, queen of mercy,
Mary, consoler of the Church suffering,
Mary, exalted above the Angels,
Mary, crowned with twelve stars,
Mary, fair as the moon,
Mary, bright as the sun,
Mary, distinguished above all,
Mary, seated at the right hand of Jesus,
Mary, our hope,
Mary, our sweetness,
Mary, glory of Jerusalem,
Mary, joy of Israel,
Mary, honor of our people,
Mary, our Lady of the Immaculate Conception,
Mary, our Lady of the Assumption,
Mary, our Lady of Dolors,
Mary, our Lady of Mercy,

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Mary, our Lady, Star of the sea,
Mary, our Lady of the Rosary,
Mary, our Lady of Victory,
Mary, our Lady of La Trappe,
Mary, our Lady of Mount Carmel,
Pray for us.
Lamb of God, who didst rejoice Mary,
Spare us, O Lord Jesus.
Lamb of God, who didst afflict Mary,
Graciously hear us, O Lord Jesus.
Lamb of God, who didst glorify Mary,
Have mercy on us, O Lord Jesus.
Son of Mary, hear us.
Son of Mary, graciously hear us.

V. I will declare thy name unto my brethren.

R. I will praise thee in the assembly of the faithful.

Let us pray.

O Almighty God, who beholdest thy servants earnestly desirous to place themselves under the shadow of the name and protection of the most holy Virgin Mary; vouchsafe, we beseech thee, that, by her charitable intercession, we may be delivered from all evil on earth, and may arrive at everlasting joys in heaven. Through Jesus Christ our Lord. Amen.

Litany of our Lady of Prompt Succor.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us,
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary,
Mother of the Infant Jesus,
Our Lady of Prompt Succor,
Our Lady, Prompt Succor of those who invoke thee with confidence,
Our Lady, Prompt Succor of those devout to the Infant Jesus,
Our Lady, Prompt Succor to obtain a lively and enlightened faith,
Our Lady, Prompt Succor and hope of Christians,
Our Lady, Prompt Succor to obtain and preserve charity,
Our Lady, Prompt Succor to observe the law of God,
Our Lady, Prompt Succor of those who wish to return to the way of salvation,
Pray, &c.
Pray for us.

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Our Lady, Prompt Succor in the conversion of sinners,
Our Lady, Prompt Succor to obtain contrition,
Our Lady, Prompt Succor to obtain perseverance in the practice of good works,
Our Lady, Prompt Succor in the wants of the soul,
Our Lady, Prompt Succor in occasions of sin,
Our Lady, Prompt Succor against the Evil one,
Our Lady, Prompt Succor in temptation,
Our Lady, Prompt Succor against impurity,
Our Lady, Prompt Succor against the revolts of the will,
Our Lady, Prompt Succor in the necessities of the body,
Our Lady, Prompt Succor in the accidents of life,
Our Lady, Prompt Succor in afflictions,
Our Lady, prompt Succor of afflicted families,
Our Lady, Prompt Succor in conflagration,
Our Lady, Prompt Succor in inundation,
Our Lady, Prompt Succor against lightning and tempests,
Our Lady, Prompt Succor against contagious diseases,
Our Lady, Prompt Succor of the poor and infirm,

Pray for us.

Our Lady, Prompt Succor of travellers,
Our Lady, Prompt Succor of mariners,
Our Lady, Prompt Succor of the shipwrecked,
Our Lady, Prompt Succor in enlightening unbelievers,
Our Lady, Prompt Succor in the conversion of heretics,
*Our Lady, Prompt Succor of evangelical laborers,
Our Lady, Prompt Succor of those who fight in defence of their country,
Our Lady, Prompt Succor against the enemies of our country,
Our Lady, Prompt Succor of the agonizing,
Our Lady, Prompt Succor in the hour of death,
Our Lady, Prompt Succor of the souls in purgatory,
Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us, O Lord.*
V. Our Lady, Prompt Succor, pray for us.
R. That we may be made worthy of the promises of Christ.

Pray for us.

* At New Orleans—Our Lady, Prompt Succor of the people of New Orleans.

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Let us pray.

O my God, who beholdest us encompassed on all sides by dangers and miseries, grant us in thy goodness, that the Blessed Virgin, Mother of God, thy only Son, may defend us from the malignant enemy, and protect us against all adversity; that she may ever by prompt succor, deliver us from all necessities of soul and body; and by her powerful hand, lead us in safety to the kingdom of heaven: Through Jesus Christ thy Son

Litany of our Lady of Sorrows.

By Pope Pius VII.

Plenary indulgence when recited on Friday.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, *Have mercy, &c.*
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother crucified,
Mother sorrowful,
Mother tearful,
Mother afflicted,
Mother forsaken,
Mother desolate, *Pray for us.*
Mother bereft of thy Child,
Mother transfixed with the sword,
Mother consumed with grief,
Mother filled with anguish,
Mother crucified in heart,
Mother most sad,
Fountain of tears,
Mass of suffering,
Mirror of patience,
Rock of constancy,
Anchor of confidence,
Refuge of the forsaken,
Shield of the oppressed,
Subduer of the unbelieving,
Comfort of the wretched, *Pray for us.*
Medicine of the sick,
Strength of the weak,
Harbor of the wrecked,
Allayer of tempests,
Resource of mourners,
Terror of the treacherous,
Treasure of the faithful,
Eye of Prophets,
Staff of Apostles,
Crown of Martyrs,
Light of Confessors,
Pearl of Virgins,
Consolation of widows,
Joy of all Saints,
Lamb of God, who takest away the sins of the world, *Spare us, O Jesus.*
Lamb of God, who takest away the sins of the world,

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Graciously hear us O Jesus.
Lamb of God, who takest away the sins of the world,
Have mercy on us, O Jesus.
Look down upon us, deliver us from all trouble in the power of Jesus Christ. Amen.

Imprint, O Lady, thy wounds upon my heart, that I may read therein sorrow and love: sorrow, to endure every sorrow for thee; love, to despise every love for thee.

Credo. Salve regina. Three Ave Marias, in honor of the most holy heart of Mary.

Litany of the Holy Angels.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
Have mercy, &c.
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Mary, Queen of Angels,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael, who wast ever the defender of the people of God,
St. Michael, who didst drive from heaven Lucifer and his rebel crew,
St. Michael, who didst cast down to hell the accuser of our brethren,
St. Gabriel, who didst expound to Daniel the heavenly vision,
St. Gabriel, who didst foretell to Zachary the birth and ministry of John the Baptist,
St. Gabriel, who didst announce to Mary the Incarnation of the Divine Word,
St. Raphael, who didst lead Tobias safe through his journey to his home again,
St. Raphael, who didst deliver Sara from the devil,
St. Raphael, who didst restore his sight to Tobias the elder,
All ye holy Angels, who stand upon the high and lofty throne of God,
Who cry to him continually, Holy, holy, holy,
Who dispel the darkness of our minds, and give us light,
Who are the messengers of heavenly things to men,
Who have been appointed by God to be our guardians,

Have, &c.

Pray for us.

Pray for us.

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Who always behold the face of our Father who is in heaven,
Who rejoice over one sinner doing penance,
Who struck the Sodomites with blindness,
Who led Lot out of the midst of the ungodly,
Who ascended and descended on the ladder of Jacob,
Who delivered the divine law to Moses on Mount Sinai,
Who brought good tidings when Christ was born,
Who ministered to him in the desert,
Who comforted him in his agony,
Who sat in white garments at his sepulchre,
Who appeared to the disciples as he went up into heaven,
Who shall go before him bearing the standard of the Cross, when he cometh to judgment,
Who shall gather together the elect at the end of the world,
Who shall separate the wicked from among the just,
Who offer to God the prayers of them that pray,
Who assist us at the hour of death,
Who carried Lazarus into Abraham's bosom,
Who conduct to heaven the souls of the just cleansed from every stain,
Who perform signs and wonders by the power of God,
Who are sent to minister for those who shall receive the inheritance of salvation,
Who would cure Babylon, and when she will not be cured, depart and forsake her,
Who are set over kingdoms and provinces,
Who have often put to flight armies of enemies,
Who have often delivered God's servants from prison, and other perils of this life,
Who have often consoled the holy Martyrs in their torments,
Who are wont to cherish with peculiar care the prelates and princes of the Church, and all that are under their charge,
All ye holy orders of blessed Spirits,
From all dangers,
Deliver us, O Lord, by thy holy Angels,
From the snares of the devil,
From all heresy and schism,
From plague, famine, and war,
From sudden and unlooked-for death,
From everlasting death,
We sinners,
Beseech thee, hear us.

Pray for us.

Pray for us.

Deliver us, O Lord.

Through thy holy Angels,
That thou wouldst spare us,
That thou wouldst pardon us,
That thou wouldst vouchsafe to govern and preserve thy holy Church,
That thou wouldst vouchsafe to protect our Apostolic Prelate, and all ecclesiastical orders,
That thou wouldst vouchsafe to grant peace and security to kings and all Christian princes,
That thou wouldst vouchsafe to give and preserve the fruits of the earth,
That thou wouldst vouchsafe to grant eternal rest to all the faithful departed,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Our Father, &c. (*secretly*).

We beseech thee, hear us.

V. Bless the Lord, all ye his Angels.

R. Ye that are mighty in strength, that fulfil his commandments, hearkening unto the voice of his words.

V. Bless the Lord, all ye his hosts.

R. Ye ministers of his, that do his will.

V. He hath given his Angels charge concerning thee.

R. To keep thee in all thy ways.

V. The Angel of the Lord shall encamp round about them that fear him.

R. And shall deliver them.

V. In the sight of the Angels will I sing unto thee, O my God.

R. I will worship towards thy holy temple, and will give praise unto thy name, O Lord.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God, who dispensest the services of Angels and men in a wonderful order; mercifully grant that our life may be protected on earth by those who always do thee service in heaven. Through Jesus Christ our Lord. Amen.

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Litany of the Holy Angel-Guardian.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, *Have, &c.*
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,

Holy Mary, Queen of Angels,
Holy Angel, my guardian,
Holy Angel, my prince,
Holy Angel, my monitor,
Holy Angel, my counsellor,
Holy Angel, my defender, *Pray for us.*
Holy Angel, my steward,
Holy Angel, my friend,
Holy Angel, my negotiator,
Holy Angel, my intercessor,
Holy Angel, my patron,
Holy Angel, my director,
Holy Angel, my ruler,
Holy Angel, my protector,
Holy Angel, my comforter,
Holy Angel, my brother,
Holy Angel, my teacher,
Holy Angel, my shepherd,
Holy Angel, my witness,
Holy Angel, my helper,
Holy Angel, my watcher,
Holy Angel, my conductor,
Holy Angel, my preserver,
Holy Angel, my instructor,
Holy Angel, my enlightener,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.

V. Pray for us, O holy Angel-guardian.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Almighty, everlasting God, who in the counsel of thy ineffable goodness, hast appointed to all the faithful, from their mother's womb, a special Angel-guardian of their body and soul; grant that I may so love and honor him whom thou hast so mercifully given me, that, protected by the bounty of thy grace, and by his assistance, I may merit to behold, with him, and all the angelic host, the glory of thy countenance in the heavenly country. Who livest and reignest world without end. Amen.

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Litany of St. Anne.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, *Have, &c.*
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,

St. Anne,
St. Anne, mother of the Virgin Mary,
St. Anne, spouse of Joachim,
St. Anne, mother-in-law of Joseph,
St. Anne, ark of Noah,
St. Anne, ark of the covenant,
St. Anne, mount Horeb,
St. Anne, rod of Jesse,
St. Anne, fruitful tree,
St. Anne, fruit-bearing vine,
St. Anne, sprung from the blood of kings, *Pray for us.*
St. Anne, joy of Angels,
St. Anne, grace of Patriarchs,
St. Anne, oracle of Prophets,
St. Anne, praise of all Saints,
St. Anne, glory of Priests and Levites,
St. Anne, cloud full of dew,
St. Anne, cloud of light,
St. Anne, cloud of brightness,
St. Anne, vessel full of grace,
St. Anne, mirror of obedience,
St. Anne, mirror of patience,
St. Anne, mirror of compassion,
St. Anne, mirror of devotion,
St. Anne, bulwark of the Church,
St. Anne, refuge of sinners,
St. Anne, protectress of Christians,
St. Anne, deliverer of captives, *Pray for us.*
St. Anne, consolation of the married,
St. Anne, mother of widows,
St. Anne, directress of virgins,
St. Anne, harbor of safety for voyagers,
St. Anne, sure road for travellers,
St. Anne, support of the weak,
St. Anne, health of the sick,
St. Anne, light of the blind,
St. Anne, tongue of the dumb,
St. Anne, ear of the deaf,
St. Anne, comforter of the afflicted,
St. Anne, succor of all those who call upon thee,

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Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ Jesus, hear us.
Christ Jesus, graciously hear us.
V. Pray for us, St. Anne.
R. That we may be made worthy of the promises of Christ.

Let us pray.

O almighty and eternal God, who didst vouchsafe to choose St. Anne to bring into the world the Mother of thy only Son; mercifully grant to us, we beseech thee, who devoutly honor her memory, grace to obtain, through her merits, the blessings of eternal life. Who livest and reignest, world without end.

A Prayer in honor of the Blessed Virgin and St. Anne.

(Plenary indulgence on July 26th, when recited ten times a month; partial, one hundred days.)

Hail, full of grace, the Lord is with thee; thy grace be with me. Blessed art thou among women, and blessed be St. Anne, thy mother, from whom thou didst proceed without stain of sin, O Virgin Mary; but of thee was born Christ Jesus, Son of the living God. Who liveth and reigneth, God, &c. Amen.

Litany of St. Joseph.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, *Have, &c.*
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God, *have mercy on us.*

Holy Mary, Spouse of Joseph, *Pray for us.*
Holy Joseph, Spouse of the Virgin Mary,
Nursing-father of Jesus,
Man according to God's own heart,
Faithful and prudent servant,

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Guardian of the virginity of Mary,
Companion and solace of Mary,
Most pure in virginity,
Most profound in humility,
Most fervent in charity,
Most exalted in contemplation,
Who wast declared to be a just man by the testimony of the Holy Ghost himself,
Who wast enlightened above all in heavenly mysteries,
Who wast the chosen minister of the counsels of the Most High,
Who wast taught from above the mystery of the Incarnate Word,
Who didst journey to Bethlehem with Mary, thy Spouse, then with child,
Who, finding no place in the inn, didst betake thyself to a stable,
Who wast thought worthy to be present when Christ was born and laid in a manger,
Who didst bear in thine arms the Son of God,
Who didst receive the blood of Jesus at his Circumcision,
Who didst present him to the Lord in the Temple, with Mary his Mother,
Who, at the warning of the Angel, didst fly into Egypt with the Child and his Mother,
Who, when Herod was dead, didst return with them into the land of Israel,
Who for three days, with Mary his Mother, didst seek sorrowing the Child Jesus, when he was lost at Jerusalem,
Who, after three days, didst find him with joy, sitting in the midst of the Doctors,
Who hadst the Lord of lords subject to thee on the earth,
Who wast the happy witness of his hidden life and sacred words,
Who didst die in the arms of Jesus and Mary,
Whose praise is in the Gospel: The husband of Mary, of whom was born Jesus,
Humble imitator of the Incarnate Word,
Powerful support of the Church,
Our advocate,
St. Joseph, hear us.
Our patron,
St. Joseph, graciously hear us.
In all our necessities,
St. Joseph, help us.
In all our distresses,
In the hour of death,
Through thy most chaste espousals,
Through thy paternal care and fidelity,
Through thy love of Jesus and Mary,
Through thy labors and toils,
Through all thy virtues,

Pray for us.

Pray for us.

St. Joseph, help us.

Through thy exalted honor and eternal blessedness,
Through thy faithful intercession,
We, thy clients,
Beseech thee, hear us.
That thou wouldst vouchsafe to obtain for us from Jesus the pardon of our sins,
That thou wouldst vouchsafe to commend us faithfully to Jesus and Mary,
That thou wouldst vouchsafe to obtain for all, both virgins and married, the chastity belonging to their state,
That thou wouldst vouchsafe to obtain for all Congregations perfect love and concord,
That thou wouldst vouchsafe to direct all rulers and prelates in the government of their subjects,
That thou wouldst vouchsafe to assist all parents in the Christian education of their children,
That thou wouldst vouchsafe to protect all those that rely upon thy patronage,
That thou wouldst vouchsafe to support, with thy paternal help, all Congregations instituted under thy name and patronage,
That thou wouldst vouchsafe to visit and stand by us, with Jesus and Mary, in the last moment of our life,

We beseech thee, hear us.

That thou wouldst vouchsafe to succor, by thy prayers and intercession, all the faithful departed,
O chaste Spouse of Mary,
O faithful Foster-father of Jesus,
Holy Joseph,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.

We beseech, &c.

V. Pray for us, O blessed Joseph.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, who didst choose St. Joseph to be the Spouse of blessed Mary ever Virgin, and to be the Guardian and Foster-father of thy beloved Son our Lord Jesus Christ; we humbly beseech thee to grant us, through his patronage and merits, such purity of mind and body, that, being clean from every stain, and clothed with the true marriage-garment, we may, by thy great mercy, be admitted to the heavenly nuptials. Through the same Jesus Christ our Lord. Amen.

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Litany of St. Mary Magdalen.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Holy Mary, refuge of penitent sinners,
St. Mary Magdalen,
Conquest of divine grace,
Model of true penitents,
Monument of the sacred love of Jesus,
Victim of holy compunction,
Ardent lover of the Son of God,
Hostess of Jesus Christ,
Attentive to his divine word,
Most dear to his Sacred Heart,
Chooser of the better part,
Seeker of the one thing necessary,
Example of austerity,
Pattern of mortification,
Glorying in the cross of Christ,
Companion of his Holy Mother,
Dwelling in the clefts of the rock,
Drawing water in joy from the Saviour's fountain,
More courageous than the apostles,
More fervent than the martyrs,
More faithful than the virgins,
Associated with the angels,

Pray for us.

Ant. Many waters cannot quench charity; neither can floods drown it. Though a man should give all that he hath for love, he would despise it as nothing.

V. Pray for us, glorious St. Mary Magdalen,

R. That we may be made worthy of the promises of Christ.

Let us pray.

We beseech thee, O Lord, that, as in condescension to the prayers of blessed Mary Magdalen, thou didst raise again to life her brother Lazarus, after he had been four days dead, so we also may be assisted by her intercessions with thee. Through.

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Litany of St. Patrick.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Holy Mary,
Holy Mother of God,
All ye holy Angels,
All ye Apostles and Evangelists,
All ye holy Saints and Doctors,
All ye holy Bishops and Confessors,
St. Patrick, Apostle and Patron of Ireland,
St. Patrick, vessel of election,
St. Patrick, model of penitents,
St. Patrick, example of mortification,
St. Patrick, meek and humble,
St. Patrick, mild and patient.
St. Patrick, pure and temperate,
St. Patrick, zealous pastor of souls,
St. Patrick, ardent lover of Jesus,
St. Patrick, singularly devoted to our Blessed Lady,
St. Patrick, most constant in holy prayer,
St. Patrick, example of perfect charity,
St. Patrick, glory of Ireland,
St. Patrick, our powerful protector,
St. Patrick, pillar of Catholicity,
St. Patrick, confessor of the faith,
St. Patrick, herald of salvation,
St. Patrick, our father in Christ,

Pray for us.

Lord Jesus, we beseech thee to hear us,
That it would please thee through the intercession of thy servant Patrick, to make thy name glorious to all who know it not,
That thou vouchsafe to preserve the Pope, and all ecclesiastical orders in religion,
That thou wilt protect our bishops and clergy, and all who labor in thy holy church,
That thou wilt preserve and increase the faith among us,
That thou wilt enlighten all those who are in error, and bring them to the knowledge of thy truth,

We beseech thee to hear us.

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That thou wilt deliver us from all sin,
From all pride and impurity,
From all hatred and ill-will,
From all violence and intemperance,
From a sudden and unprovided death,
In the day of judgment,
Lamb of God, who takest away the sins of the world, Spare us, O Lord.
Lamb of God, who takest away the sins of the world, Hear us, O Lord.
Lamb of God, who takest away the sins of the world, Have mercy on us.

Deliver us, O Lord.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Pray for us, St. Patrick,
That we may be made worthy of the promises of Christ.

Let us pray.

O God, who hast vouchsafed to send thy confessor and bishop, the blessed St. Patrick, to preach thy glory to nations, grant, by his merits and intercession, that we may accomplish in thy mercy what thou commandest to be done. Through Jesus Christ, our Lord.

Litany of St. Bridget, of Ireland.

Lord, have mercy on us!
Christ, have mercy on us!
Lord, have mercy on us!
Christ, hear us!
Christ, graciously hear us!
God, the Father of heaven, have mercy on us!
God the Son, Redeemer of the world, have mercy on us!
God, the Holy Ghost, have mercy on us!
Holy Trinity, one only God, have mercy on us!

Holy Mary, Queen of Virgins,
St. Bridget, patroness of Ireland,
St. Bridget, shining light of virtue and sanctity,

Pray for us.

St. Bridget, consecrated spouse of Jesus Christ,
St. Bridget, corner-stone of the monastic institute in the isle of Saints,
St. Bridget, great model of Irish virgins,
St. Bridget, mother of religious,
St. Bridget, pattern of religious perfection,
St. Bridget, intercessor for the Irish church,
St. Bridget, mediatrix for the Irish race,
St. Bridget, protectress of the holy Faith planted by St. Patrick,
St. Bridget, enjoying with him the clear vision of God,

Pray for us.

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Lamb of God, &c.

V. Pray for us, glorious St. Bridget.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, who dost rejoice us on this day, by the festival of blessed St. Bridget, thy virgin, mercifully grant that we may be assisted by her merits, by whose chastity we are illumined. Through Jesus Christ, thy Son, our Lord

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Litany of Blessed Father St. Francis

In the name of the Father, Son, and Holy Ghost.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven, have mercy upon us.
God the Son, Redeemer of the world, have mercy upon us.
God, the Holy Ghost, have mercy upon us.
Holy Trinity, one God, have mercy upon us.

Holy Mary, of immaculate conception,
Holy Mary, advocate of St. Francis's Order,
Holy Francis, seraphical,
Holy Francis, most wise father,
Holy Francis, institutor of the Order of the Friars Minor,
Holy Francis, patriarch of the poor,
Holy Francis, despising the world,
Holy Francis, example of penance,
Holy Francis, overcoming the advice of the world,
Holy Francis, imitator of our Saviour,
Holy Francis, bearing the stigmas of Christ,
Holy Francis, adorned with the character of Jesus,
Holy Francis, rule of chastity,
Holy Francis, form of humility,
Holy Francis, flourishing with grace,
Holy Francis, the way of those who go astray,
Holy Francis, medicine of the weak,
Holy Francis, pillar of the Church,
Holy Francis, defender of the faith,
Holy Francis, champion of Christ,
Holy Francis, fortress of the militant church,
Holy Francis, shield inexpugnable,

Pray for us.

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Holy Francis, subduer of Heretics,
Holy Francis, converter of Pagans,
Holy Francis, curing the lame,
Holy Francis, raising the dead,
Holy Francis, cleansing the leprous,
Holy Francis, our advocate in life and death,
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.

Pray for us.

V. Visit thy poor offspring, O seraphical father St. Francis.

R. And raise them up from the sleep of death.

Let us pray.

O God, who by the merits of St. Francis, dost amplify the Church with the increase of a new progeny, grant to us by his imitation to despise earthly things, and forever to partake of heavenly graces, by our Lord Jesus Christ thy Son, who with thee, and the Holy Ghost, liveth and reigneth God, world without end. Amen.

Another Prayer to the Holy and Seraphical Father St. Francis.

V. Lord, thou hast marked thy holy servant St. Francis,

R. With the sign of our Redemption.

O Seraphical and most blessed Father; imitator and ensign-bearer of the most sweet Jesus crucified, who hath ordained thee, amongst other of his saints, with special privilege of love and honor, for he hath filled thy soul with the light of love, and in thy body he hath renewed his most holy wounds. I beseech thee by the love of our most benign Jesus that thou be always and in every place, my helper, father, and keeper, and advocate with our Lord, both in life and death. O beloved of God, I do also humbly and earnestly entreat thee to obtain for me, of our Lord Jesus Christ, compunction and remission of my sins. Entreat also our most benign Lord, that by his mercy and piety he may cause me to know him, to love him, to desire him above all things, and to serve him all the time of my life. O most glorious Francis, confessor of God, intercede for me, that our Lord, by his mercy and charity may fill my soul with those graces wherewith he replenished thine, that I may be a light to others, and example of doing well. Most loving Father, I entreat thee by the love of the blessed mother of God, unto whom thou hadst great de-

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vetion, that I also may reverence her, and may ever have special devotion unto her. I do also humbly beseech thee by the said devotion, that thou assist me when my soul departs my body, and pray for me that our Lord by his holy mercy, and by the merits of his holy passion, by the love and merits of his most holy mother, and by thy merits, and the merits of all the the Saints of thy Order, may bring my soul to paradise, with thee and all the saints in glory. Amen.

Litany of All Saints of the Seraphical Order.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God, the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, Queen of all Saints,
Holy Mary, of Immaculate Conception,
Holy Mary, gracious Patroness of St. Francis and his Order,
St. Michael, true Protector of all the members,
All ye holy guardian Angels of the Seraphical Order,
St. Francis, great Patriarch of the poor and humble,
St. Francis, ardent lover of Jesus,
St. Francis, bearing the stigmas of Christ,
St. Bernard,
St. Peter,
St. Accursius,
St. Adjutus,
St. Otho,
St. Daniel,
St. Angelus,
St. Samuel,
St. Leo,
St. Donulus,
St. Hugolin,
St. Nicholas,
St. Fidelis,
St. Peter Baptist, and St. Philip of Jesus, with your twenty-two crucified associates,
St. Nicholas, with thy associate Martyrs at Gorkum.
St. Bonaventure, Cardinal Bishop and Doctor,
St. Louis, Bishop,
St. Benvenutus,
St. Anthony of Padua,
St. Bernardine of Sienna,
St. John Capistran,
St. Peter de Alcantara,
St. Joseph of Leonissa,

Pray for us.

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St. Didacus,
St. Paschalis,
St. Ivo,
St. Louis, King,
St. Ferdinand, King,
St. Roch,
St. Conrad of Placenza,
St. Elzear,
St. Felix of Cantalice,
St. James de Marchia,
St. Bernardine of Feltri,
St. Salvador of Horta,
St. Anthony of Stronconio,
St. Lucius,
All ye holy Doctors,
All ye holy Bishops and Confessors,
All ye holy Hermits,
St. Clara,
St. Elizabeth, Queen of Hungary,
St. Elizabeth, Queen of Portugal,
St. Rosa of Viterbo,
St. Margaret of Cortona,
St. Hedwige, Queen of Poland,
St. Francesca Romana,
St. Bridget,
St. Agnes,
St. Colette,
St. Angela de Fuligno,
All ye holy virgins, and widows,
All ye holy men and women, Saints of God,
Be merciful unto us—spare us, Lord.
Be merciful unto us—graciously hear us.

Pray for us.

From all sin,
From the deceits of the devil,
From all impurity of soul and body,

O Lord, &c.

From anger, hatred, and all ill-will,
From sudden and unprovided death,
Through the mystery of thy holy Incarnation,
Through thy bitter cross and passion,
Through the intercession of the Immaculate Virgin Mary,
Through the merits of our Seraphical Father St. Francis,
Through the merits of all the Saints and Elect of the three-fold seraphical Order,

O Lord, deliver us.

In the hour of our death,
In the day of judgment,
We sinners—we beseech thee, hear us.
O Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
O Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*
O Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

V. Pray for us, all ye Saints and Elect of the threefold Order of St. Francis.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God of ineffable power, by whose Providence the moments of our life do run, hearken to the prayers of

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thy servants, and grant that we, who reverence the memory of thy most glorious Confessor St. Francis, and of the Saints and Elect of his threefold Order, may by their merits happily behold the most bright majesty of the only-begotten Son, who with thee and the Holy Ghost liveth and reigneth God, world without end. Amen.

The Litany of St. Ignatius.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

St. Ignatius, founder of the Society of Jesus, pray for us.
Inflamed with divine love,
Promoter of the conversion of the world,
Zealous for the greater glory of God,
Dead to the world through the spirit of mortification,
Conqueror of all perverse inclinations,
Despiser of the world,
Zealous instructor of youth,
Support of Christ's Church against her enemies,
Antagonist of heretical errors,
Father of converted sinners,
Perfect follower of Jesus Christ,
Lover of voluntary poverty,
Lover of angelical purity,
Master of perfect obedience,
Born again to divine love,
Rapt in contemplation,
Mirror of humility,
Lover of fraternal charity,
Promoter of peace among men,
Singular for peace of mind,
Enemy of sin,
Perfect model of a religious life,
Little before men, and great before God,
Lover of heavenly glory,
Be merciful unto us, O Lord.
Graciously hear us, O Lord.
We sinners beseech thee to hear us.
That we may refer all we do to thy honor and glory,
That we may be re-born to a better life,

Pray for us.

We, &c.

That we may die to the flesh and the world,
That we may subdue our passions and vicious inclinations,
That we shun sin as a plague,
That we may detest all pride,
That we may love purity,
That we may promote the instruction of youth,
That we may learn to despise earthly goods,
That we may be true followers of Christ,
That we may bear patiently the loss of all temporal goods,
That we may exercise purity and modesty on all occasions,
That we may cordially esteem the commandments of God and our superiors,
That we may ever cultivate brotherly love,
That we be little in this world, and great in heaven,
That we may ever seek after eternal goods,
Son of God, we beseech thee to hear us,
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father, &c.

We beseech thee to hear us.

V. Pray for us, St. Ignatius.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God! who, for the propagation of the greater glory of thy name, hast by blessed Ignatius strengthened the church militant with new auxiliaries, graciously vouchsafe that we by his assistance and imitation, solicitously combating upon earth, may obtain with him an everlasting crown in Heaven, who liveth and reigneth world without end. Amen.

Litany of St. Francis Xavier.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.

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Have, &c.

God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,

Pray for us.

Holy Mary, Virgin Mother of God,
St. Ignatius, founder of the Society of Jesus,
St. Francis Xavier, the glory and second pillar of thine order,
Apostle of the Indies and Japan,
Legate of the holy Apostolic See,
Preacher of the truth, and doctor of the nations,
Vessel of election, to carry the name of Jesus Christ to the kings of the earth,
Shining light to those who sat in the shadow of death,
Full of a burning zeal for the glory of God,
Unwearied propagator of the Christian faith,
Most watchful Shepherd of souls,
Most constant meditator on divine things,
Most faithful follower of Jesus Christ,
Most ardent lover of evangelical poverty,
Most perfect observer of religious obedience,
Who didst burn with the fire of divine love,
Who didst generously despise all earthly things,
Most able guide in the way of perfection,
Model of apostolic men,
Model of all virtues,
Light of infidels, and master of the faithful,
Angel in life and manners,
Patriarch in affection and care of God's people,
Prophet mighty in word and works,
Whom all nations and the Church have with one voice associated with the glorious choir of Apostles,
Who wast adorned with the crown of virgins,
Who didst aspire to the palm of martyrs,
Confessor in virtue and profession of life,
In whom we reverence, through the divine goodness, the merits of all saints,
Whom the winds and the sea obeyed,
Who didst take by assault the cities that had revolted from Jesus Christ,
Who wast the terror of the armies of the infidels,
Scourge of demons, and destroyer of idols,
Powerful defence against shipwreck,
Health of the sick, and salvation of sinners,
Father of the poor, and refuge of the miserable,
Sight to the blind, and strength to the lame,
Protector in time of war, famine, and plague,

Pray for us.

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Wonderful worker of miracles,
Who wast endued with the gift of tongues,
Who wast endued with the wondrous power of raising the dead,
Resounding trumpet of the Holy Ghost,
Light and glory of the East,
Through the cross, which thou didst so often raise among the Gentiles,
We beseech thee, hear us.
Through the faith, which thou didst so marvellously propagate,
Through thy miracles and prophecies,
Through the perils and shipwrecks which thou didst endure,
Through thy pains and labors, in the midst of which thou didst so ardently exclaim: Still more, still more!
Through thy heavenly raptures, in the midst of which thou didst so fervently exclaim, Enough, Lord, enough!
Through the glory and happiness which now thou dost enjoy in heaven,
Friend of the heavenly Bridegroom,

Pray for us.

We beseech thee, hear us.

Intercede for us.
Blessed Francis Xavier, beloved of God and man,
Intercede for us.
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.
V. Pray for us, St. Francis Xavier.
R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, who dost glorify those who glorify thee, and who art honored in the honor which we render to thy Saints; mercifully grant that, in celebrating the glorious memory of the blessed Francis Xavier, we may feel in ourselves the happy effects of his powerful intercession with thee. Through our Lord Jesus Christ, who reignest forever and ever. Amen.

The Litany of St. Aloysius.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.

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Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
St. Aloysius,
Most beloved of Christ,
The delight of the Blessed Virgin,
Most chaste youth,
Angelic youth,
Most humble youth,
Model of young students,
Despiser of riches,
Enemy of vanities,
Scorner of honors,
Honor of princes,
Jewel of the nobility,
Flower of innocence,
Ornament of the religious state,
Mirror of mortification,
Mirror of perfect obedience,
Lover of evangelical poverty.
Most affectionately devout,
Most zealous observer of rules,
Most desirous of the salvation of souls,
Perpetual adorer of the holy Eucharist,
Particular client of St. Ignatius,

Pray for us.

Be merciful, spare us, O Lord.
Be merciful, hear us, O Lord.

From the concupiscence of the eyes,
From the concupiscence of the flesh,
From the pride of life,
Through the merits and intercession of St. Aloysius,
Through his angelical purity,
Through his sanctity and glory,
We sinners beseech thee to hear us.
Lamb of God, &c.
Christ, hear us.
Christ, graciously hear us.

O Lord, deliver us.

V. Pray for us, St. Aloysius.
R. That we may be made worthy of the promises of Christ.

Let us pray.

O God! the distributor of heavenly gifts, who didst unite in the angelic youth Aloysius wonderful innocence of life with an equal severity of penance, grant through his merits and prayers that we, who have not followed the example of his innocence, may imitate his practice of penance; through our Lord Jesus Christ. Amen.

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Litany of St. Stanislas Kotska.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy,
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Have, &c.

Holy Mary,
Holy Mother of God,
Holy Mary, conceived without sin,
St. Stanislas Kotska,
Destined to the service of God from thy conception,
Faithful follower of Jesus Christ,
Well-beloved child of Mary,
Called by her to the society of Jesus,
Faithful to the vocation and grace of God,
Most worthy son of St. Ignatius,
Fair ornament of the society of Jesus,
Model and patron of novices,
Enemy of the world and of its riches,
Contemner of human glory,
Severe chastiser of thine innocent flesh,
Admirable in thy matchless purity,
Pray for us.

Vanquisher of every evil passion,
Exact observer of religious discipline,
Devout adorer of the Sacrament of the Altar,
Treasure of heavenly graces,
Mirror of obedience, humility, and patience,
Model of candor, modesty, and piety,
Ardent lover of evangelical poverty,
Wise above thy years,
Lover of brotherly charity,
Penetrated with self-contempt,
Victim of divine love,
Example of Christian youth,
Honored with the sensible presence of the Infant Jesus,
An angel in thy life and manners,
Fed by angels with bread from heaven,
An apostle in zeal and merits,
A martyr in faith and in desire,
A confessor in constant piety,
Ushered into heaven amid a choir of virgins,
Perfect in all virtues, notwithstanding thy short life,
The ornament and glory of thy ancestors,
The stay and prop of thrones,
Pray for us.

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The refuge and the safety of all who call upon thee,
Illustrious in the miracles wrought both before and after thy decease,
Most blessed citizen of the heavenly Jerusalem, *Pray for us.*
Lamb of God, who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.

Pray for us.

Christ, hear us.
Christ, graciously hear us.
V. Pray for us, St. Stanislas.
R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, who, amongst other miracles of thy wisdom, hast bestowed even in tender age the grace of matured sanctity; grant, we beseech thee, that, redeeming the time by instant labor, after the example of blessed Stanislas, we may hasten to enter into eternal rest. Through Christ our Lord Amen.

Litany of St. Teresa.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Teresa, whose heart was filled with the love of God,

Pray for us.

St. Teresa, most humble servant of God,
St. Teresa, most zealous for the glory of God,
St. Teresa, woman truly strong in mind,
St. Teresa, truly detached from all created objects,
St. Teresa, great light of the Catholic Church,
St. Teresa, who wished to suffer or to die,
St. Teresa, who exclaimed: O Lord! how sweet and pleasing are thy ways,
St. Teresa, who desired so much the salvation of souls,
St. Teresa, who tasted and

Pray for us.

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saw how sweet is the Lord, even in this vale of miseries,
St. Teresa, who said: O death! who can fear thee, since thou art the way to true life,
St. Teresa, true lover of the cross of Christ,
St. Teresa, who lived to love, died to love, and will love eternally,
Pray for us.

V. Pray for us, O holy St. Teresa.
R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, who didst replenish the heart of thy blessed servant, St. Teresa, with the treasures of thy divine love, grant, that like her, we may love and suffer all things for thee, and in union with thee; that we may gain souls to thee, and secure our own, by the faithful observance of our holy rules; this we beg through the merits of our Saviour, and the intercession of thy glorious servant, St. Teresa. Amen.

Litany of St. Francis de Sales.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
O God, the Father of heaven,
O God, the Son, Redeemer of the world,
O God, the Holy Ghost,
O Holy Trinity, one God,
Have, &c.

Holy Mary, Mother of God,
St. Francis de Sales,
St. Francis, miracle of the most august Trinity,
St. Francis, faithful imitator of Jesus Christ,
St. Francis, attached to the service of the Blessed Virgin,
St. Francis, practising the virtues of the Saints,
St. Francis, most devout to Jesus crucified,
St. Francis, august tabernacle of true religion,
St. Francis, most humble in prosperity,
St. Francis, most patient in adversity,
St. Francis, true portrait of the meekness of Christ,
St. Francis, simple as the dove,
St. Francis, example of angelic modesty,
St. Francis, exact observer of evangelic poverty,
St. Francis, excellent example of the purity of angels,
St. Francis, ever obedient to the Apostolic See,
St. Francis, generously despising the world,
St. Francis, powerful vanquisher of demons,
Pray for us.

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St. Francis, invincible triumpher over the flesh,
St. Francis, inflamed with the love of God,
St. Francis, abounding in virtues,
St. Francis, all to all for the salvation of souls,
St. Francis, most dear to God, and beloved by men,
St. Francis, unwearied apostle of Geneva and its territory, which thou didst so laboriously reunite to the one true Church of God,
St. Francis, most fervent pastor, ever careful to lead thy flock to the fold of Jesus the good shepherd,
St. Francis, most renowned for thy miracles,
St. Francis, greatest of all thy miracles,
St. Francis, patriarch of the Visitation,
St. Francis, continual martyr to thy love of God,
St. Francis, father of many Saints, by the holy rules which thou hast left for every state,
St. Francis, powerful protector to obtain of God that mildness which preserves the peace of the heart,

Pray for us.

St. Francis, amiable patron of those who invoke thee, pray for us.
Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us, O Lord.
O Blessed Francis, like the fruitful olive-tree in the house of God, radiant in miracles, make us partakers of thy sanctity and of the light which thou enjoyest.

V. Pray for us, Blessed Francis of Sales.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, by whose gracious will the Blessed Francis, thy confessor and bishop, became all things unto all men, for the saving of their souls, mercifully grant that, being filled with the sweetness of thy love, we may, through the guidance of his counsels, and by the aid of his merits, attain unto the joys of life everlasting. Through.

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Litany of St. Jane Frances de Chantal,

FOUNDRESS OF THE VISITATION NUNS.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Christ. hear us.
Christ, graciously hear us.
O God the Father of heaven, *Have mercy upon us.*
O God the Son, Redeemer of the world, *Have mercy upon us.*
O God the Holy Ghost, *Have mercy upon us.*
O Holy Trinity, one God, *Have mercy upon us.*

Holy Mother of God,
St. Francis de Sales,
St. Jane,
St. Jane, virgin modest and fervent,
St. Jane, valiant woman,
St. Jane, prudent woman,
St. Jane, woman fearing God,
St. Jane, most chaste,
St. Jane, enemy of pomps and delights,
St. Jane, ever devoted to prayer,
St. Jane, ever occupied in instructing thy children and setting them an example of constant piety,
St. Jane, mother of thy servants,
St. Jane, comforter of the afflicted,
St. Jane, nurse of the poor,
St. Jane, true Christian widow,

Pray for us.

St. Jane, most constant in the faith,
St. Jane, ever filled with the love of God,
St. Jane, so ardent in love of God,
St. Jane, whose charity was so fervent,
St. Jane, whose heart was so mild,
St. Jane, so humble of heart,
St. Jane, so attached to the Catholic doctrine,
St. Jane, most devoted to the Apostolic See,
St. Jane, so submitted to the pastors of the Church,
St. Jane, mirror and example of every state in which we desire to serve God,
St. Jane, ever ready to respond to the voice of the Lord,
St. Jane, abandoning family, home, and all, for the love of God,
St. Jane, foundress, Mother, and first religious of the order of the Visitation of St. Mary,
St. Jane, living rule of religious obedience,
St. Jane, vigilant guardian of modesty,
St. Jane, perfect observer of evangelical poverty,
St. Jane, enlightened con-

Pray for us.

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ductress of the spouses of Christ,
St. Jane, ever patiently enduring wrongs,
St. Jane, zealous in propagating God's glory,
St. Jane, inflamed with divine love,
St. Jane, consolation of those who have recourse to thee,
St. Jane, ever the honor and glory of thy order
Lamb of God, that takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, that takest away the sins of the world, *Hear us, O Lord.*
Lamb of God, that takest away the sins of the world, *Have mercy on us.*

Pray for us.

V. Pray for us, St. Jane Frances.
R. That we may be made worthy of the promises of Christ.

Let us pray.

Almighty and merciful God, who inflaming blessed Jane Frances with thy love, didst endow her with a marvellous fortitude of spirit to pursue the way of perfection in all the duties of life, and wast pleased through her to enrich thy church with a new family; grant, through her merits and intercession, that we, knowing our own weakness, and trusting in thy strength, may, by the gift of thy heavenly grace, overcome all things that oppose us. Through.

Litany of St. Vincent of Paul.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God, the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us.
Holy Mary, Mother of Christ, the Sovereign Priest,
St. Vincent, who, from thy infancy, walked in the presence of God,
St. Vincent, most benevolent to all,
St. Vincent, chaste and pure,
St. Vincent, watchful shepherd of the flocks entrusted to thy care,
St. Vincent, who so faithfully preached the Gospel to the poor,
St. Vincent, who brought

Pray for us.

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thy disciples to the practice of all good works,
St. Vincent, the glory of the Priesthood,
St. Vincent, humble amidst the honors of the world,
St. Vincent, careful imitator of Jesus Christ,
St. Vincent, alleviator of human misery,
St. Vincent, refuge and comforter of the afflicted,
St. Vincent, feeder of the hungry,
St. Vincent, friend of the sick,
St. Vincent, father of orphans,
St. Vincent, refuge of purity, and security of innocence,
St. Vincent, zealous seeker of wandering souls,
St. Vincent, restorer of the beauty of ecclesiastical discipline,
St. Vincent, like an Angel at the altar,
St. Vincent, strong in holy obedience and faith,
St. Vincent, burning with zeal for the glory of God,
Lamb of God, &c.
Lamb of God, &c.
Lamb of God, &c.

V. He made himself all to all;

R. Let us walk in his footsteps.

Let us pray.

O Jesus, meek and humble of heart! since only humble souls can give glory to thy holy name, and the dwelling of thy glory will be forever shut against me, unless I become truly humble; grant me humility, which alone can merit thy grace, and secure me a place in the eternal kingdom. Pardon me, O my God! the manifold sins, which I have committed through pride, and grant me a contempt for myself, proportioned to the pride which has so far enslaved me, but which I now detest so sincerely. I beg this favor, through the intercession of St. Vincent, who was truly meek and humble. Amen.

Pray for us.

Litany of St. Alphonsus Liguori.

Lord, have pity on us.
Christ, have pity on us.
Lord, have pity on us.
Christ, hear us: Christ, graciously hear us.
God the Father, from heaven, have pity on us.
God the Son, Redeemer of the world, have pity on us.
God the Holy Ghost, have pity on us.
Holy Trinity, who art one only God, have pity on us.

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Holy Mary, Virgin Immaculate, pray for us.
Saint Alphonsus, model of piety, from tenderest youth, pray for us.
St. Alphonsus, preserved even till death from mortal sin,
Despiser of the riches and vanities of the world,
Always subject to the voice of Divine Providence,
Rich in the treasures of Christian poverty,
Model of patience in pains and afflictions,
Model of meekness and of resignation in contradictions,
Burning with a holy zeal for the salvation of souls,
Scourge of heresies,
Defender of the Catholic Faith,
Always occupied in evangelizing the poor,
Tender comforter of the afflicted,
Instructed in the divine art of converting sinners,
Enlightened guide in the path of perfection,
Who became all things to all men, to gain all to Jesus Christ,
New ornament of religion,
Bold champion of ecclesiastical discipline,
Model of submission and devotion to the Sovereign Pontiff,
Who watched unceasingly over the flock committed to you,

Pray for us.

Full of solicitude to procure the common good of the Church,
Glory of the Priesthood and of the Episcopate,
Shining mirror of all virtues,
Full of tenderest love for the Infant Jesus,
Inflamed with divine heat in offering the Holy Sacrifice,
Fervent worshipper of Jesus Christ in the Holy Eucharist,
Penetrated with lively grief at the meditation of the sufferings of our Divine Saviour,
Specially devoted to the worship of Mary,
Honored by the apparition of the Blessed Virgin, while preaching in her honor,
Of angelic life and purity,
True Patriarch in your paternal solicitude for the people of God,
Endowed with the gift of prophecy and miracles,
Apostle by the extent and fruit of your labors,
Martyr through your unheard-of austerities,
Confessor by your writings full of the Spirit of God,
Virgin by purity of body and soul,
Founder of the Order of the Most Holy Redeemer,
Model of Missionaries,
Our tender father and powerful protector,

Pray for us.

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Lamb of God, who takest away the sins of the world, *Pardon us, O Lord.*
Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have pity on us.*
Christ, hear us.
Christ, graciously hear us.
Pray for us, St. Alphonsus Liguori!
That we may be made worthy of the promises of Christ.

Let us pray.

I present myself, O Saint Alphonsus, before you, who were so inflamed with love for your neighbor, and so burning with zeal to procure the grace of conversion for sinners. Humbly prostrate at your feet, I implore your effectual protection; obtain for me, I beg of you, a true contrition for my sins, and the entire reformation of my life. Once more, make my heart become, and remain forever, kindled with love for God, and for the most holy Virgin Mary, for whom you had so tender a devotion. Obtain me the grace to walk in the ways of holiness and justice, that I may one day merit to enjoy my God with you eternally in heaven. Amen.

Litany of the Faithful Departed.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
Have mercy on the suffering souls.
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Have, &c.

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
All ye holy Angels and Archangels,
All ye choirs of celestial Spirits,
Pray for, &c.

St. John the Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. John,
All ye holy Apostles and Evangelists,
St. Stephen,
St. Laurence,
All ye holy Martyrs,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
All ye holy Pontiffs and Confessors,
All ye holy Doctors,
All ye holy Priests and Levites,
Pray for the suffering souls.

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All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Catherine,
St. Barbara,
All ye holy Virgins and Widows,
All ye Saints of God,
Be merciful unto them,
Pardon them, O Lord.
Be merciful unto them,
Hear us, O Lord.
From all evil,
From thy wrath,
From the rigor of thy justice,
From the gnawing worm of conscience,
From fearful darkness,
From their mourning and tears,
By thy incarnation,
By thy nativity,
By thine own sweet name,
By thy baptism and holy fasting,
By thy most profound humility,
By thy perfect submission,
By thy infinite love,
By thy anguish and torment,
By thy bloody sweat,
By thy bonds and chains,
By thy crown of thorns,
By thy ignominious death,
By thy sacred wounds,
By thy cross and bitter passion,
By thy glorious resurrection,
By thine admirable ascension,
By the coming of the Paraclete,

Pray for, &c.

O Lord, deliver them.

In the day of judgment,
O Lord, deliver them.
Sinners as we are,
Thou who didst absolve the adultress, and pardon the good thief,
Thou who savest by thy grace,
Thou who hast the keys of death and of hell,
That it may please thee to deliver our parents, friends, and benefactors from tormenting flames,
That it may please thee to deliver all the faithful departed,
That it may please thee to have mercy on all those who have none in this world to remember or pray for them,
That it may please thee to have mercy on all, and to deliver them from their pains,
That it may please thee to fulfil their desires,
That it may please thee to admit them amongst thine elect,
King of dreadful majesty,
Son of God,
Lamb of God, who takest away the sins of the world,
Give them rest.
Lamb of God, who takest away the sins of the world,
Give them rest.
Lamb of God, who takest away the sins of the world,
Give them eternal rest.
Jesus Christ, hear us.
Jesus Christ, graciously hear us.

We beseech thee, hear us.

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Our Father, &c.

V. From the gate of hell.

R. O Lord, preserve their souls.

Let us pray.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins, to the end that they may obtain, by the humble supplications of thy Church, that pardon which they have always desired of thy mercy. Thou who, being God, livest and reignest forever and ever. Amen.

V. Give them, O Lord, eternal rest.

R. And let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

The Golden Litany.

Lord, have mercy on us.

Christ, have mercy on us; and grant us strength of soul, inward and outward, that we may serve thee to the pleasure of thy will.

O Lord God, Father of heaven, by thy heavenly virtue,

O Son of God, Redeemer of the world,

O Holy Ghost, one God, with the Father and the Son,

O Lord God, by thine increate and undivided Trinity,

By thy godly being,

By thy godly nature,

By thine infinite beauty,

By thyself, and all goodness that thou beholdest in thyself,

By the creation of heaven and earth, and all things that are in them,

By thy goodness, which thou hadst in the creation of man to thine image and likeness,

By that great love wherewith thou didst predestinate to repair fallen man,

By that ineffable love, whereby thou chosest Mary, most pure virgin, to be thy mother,

By that most holy name, Mary, which descended and flowed from the high throne of the glorious Trinity,

By the Immaculate Conception of thy blessed Virgin Mother,

By her most holy Nativity,

By her virginity and great meekness,

By that meek affection and love which drew thee from the bosom of the Father into the womb of the Virgin,

By the humility of thy

Have mercy on us.

Have mercy on us.

high majesty, which disdained not to descend into the womb of the Virgin Mary,
For the frailty of man, which thou loathedst not to take willingly for our sins,
For thy holy Nativity, wherein thou didst vouchsafe to be born of a woman,
For that unspeakable delight and gladness, which thy blessed Mother had in thy Nativity,
By that cold crib thou layest in, wrapped in poor clothes, and fed with virgin milk,
By the great joy of the shepherds, who worshipped thee lying in the crib,
For that painful Circumcision and shedding of thy precious blood, and for the virtue of thy Holy Name Jesus, and all thy blessed names,
For the oblation and the prayers of the three kings,
For that blessed oblation, wherein thou wast offered to thy Father in the temple,
For thy flight into Egypt, and all the pains thou sufferedst therewith thy blessed Mother,
For thy coming again from Egypt unto Nazareth, and thy meek obedience, wherewith thou didst willingly subject thyself to thy parents,
For thy meek and lowly conversation during three-and-thirty years on earth,
For thy meek obedience and great patience,
For thy most holy meditations, words, and works of mercy,
For thy holy Baptism, and the glorious appearing of the Holy Trinity,
For thy holy fasting, contemplation, genuflexions, and the tempting of the devil in the desert,
For thy thirst, hunger, cold, and heat, which thou sufferedst in this vale of misery,
For thy heaviness, labor, and weariness,
For the detraction and evil words, wherewith thy enemies reviled thee,
For thy watching and prayers,
For thy wholesome doctrine and benefits, and thy mighty resistance, whereby thou gavest no place to thine enemies,
For the wonderful signs and miracles thou wroughtest,
For thy meek and holy conversation,
For thy holy tears, and meek enthronization in Jerusalem on the day of palms,

Have mercy on us.

Have mercy on us.

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For that cursed council, wherein the malicious Jews conspired thy death,
By that fervent and charitable desire that thou hadst to redeem us,
By that great lowliness, which thou showedst in washing the feet of thy disciples, and of Judas, who betrayed thee,
For thy most noble and worthy institution of the sacrament of thy most precious Body and Blood,
For that profound love, whereby thou sufferedst St. John the Evangelist to rest upon thy breast at supper,
For peace which thou gavest to thy disciples,
For thy holy words and sermons,
For the inward and great heaviness which thou hadst, when thou prayedst to thy Father in the garden beside the Mount of Olivet,
By the virtue of thy holy prayer, that thou prayedst there three times,
For thy fearful dread of thy death,
For that Agony wherein thou offeredst thyself willingly to death, obeying thy Almighty Father, and for thy Bloody Sweat,
By thy great meekness, wherewith thou didst vouchsafe to be comforted by an Angel, so comfort me in every time,
By thy mighty and victorious courage, wherewith thou wentest to meet them that sought thee to the death,
For thy great goodness in that thou refusedst not the kiss of Judas, thy betrayer; and the ear of Malchus, that Peter smote off, thou didst restore and heal,
For those holy bonds, that thou wast bound with, and led as a prisoner, and the opprobrious words that thou sufferedst all that night,
For the buffet thou endurednst in the presence of the high priest Annas, and other shame done to thee,
For that love and charity that thou hadst, when thou wast brought bound before the high priest Caiphas,
By the false witnesses brought against thee, and thy unrighteous condemnation,
By the spitting on thee, and the scourging of thee,
By the buffets and sore strokes given to thee,
By the binding and blindfolding of thy holy eyes, shames and reproaches, that thou sufferedst all that night,
For that merciful look

Have mercy on us.

Have mercy on us.

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wherewith thou beheldest Peter, and for all that labor and torment, secret and unknown, which thou sufferedst all that night,

By thy presentation before Pilate, and the accusations that the Jews made against thee,

For the contempt and mocking that thou sufferedst of Herod, and the white garment that he sent thee in again to Pilate,

For all the shames, labors, upbraidings, and reproofs, which thou sufferedst going from one judge to another,

For thy great patience and stillness,

For the shameful stripping of thy clothes, and the binding of thy most holy body to a pillar,

For thy scourgings and cruel beatings,

For thy innumerable wounds, and the plenteous shedding of thy blood,

For all thy pain, sorrow, cold, and trembling,

For thy purple garments, and thy crown of thorns violently pressed upon thy head,

For the grievous pain that thou sufferedst in thy head, crowned with thorns, when it was smitten with the reed,

By the scornful worshipping of the Jews, and their salutation, when they said, Hail, King of the Jews,

By the spitting on thy godly face, and cruel beatings,

For that heaviness of heart, which thou hadst when Pilate brought thee before the multitude of the people, wearing the crown of thorns and the purple garment, and said to them, Behold the man,

For that fearful sentence of death and shameful leading to the Mount of Calvary,

For thy great love showed to us, when thou borest thy heavy cross upon thy shoulders, to the place where thou sufferest thy most painful passion; and the labor, anguish, slanders, and beatings that thou sufferedst by the way,

For all thy bloody steps, that thou madest going to thy death,

By the great weariness that thou hadst in thy shoulders, bearing the cross, until thou fellest down,

By the great compassion of thy heart, that thou hadst when, bearing the cross, thou mettest thy blessed Mother sorrowing and making lamentation,

By thy heaviness of soul and the going up to the

Have mercy on us.

Have mercy on us.

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Mount of Calvary, where thou wast crucified,
By the stripping of thy clothes to thy great shame in the sight of thy blessed Mother and all the people,
By that cold sitting, wherein thou sattest piteously, full of wounds, in the cold winds, so abiding until thy cross was ready,
For those sore and painful steps thou madest going to thy cross,
For thy great anguish, mournings, and weepings,
For the great stretching of thy sinews and veins, and all thy members,
By the nailing of thy right hand and shedding of thy precious blood, cleanse us, Lord, from all sin, and
By the nailing of thy left hand, and thy most holy wound and precious blood, save us,
For the nailing of thy most holy feet, and by the wounds in them, and the precious blood flowing out of them,
Purge us, enlighten us, and reconcile us to God the Father,
For the lifting up of thy most holy body on the cross, and thy sore bruising thereof, that gave to all parts of thy body an incredible pain,
For the heaviness of thy heart, and all the powers of thy soul, save us, deliver us,
For the parting of thy clothes, and the lot that they cast upon thy coat, that was made without seam, thou beholding it,
For thy great love, whereby thou didst hang alive upon the cross three hours,
For the opprobrious and scornful words, which, hanging on the cross, thou heardest spoken to thee,
For the blaspheming sorrow, and confusion, which thou sufferedst on the cross,
For all the sorrow and pain that thou sufferedst in thy ribs, reins, and shoulders, in time of thy crucifying,
For all the pain thou sufferedst in thy hands and feet, and the straining of all thy members on the cross,
For that wonderful charity, wherewith thou prayedst thy Almighty Father for thine enemies,
For thy great mercy, wherewith thou promisedst paradise to the thief hanging on thy right side,
For the tender care that thou hadst for thy Mother in thy torments, commending her to thy well-beloved disciple John,

Have mercy on us.

Have mercy on us.

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For that great and miserable cry that thou madest to thy Father,
For the sword of sorrow that went through the soul of thy blessed Mother, and her great compassion and tears, that, standing by the cross, lamentably she shed,
For those holy tears that thou sheddest on the cross, and in all thy lifetime,
For thy thirst and tasting of gall and vinegar, grant us to taste the sweetness of thy spirit, and
For all those holy words that thou spakest on the cross, and in all thy life,
For that piteous cry in the which thou commendedst thy soul to thy Father, our souls be commended to thee,
By the departing of thy holy soul from thy blessed godly body,
By the resting of thy most blessed head upon thy breast, incline, most sweet Jesus, to us,
By the bitterness of thy death, and the intolerable pains wherewith thy heart brake,
By the opening of thy side with a spear, and the flowing out of thy most precious blood, smite through, good Lord, my heart, with the spear of thy godly love,
By that precious blood and water that ran out of thy most holy heart, wash and cleanse us in the same most holy water and blood from all our sins,
For that great mercy that thou showedst to Longinus the soldier, and to the centurion; and all thy mercies that thou hast ever showed to man,
By the descending of thy holy soul to hell,
By that might and strength of thy blessed soul, whereby thou brokest the gates of hell, and deliveredst the souls of thy friends,
For the taking down of thy most holy body from the cross, and the solemn burying thereof: and great lamentation of thy blessed Mother, Mary Magdalen, and others, thy friends,
For all thy painful labors, weariness, sorrow, and heaviness, which thou sufferedst from the day of thy Nativity unto the hour that thy soul departed from thy body,
For thy glorious Resurrection in body and soul,
For that ineffable joy and gladness of thy blessed Mother, and others, thy friends, in thy glorious Resurrection,
For that special grace, when thou appearedst in a glorious body, after

Have mercy on us.

Have mercy on us.

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thy Resurrection, to Mary Magdalen, to other women, and to thy disciples,

For thy wonderful and glorious Ascension, comfort us, good Lord, in all necessities,

or thy godly and comfortable sending of the Holy Ghost to thy disciples, comfort us, hallow us, strengthen us in faith, hope, and charity,

For thy glory, and the divine majesty and virtues of thy Holy Name, save us and govern us now and ever,

For the love that rested both in thy Godhead and manhood,

For that joy whereby thou hast fruition in thyself,

For thyself, and all goodness and merits that thou beholdest both in thee and in thy blessed Mother,

For the ministering of St. Michael, and my good angel deputed for my keeping, and all other spirits of heaven,

By the intercession and merits of SS. Peter and Paul, St. John Evangelist, and all the apostles,

By the merits and intercession of thy holy martyrs, Laurence, Stephen, and all others,

By the merits and prayers of the holy fathers and confessors, Austin, Anthony, and all others,

By the merits and prayers of SS. Anne, Catharine, Barbara, and all other holy virgins, widows, and chaste livers,

By the merits and prayers of all thy chosen saints, who are, have been, and are to come in heaven and on earth,

Succor us, most sweet Jesus, in that fearful day of the strict judgment; and grant us in this transitory life all things necessary to the health of body and soul; and after this life, to live and rejoice with thee everlastingly. **Amen.**

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Confraternities and Sodalities.

VARIOUS societies for prayer and other good works exist, many of which have been so highly approved by the Sovereign Pontiffs that they have enriched them with manifold indulgences. St. Ignatius, St. Francis de Sales, St. Charles Borromeo, and, above all, St. Alphonsus Liguori, extended, multiplied them, and encouraged the faithful to join them as one of the most salutary means of persevering in piety.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

The object is to increase devotion to Jesus in the Holy Eucharist. Each member passes one hour, on an appointed day each year, before the Blessed Sacrament, in meditation or prayer.

Indulgences.—Plenary, on entering, on the day above mentioned, and once a month provided he pray devoutly before the Blessed Sacrament. Also, on Sundays after Corpus Christi, and All Saints, first Sundays of Lent and Advent, and May, on Epiphany, Ascension, and St. Lambert's.

The Devotions on page 756 will serve for the hour.

CONFRATERNITY OF THE SACRED HEART OF JESUS.

Instituted especially to make reparation to the Sacred Heart of Jesus for the outrages offered to it in the Holy Eucharist.

Duties.—Each Associate must daily recite one Our Father, one Hail Mary, and the Creed, with the aspiration:

O sweetest Heart of Jesus, I implore
That I may ever love thee, more and more.

Indulgences.—Plenary, on admission, on the Feast of the Sacred Heart, on the first Friday of the month, once a month on any day at choice, at the hour of death; also, on condition of visiting a chapel of the Confraternity on Christmas, Maundy Thursday, Easter, Ascension, Conception, Nativity, Annunciation, Purification and Assumption of the Blessed Virgin, All Saints, All Souls, Feasts of St. Peter and St. Paul, St. Joseph, St. John the Evangelist, and St. Gregory the Great, and on the six Fridays or six Sundays preceding the feast.

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Puna Mors, or Sodality or Association of our Lord Jesus Christ dying on the Cross, and of the Most Blessed Virgin Mary, his sorrowful Mother.

This is a Confraternity the object of which is to prepare for a happy death by the consideration of the merits of Christ, and time spent in the service of God; in other words, to obtain the grace of final perseverance by remembering our last end.

Duties.—Each member must every day say three Our Fathers and three Hail Marys in honor of the three hours of our Saviour's agony, to obtain a happy death for himself and the members. He must receive once a month, practise some mortification on Friday, and others on some particular occasions.

Indulgences.—Plenary, at admission, death, on one Friday or Sunday in each month, at Easter, Ascension, Whitsunday, Trinity, Corpus Christi, Epiphany, Candlemas, St. Matthias, St. Joseph, Annunciation, St. Philip, St. John Baptist, St. Peter and St. Paul, St. James, Assumption, St. Bartholomew, Nativity of the Blessed Virgin, St. Matthew, St. Simon and St. Jude, All Saints, St. Andrews Immaculate Conception, St. Thomas, Christmas, St. John.

Beads.—They use Beads of the five sacred wounds of Jesus, consisting of five times five beads, for twenty-five Our Fathers, separated by five medals, for five Hail Marys.

A Devout Exercise to obtain a Good Death, which may be adapted to the Beads.

Instead of Our Father.

"Mother of grace! Oh! Mary, hear,
Mother of mercy! lend thy ear,
From raging foes our souls defend,
And take us, when our life shall end."

Instead of five Hail Marys.

"Enlighten our eyes, O Lord! that we may never sleep in death; lest at any time our enemy should say: I have prevailed against them."

Before the following Our Father *or the* Hail Mary, *say:*

"Lord Jesus Christ, by thy most sweet charity and most sacred death, grant us to live well, and in thy Grace to die well. Amen."

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After the fifteen Hail Marys, *at each of the three last beads say an* Our Father *and* Hail Mary *and this verse:*

"May my soul die the death of the just."

And then the following prayers:

1. We beseech thee, O Lord Jesus Christ, that the Blessed Virgin Mary, thy mother, may intercede for us with thy clemency, both now and at the hour of our death: she who, at the hour of thy passion, had her most holy soul pierced with the sword of sorrow.

2. O God! who, by a wonderful order, hast regulated the employments of angels and men, grant that those who are always ministering before thee in heaven, may defend our lives here on earth.

3. O God! who in thy wonderful Providence hast been pleased to appoint thy holy angels for our guardians; mercifully hear our prayers, and grant we may rest secure under their protection and enjoy their fellowship in heaven forever.

4. O Lord Jesus Christ, by that bitterness which thou hast suffered on the Cross for us, most miserable creatures, chiefly when thy divine soul was separated from thy blessed body, we beseech thee, have mercy on our souls, at their final separation, and lead us into everlasting joy. Amen.

A method of saying the Beads in honor of Christ's Passion.

At the larger beads.

"O Lord Jesus Christ, God of my heart, by those five wounds which the love of us inflicted on thee; at the hour of our death, help us, thy servants, whom thou hast redeemed with thy precious blood."

At the five lesser beads.

"O Lord! into thy hands I commend my soul, and all the souls who are in agony."

Instead of the Creed.

"We beseech thy clemency, O Lord, so to confirm us, thy servants, in thy holy grace, that at the hour

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of our death, the enemy may not prevail against us, but that we may deserve with thy angels to pass into eternal life, through our Lord Jesus Christ. Amen."

A method of saying our Beads in memory of the Seven Dolors of the B. V. Mary.

At the larger beads.

"Mary, most afflicted mother, and comforter of the afflicted, intercede for us, that our souls being freed from the guilt of sin and punishment due to it, may deserve to be received by the holy angels and be placed in Paradise. Amen."

At the seven lesser beads.

"Mary, Mother of grace,
Mother of mercy,
Protect us from the enemy,
And receive us at the hour of death."

Instead of the Creed.

1 Holy Mother! grant this request,
That Jesus' wounds within our breast,
May ever deeply be imprest.

2 Let us his proper badge put on,
Let's glory in his cross alone,
By which he marks us for his own.

3 Now, give us sorrow, give us love,
That so prepared we may remove,
When called, to the blessed seats above.

The ordinary devotions of the Associates are the Litany of the Dying, Stations of the Passion, Addresses to the five Wounds, the Stabat Mater, and the prayer, "O good and most sweet Jesus," and St. Gregory's prayer on our Lord's Passion, which will be found in this book.

Confraternity of the Rosary.

The object of this Confraternity is to recite the Rosary of the Blessed Virgin. To gain the indulgences the members must recite

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the whole Rosary at least once a week, meditate on the mysteries, and carry a blessed Beads.

Indulgences.—On reception, death, on the first Sunday of the month, on the third Sunday of April, Easter, Ascension, Pentecost, Trinity, Corpus Christi, Christmas, Patronal Feast of the Church, Sunday after Assumption, Nativity of the Blessed Virgin and Good Friday, and on all the Feasts of the Blessed Virgin, if they visit a chapel of the Rosary. All the indulgences of the Stations of Rome, by visiting five altars in the Church of the Rosary, or if but one, that altar five times. Many partial indulgences.

N. B.—The faithful, generally, on the usual conditions, gain a plenary indulgence in the church or chapel of the Rosary on Sundays in Lent, Easter, Pentecost, Trinity, Corpus Christi, first Sunday of October, and feasts of St. Dominic, St. Thomas Aquinas, St. Vincent Ferrer, and other saints of the Dominican order.

Confraternity of the Living Rosary.

The object is to recite the Rosary in circles of fifteen, each member reciting one decade, with the Our Father and a Glory be to the Father, &c.

Indulgences.—Plenary, on first festival after admission, on the third Sunday in each month, Christmas, Circumcision, Epiphany, Easter, Ascension, Corpus Christi, Pentecost, and Trinity, and on all the festivals of the Blessed Virgin. Partial indulgences, one hundred days each day if part recited.

Confraternity of the Scapular of Mount Carmel.

This Confraternity was founded by and is connected with the Carmelite order, in whose merits it partakes. The members of this Confraternity wear a scapular over the shoulder, which must be blessed the first time.

No special devotions are prescribed, except to gain the Sabbatine Indulgence. For this, the member must observe chastity, according to his state of life, and daily recite the Little Office of the Blessed Virgin, as well as abstain from flesh meat on Wednesdays and Saturdays, unless his confessor appoint one or the other of the two last.

Indulgences.—Plenary, on admission, on feast of Our Lady of Mount Carmel, or any day in the octave, on all the festivals of Our Lord, the Blessed Virgin, or the twelve Apostles, as well as Saints and Beatified members of the Carmelite order. Any two days in each week at option, and at death. Also, whenever in each month, by assisting at the procession in honor of the Blessed Virgin, and when

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any other Confraternity has an indulgence. A visit to a church is a condition in all these

Confraternity of the Scapular of Our Lord's Passion, or Red Scapular.

This scapular is given by the Priests of the Mission, and those who wear it can gain a plenary indulgence every Friday, on the usual conditions, and meditating on the passion of our Lord, and several partial indulgences.

The Four Scapulars.

There are also four other scapulars given together by the Redemptorist Fathers, to which numerous indulgences are attached.

Arch-Confraternity of the Immaculate Heart of Mary.

Object.—The object of this is to pray for the conversion of sinners.

Practices.—The members should daily recite one Hail Mary for the intentions of the Arch-Confraternity, and, as much as possible, join in the public exercises. They must also wear a miraculous medal, and frequently say the prayer.

Indulgences.—Plenary, on admission, at death on pronouncing the name of Jesus, on Sunday before Septuagesima, Circumcision, Candlemas, Assumption, Nativity, Annunciation, Conception, and Seven Dolors of the Blessed Virgin, Conversion of St. Paul, and feast of St. Mary Magdalen, and on the anniversary of baptism.

Partial.—An indulgence of five hundred days for those who hear mass in the chapel of the Arch-Confraternity on Saturday.

Association of the Holy Childhood.

Object.—This is an association of children, having in view the baptism and preservation of foundlings in China, &c.

Practices.—One Hail Mary, every day, with the prayer, "Virgin Mary, pray for us, and for the poor little infidel children," and an alms of a cent a month.

Indulgences.—Plenary, in the octave of Twelfth day and Good Shepherd.

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Association of the Propagation of the Faith.

Object.—To aid in the missions throughout the world.

Practices.—One Our Father and one Hail Mary, every day, and a contribution of a cent a week.

Indulgences.—Plenary, May 3, and Feast of St. Francis Xavier, and once a month, on condition of visiting a church, or if prevented, praying half an hour. Partial, one hundred days, every time, for reciting the prayers, giving an alms, attending a meeting in behalf of the missions, or any other act of piety.

Sodality of the Blessed Virgin.

Instituted to honor the Blessed Virgin and advance in virtue. For the practices, see the Manual of the Sodality.

Indulgences.—Plenary: 1st, on the day of reception. 2d, On the day of the Assembly. 3d, On the solemn festivals of the Sodality, or on the day to which they have been transferred. 4th, On a communion day, after a general or annual confession. 5th, On the chief festivals of Our Lord or of his Blessed Mother. 6th, At the hour of death. *All these Indulgences can be applied to the souls in Purgatory. The Altar of the Sodality is privileged.*

Third Order of St. Francis, and Cord of St. Francis.

Those who wear the Cord of St. Francis gain a plenary indulgence on their reception, on all the feasts of Our Lord, of our Blessed Lady, of the twelve Apostles, St. John the Baptist, All Saints, and the Saints of the Franciscan order, and on any day, by performing the station of the most holy sacrament, which is thus made:—They kneel opposite the tabernacle, in which the most holy sacrament is placed, and with hands extended, devoutly recite six Paters and Aves, with so many "Gloria Patri;" the last Pater and Ave is for the intention of the Pope.

Confraternity of St. Augustine and St. Monica,

Under the protection of the Blessed Virgin, Mother of Consolation.

Practices.—Recite daily thirteen Our Fathers, thirteen Hail Marys, meditating on the Creed, and the Salve Regina, or in its stead, five Hail Marys.

Indulgences.—Plenary on admission, fourth Sunday of each month, all the Sundays in Lent, first and last in Advent, Christmas,

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Twelfth Day, Maundy Thursday, Easter, Whitsunday Corpus Christi, all the feasts of the Blessed Virgin, on the feast of All Saints, St. Peter and St. Paul, St. John the Baptist, St. Michael, St. Augustine, the Sunday after the feast of St. Augustine, on the feasts of all the Saints of the order of St. Augustine.

Sodality of Prayers for the Conversion of the United States.

Duties.—To recite daily the prayer "Almighty &c.", page 925, or p. 1096, or if the person is unable to recite this, the Our Father, Hail Mary, and Glory be to the Father, with the same intention.

Indulgences.—Plenary, at Easter communion, and in the hour of death on receiving, or invoking the holy name of Jesus, if unable to receive. Partial, one hundred days each time.

On Indulgences.

In a work which contains so many indulgenced prayers, it would be unwise to close without some remarks on indulgences, and precise instructions as to what is necessary to enable a person to gain the various indulgences specified, with devotions suitable for the circumstance.

I. The Nature of Indulgences.

An Indulgence is a remission of temporal punishment due to sins, of which the guilt has been remitted. The Indulgence can be granted only by a lawful minister, by the application of the treasure of the church, that is, the merits of our divine Redeemer, and the superabundant merits of the Blessed Virgin and the Saints.

To understand this definition we must remember that God has inflicted on sin a temporal and eternal punishment, and that, though through the merits of Christ, the guilt and eternal punishment are remitted to such as avail themselves of those merits, yet the temporal punishment remains. The baptized infant, freed from the guilt of original sin, and from the loss of heaven, is still subject to labor, sickness, concupiscence, and death. Holy Writ shows many instances where actual sin, though forgiven, is punished in this

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world, and clearly lays down the fact of temporal no less than eternal punishment in the world to come.

Our divine Lord, in giving St. Peter power to bind and loose, gave, too, the power of loosing from the penalty of sin, no less than that of absolving from the guilt of sin. This power is that of indulgences, whereby the Church, for certain good works done in state of grace, releases from the temporal punishment due hereafter.

As few, very few, can hope to die in such a state as to go immediately to heaven, almost all of these who are saved will undergo a greater or less degree of temporal punishment or purgatory. To lessen, and, if possible, cancel this, should be the object of our care. The power of indulgences in the Church is the most apparent means of doing this, and directly applying our good works to that object.

Every good work has a threefold value: *merit*, *satisfaction*, and *impetration*. And as the divine goodness, in consideration of our weakness, has ordained, that by the use of the sacraments, *ex opere operato*, we increase our *merit*; and by the *impetration* of the saints and the prayers of the Church we obtain many things *independently of our own labor*; so he has left to us also the treasure of indulgences, by which, through the satisfaction of Christ and the saints, we may obtain full and speedy *satisfaction* for the temporal punishment due to our sins either in this life or the next.

Indulgences are divided into plenary and partial. A plenary indulgence releases the whole penalty due to the sin, where obtained with due dispositions. A partial indulgence is one granted for a number of days, lents, or years, according to the ancient custom of canonical penances, and releases only in part. A jubilee is a plenary indulgence occasionally granted to the whole Church, on some important occasion or want of the time.

Plenary indulgences are granted only by the Pope, Bishops being empowered only to grant partial indulgences.

Indulgences are sometimes made applicable to the dead, but this is only by way of suffrage, not by way of absolution, for the Sovereign Pontiff, having no jurisdiction over those souls, cannot, by any sentence, absolve them. It is, however, certain, that such indulgences do benefit the souls of the faithful departed.

II. Conditions for obtaining an Indulgence.

In order to be able to gain an indulgence it is necessary to be in a state of grace—baptized and free from mortal sin. In all indulgences, except those of the Way of the Cross, confession and communion are made an absolute condition for gaining them; indulgences are

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not remissions from sin, but releases of the penalty due after the remission of sin.

As each indulgence is attached to the performance of some good work, and has special conditions, the good work must be done and the conditions exactly performed as specified, except where a confessor or other has power to substitute other conditions. The usual ones are confession, communion, and praying for the intention of the Pope. As to the former, we need not enlarge; the prayers may be either five Our Fathers and five Hail Marys, or some special prayer, such as that which we give.

PRAYERS FOR OBTAINING PLENARY INDULGENCES.

Preparatory Prayer.

Almighty and everlasting God, I trust that by thy mercy I am absolved from all my sins, and delivered from eternal damnation; yet since I am still obnoxious to the temporal punishments due unto my sins, and my own works are not sufficient to make satisfaction for them, I fly to the inexhaustible treasury of the merits of thy only-begotten Son and of thy saints, that, by their abundance, my defects and infirmities may be supplied. I cheerfully offer myself to do all those things which are appointed for obtaining this end. Receive them, O Father of mercies, in union with the passion and death of thy same Son, and make me, although unworthy, partaker of this plenary indulgence.

Our Father. Hail, Mary.

FIRST PRAYER.

To God the Father, for the Exaltation of our Holy Mother, the Church.

O eternal Father, be mindful of thy congregation which thou hast possessed from the beginning. Acknowledge the Church as the spouse of thine only-begotten Son, for which he hesitated not to shed his blood. So exalt it, I beseech thee, with the beauty of holiness, the riches of grace, and the fulness of thine inheritance, that it may shine forth worthy of its divine Spouse, and of the great price of its redemption. Look mercifully upon all the sons of this holy Mother,

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and gather all nations into their number; that all may acknowledge, with living faith, thee the Father, and Jesus Christ, whom thou hast sent, in the unity of the Holy Ghost, one God; may call upon thee with steadfast hope, and embrace thee with perfect charity. Amen.

Our Father. Hail, Mary.

V. Behold, O Lord, and visit this vine.

R. And perfect that which thy right hand hath planted.

Look down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of sinners, and to undergo the torment of the cross; who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

SECOND PRAYER.

To God the Son, for the Extirpation of Heresies.

O Jesus, the true light that enlighteneth every one that cometh into the world, grant, I beseech thee, by the inestimable virtue of thy passion and death, that, the darkness of heresies and errors being driven away, all may embrace the light of thy truth, and be brought into the bosom of thy Church. O thou good Shepherd, who didst lay down thy life for thy sheep, protect thy flock, and defend it from the violence and cunning of those who come in sheep's clothing, but inwardly are ravening wolves. Grant that all may acknowledge one shepherd, and be of one fold. Abide with us, O Lord, as thou hast said, Behold I am with you all days, even to the consummation of the world. Make manifest that thy Church is founded on a rock, and that the gates of hell cannot prevail against it. Amen.

Our Father. Hail, Mary.

V. Deliver not up to beasts of prey the souls that put their trust in thee.

R. And forget not, O Lord, forever, the souls of thy poor.

Hear the prayers of thy Church, O Lord, we beseech thee, and turn away thine anger from us; that all ad-

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versities and errors being done away, we may serve thee in freedom and security; through our Lord, &c

THIRD PRAYER.

To the Holy Ghost, for concord among Christian Princes.

O Holy Spirit, Spirit of love and peace, who hast gathered together so many and various nations in the unity of the faith, vouchsafe to grant to all Christian princes, and to their counsellors, the abundance of thy grace, and imbue their hearts with the new commandment of thy love; that all men may know by this that they are to be counted among the number of thine elect, and are worthy of the name of Christ. Grant that they may not be led away through covetousness to do any thing contrary to thy divine glory, and the peace of thy Church; but rather may strive, with united efforts, to bring the people committed unto them, together with themselves, to the vision of eternal peace, and to the heavenly Jerusalem. Amen.

Our Father. Hail, Mary.

V. Let peace be in thy strength.

R. And plenteousness in thy towers.

O God, from whom all holy desires, all right counsels, and all just works do come, give to thy servants that peace which the world cannot give, that our hearts being given up to obey thy commandments, and the fear of our enemies being taken away, the times, by thy protection, may be peaceful, through our Lord Jesus who liveth, &c.

FOURTH PRAYER.

To the most Holy Trinity, offering up the Works prescribed for obtaining the Indulgence.

O most holy Trinity, I trust I have now performed whatever hath been prescribed for obtaining a plenary indulgence for the punishment due to my sins. I confess that anywise I ought to have done all this, and much more, for thy divine Majesty, being bound thereto under a thousand titles. It is of thine infinite goodness and bountiful liberality alone that thou art

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pleased so abundantly to remunerate the worthless works of our bounden duty. Receive, therefore, O most holy Trinity, these works that I have done, in whatever way I may have done them, and grant that all their defects may be supplied by the merits of the passion and death of Jesus Christ our Lord, and by his most precious blood which was shed for us; and thus make me (or the soul of —) partaker of this plenary indulgence; for which mercy, O Lord, may all heaven and earth unite with me in giving praise and thanksgiving unto thee now and forever. Amen.

Our Father. Hail, Mary

The *Te Deum.*

A Prayer for the whole State of Christ's Church upon Earth.

O eternal Father of our Lord Jesus Christ, Creator of all things visible and invisible, Source of all our good; infinitely good in thyself, and infinitely gracious, bountiful, and good to us; behold we, thy poor servants, the work of thy hands, redeemed by the blood of thine only Son, come [in answer to his summons by his Vicegerent], to present ourselves, as humble petitioners, before the throne of thy mercy. We come in communion with all thy Church in heaven, hoping to be assisted by their prayers and merits; and with Jesus Christ at our head, our High Priest and Mediator, in whose precious blood we put all our trust.

We prostrate ourselves here before thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying and exalting thy holy Catholic Church throughout the whole world. O eternal King, who hast sent down thine only Son from thy throne above into this earth of ours, to establish a kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom; look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts. Sanctify it in all truth; maintain it in peace, unity, and holiness. Give to it saints for its rulers, its chief

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pastor, and all its other prelates; enlighten them with all heavenly wisdom; make them all men according to thy own heart.

Give thy grace and blessing to all the clergy; and send amongst them that heavenly fire which thy Son came to cast on the earth, and which he so earnestly desired should be enkindled. Assist and protect all apostolic missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders; give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful.

Have mercy on all Christian princes; grant them those lights and graces that are necessary for the perfect discharge of their duty to thee and to their subjects: that they may be true servants to thee, the King of kings, true fathers to their people, and nursing fathers to thy Church. Have mercy on all magistrates and men in power; that they may all fear thee, love thee, and serve thee; and ever remember that they are thy deputies, and ministers of thy justice.

Have mercy on all thy people throughout the world; and give thy blessing to thine inheritance; remember thy congregation, which thou hast possessed from the beginning; and give such grace to all thy children here upon earth, that they may do thy holy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all poor infidels, who sit in darkness and in the shadow of death; to all those nations that know not thee, and that have not yet received the faith and law of thy Son; to all Pagans, Mahometans, and Jews. Remember, O Lord, that all these poor souls are made after thine own image and likeness, and redeemed by the blood of thy Son. Oh, let not Satan any longer exercise his tyranny over these thy creatures, to the great dishonor of thy name. Let not the

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precious blood of thy Son be shed for them in vain. Send among them zealous preachers and apostolic laborers, endued with the like graces and gifts as thine Apostles were, and bless them with the like success, for the glory of thy name; that all these poor souls may be brought to know thee, love thee, and serve thee here in thy Church, and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion on all those deluded souls, who, under the name of Christians, have gone away from the paths of truth and unity, and from the one fold of the one Shepherd, Jesus Christ, into the by-paths of error and schism. Oh, bring them back to thee and to thy Church. Dispel their darkness by thy heavenly light; take off the veil from before their eyes, with which the common enemy hath blindfolded them. Remove the prejudices of their education; take away from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and docile heart. Give them a strong desire of finding out thy truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls perish, for which Christ died? Why should Satan any longer possess these souls, which, by their baptism, were dedicated to thee, to be thine eternal temple?

O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up everywhere the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition; charity over hatred, envy, and malice; purity and temperance over lust and excess; meekness over passion; and disinterestedness and poverty of spirit over covetousness and the love of this perishable world. Let the gospel of Christ, both in its belief and practice, prevail throughout the world.

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Grant us thy peace, O Lord, in the days of our mortality, even that peace which thy Son bequeathed as a legacy to his disciples; a perpetual peace with thee, a perpetual peace with one another, and a perpetual peace within themselves. Grant that all Christian princes and states may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of the bloodshed, the devastation, and ruin of so many territories, the innumerable sacrileges, and the eternal loss of so many thousand souls, which are the dismal consequences of war. Turn their hearts to another kind of warfare, and teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evil of mortal sin; make all sinners sensible of their misery; give them the grace of a sincere conversion to thee, and a truly penitential spirit, and discharge them from all their bonds. Preserve all Christendom, and, in particular, this nation, from all the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain; support all that are under temptation; reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger; grant a relief to all in their respective necessities; give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray; and have mercy on all our enemies. Give eternal rest to all the faithful departed; and bring us all to everlasting life, through Jesus Christ thy Son. Amen.

Note as to Indulgenced Beads, Crosses, &c.

Many prayers and devotions have indulgences attached to their pious recitation, and these we have noted in the book wherever

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they occur. Besides this, there are the following indulgences to such as wear blessed beads, crucifixes, crosses, or medals of Our Lord, the Blessed Virgin, or a canonized Saint:

1. If once a week he recite the whole rosary, or one-third, or the Rosary of Our Lord, or the Divine Office, or the Office of the Blessed Virgin, or the Office of the Dead (p. 1040), or the Seven Penitential Psalms (p. 972), or the Gradual Psalms, or habitually gives catechetical instructions, visits the imprisoned or the sick, or assists the poor, or hears or says Mass, may, on the usual conditions, gain a plenary indulgence at Christmas, Twelfth-day, Easter, Ascension, Whitsunday, Trinity, Corpus Christi, Candlemas, Annunciation, Assumption and Nativity of the Blessed Virgin, St. John the Baptist, St. Peter and St. Paul, St. Andrew, St. James, St. John, St. Thomas, St. Philip and James, St. Bartholomew, St. Matthew, St Simon and Jude, St. Matthias, St. Joseph and All Saints.

2. On other feasts of Our Lord and Our Lady, seven years and seven quarantines; on Sundays, five years and five quarantines. On week days, one hundred days.

3. A plenary indulgence at the hour of death after confession and communion, or if unable to receive the sacraments, on making an act of sincere contrition and invoking the holy name of Jesus.

4. Partial indulgence of one hundred days, every Friday, for reciting three *Our Fathers*, and three *Hail Marys*, meditating on the passion.

5 Partial indulgence of one hundred days, for reciting once a week the Rosary, or Beads, Little Office, or Office of the Dead, or Penitential Psalms, with the Litany.

6. Partial indulgence of one hundred days, for reciting the Angelus, or the De Profundis, at the sound of the bell, or examining conscience, and reciting three *Our Fathers* and three *Hail Marys*, in honor of the Holy Trinity, and five in honor of the Sacred Wounds.

7. Partial indulgence of fifty days, for preparing to celebrate Mass, receive, recite the Office, or Little Office of the Blessed Virgin, or for reciting one *Our Father* and *Hail Mary*, for the souls in purgatory.

These are all applicable to the souls in purgatory.

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